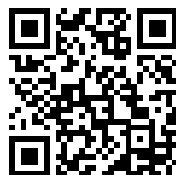

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EDITED BY
BASIL L. GILDERSLEEVE

Professor of Greek in the Johns Hopkins University

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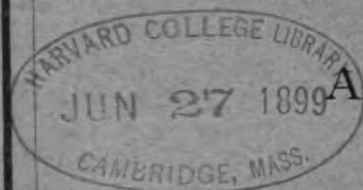
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I.—THE GREEK VERBAL IN -TEO.

PART I.

The etymology of the ending *-teo* is disputed. It is usually explained as standing for *refjos*, akin to the Sanskrit ending *-lavja*; so, e. g., Donaldson, *The New Cratylus*³, p. 641, et al. Brugmann maintains that it stands for *-tefo*, Skt. *-lavya* (*Grundriss der vergleichenden Grammatik*, II, I, p. 424). To these theories two objections are being urged: 1st, the ending *-lavya* is very rare in the oldest Sanskrit: it is foreign to the language of the Rig-Veda, and in the Atharva-Veda only two instances of its use can be found (Whitney, *Skt. Gr.*, §§962 ff.; Delbrück, *Altindische Syntax*, §§221 ff.). 2d, the ending *-teo* is as foreign to the oldest Greek: we do not meet it as a Gerund at all in Homer, nor can we prove that its use becomes even tolerably common for several centuries after Homer's time. It is quite probable, therefore, that the ending is a "Weiterbildung" of *-tos* (Curtius) or *-tus*, Lat. *-tum* (Westphal, *Grammatik*¹, I, p. 297). But the Skt. ending *-lavya* is itself composed of the infinitive ending *-tu*, + *γδ*. The absence of either of these endings in the oldest monuments of their respective languages inclines us to the assumption that they are not sprung from a common Indo-European original, and inclines us the more to credit the words of the Scholiast to Dionysios Thrax (*Anecd. Bekk.* II, p. 950): *γίνονται δὲ ταῦτα ἀπὸ τῶν εἰς τοὺς ῥηματικῶν ὀνομάτων, προσθέσει τοῦ ε ποιητικῶς, οἷον ποιητός ποιητέος, πλευστός πλευστέος*. But Curtius goes too far, when stating that the *-teo*-formations differed at first only

slightly (in meaning?) from those in *-τος*. What statistics the present condition of the literature affords us are dead against that position, as is also the inner nature of the *-τεο*-verbal, which postulates a demonstrable verb-stem from which to be derived, and is itself a mood-participle to that verb. While, then, I have counted 283 *-τος*-formations in Homer, the *-τεο*-formations are unknown to the Homeric thesaurus, since neither *ἑτέος* (Classen to the contrary notwithstanding, *Beobachtungen über den Hom. Sprachgebrauch*, p. 197) nor *νηγάτεος* is a verbal in *-τέος*. A final argument against the identity of the Gk. and Skt. endings is the accent. While in Skt. the accent could be either *tanvā* or *tānva*, the accent in Gk. is suspiciously immobile, and adds somewhat to the support of Curtius' theory that from *-τος* came *-τεῖος*, *-τέφος*, *-τειος* (actually occurring in Hesiod, Theog. 310, *φατειός*; Scut. Herc. 144 and 161), finally *τέος*. But the final form of the verbal does not as yet appear in Hesiod, for Gross (I, p. 10)¹ was too hasty in announcing *φυκτέος* as a verbal, in Hesiod, fg. 93 of the Catalogus (p. 117, *epicorum Graecorum fragmenta*, ed. Kinkel, vol. I). The words of the Scholiast to Pind. Ol. X (XI) 46 are: *τὴν πόλιν δὲ καλεῖσθαι φασὶ φύκτεον* (v. l. *φυκτέαν*) *ἀπὸ τινος Φυκτέως, οὗ μέμνηται καὶ Ἡσίοδος οὕτω*, then follows the quotation, of which the part *φυκτέος ἀγλαὸς υἱός* contains Boeckh's conjecture for *φυκτέως*. Besides all this, the verbal *φυκτέος* does not occur in the period to which our investigations are restricted—from Homer to Aristotle exclusive.

From what part of the verb-organism is the verbal derived, if 'derived' at all? Curiously enough, it seems that the Greeks themselves generally reckoned these verbalia among the passive forms of the verb, although the demonstrably passive forms—the personally-used gerundives—are decidedly in the numerical

¹ The following are among the more noteworthy contributions to the literature on the subject of the verbal adjective in *-τέος*:—*Moississzig*, *Quaestiones de adiectivis Graecis, quae dicuntur, verbalibus*. Four particulae: I Conitz 1844, II Conitz 1853, III Conitz 1861; the fourth I have striven in vain to procure. I is a general introduction, II is on Plato's use, III (the least satisfactory) is on Demosthenes' usage. *Gross*, de adiectivis verbalibus in *τος* et *τεος* exeuntibus; 3 programs; *Marienwerder*, 1839, 1847 and 1854. *Kopetsch*, de verbalibus in *τος* et *τέος* Platoniciis dissertatio, cui intextae sunt breves de Homericis adnotationes, 1860; a Lyck-program: quite good. *Schulze*, *Quaestiuiculae grammaticae ad oratores Atticos spectantes*; a Bautzen-program of 1889: very useful. *Karlowa*, *Bemerkungen zum Sprachgebrauch des Demosthenes, mit Berücksichtigung anderer attischer Redner*; a Pleiss-program, 1883.

minority. If the -τεο-formations are a later growth from the -τος-adjectives, we should expect their relations to the corresponding verb-stem to be identical; nor are we disappointed.

My statistics are as follows:

From Homer to Aristotle, exclusive, there are about 286 separate verbs which furnish us with -τεο-formations. Of that number 159 show precisely the same stem-form, letter for letter, in the verbal as in the stem of the I. aor. pass.

In stating this number, however, we differ with Gross, I, who refers some of those verbalia to the pf. pass. or II. aor. or future; e. g. it is better to refer *εὑρετέον* to the I. aor. pass. rather than to the II. aor. act. or mid., which leaves an *ε* unexplained. Similarly it is better to refer *θηρατέον* to the stem of a I. aor. pass. which does exist, than to a pf. pass. which does not. *κρουστέον* is better not referred to the stem as seen in the pf., since those pf. forms without the *σ* are pretty generally preferred to those with *σ* (cf. Blass-Kühner, Gr. Gr., p. 467, etc.).

But we are to add to the above 159 cases 38 others, in which the stem of the verb in I. aor. pass. differs from that of the verbal only by the insignificant difference of the aspiration of the final stem-consonant before the *θ* of the aor. ending: *πεμπτέον*, *ἐπέμφθην*, etc.; thus we count $159 + 38 = 197$ cases of practical identity between verbal stem and stem of verb in I. aor. pass. Omitting cases like *βιωτέον* (cf. Blass-Kühner, p. 384), *διασκηνητέον* (cf. A. J. P. XIII, pp. 12-13), *κοινωνητέον*, etc., in which the I. aor. pass. itself is not producible, but can easily be restored from the fut. pass. of said verb, we next note the five verbalia which are to be referred to the future stem of the verb: *ἐκτέα*, *συνεστέον*, *θρεκτέον*, *οιστία*, *πενυστέον* (? cf. Blass-Kühner, §231, 3). We conveniently classify the following 14 verbalia as more or less "irregular." *ἐχθαρέος* we prefer identifying with the stem of the presupposed form **εχθαρος*, whence Curtius (*Verbum*³, I, p. 372) evolves *ἐχθρός*: I find no warrant for Gross's (I, p. 4) pf. pass. from which he derives it. *ελκτέον* is one of the two verbalia which are derived from *ελκω*: the one is derived directly from the I. aor. pass. *εἰλκύσθην*, *ἐλκυστέος*; the other, *ελκτέον*, is preferably referred to the present stem, as a secondary form, *ἐλκύσω*, appears in the future. Blass-Kühner asserts that the vowel of *θύω* is either long or short in the present, long in fut. or aor., short in pf. (or aor. passive). Then the length of the stem-vowel is our only guide in referring *θυτέον* to its verb-stem. Unfortunately, the only passage in poetry

in which I have found it—Ar., Av. 1237—does not of itself *prove* whether its measuring is *θῦτέον* or *θύτέον*. Until further instances of its use are found in the poets, we must question the correctness of L. and Scott's *θῦτέον*. *θετέον* may be referred to II. aor. act. or middle (so Gross). "De *ιητέον*," says Lobeck, *Pathologiae sermonis graeci prolegomena*, p. 146, "incertus sum utrum ab obsoleto *ιτέω* declinatum sit, cui simillima sunt *βατέω*, *βοτέω*, *δοτέω*, *πατέω*, an pro *ιιτέον* receptum mutata propter epalleliam vocali ut intus aucta *ἡνίπατε* et *ἐρύκακε* pro *ἐρύκυκε*, *ἡνίπιτε*." Since Lobeck's time the matter has been pretty well settled in favor of the former theory: "*ιητέον* ist aus dem mit lat. *itare* völlig identischen **ιταω* herzuleiten" (Curtius, *Verbum*?, I 342), "das sich jetzt durch das elische *ἐπ-αν-ιτα-κώρ*, d. i. **ἐπ-αν-ιτη-κώς* belegen lässt"; cf. Blass-Kühner, II, §292, A. 2. *ιτέον* shows the pres. stem of the verb as it appears in the dual and plural of the ind.; similarly *φατέον*. *ιστέον* seems to contain the II. aor. stem *ι*; cf. Skt. *√vid* 'to know,' with euphonic change of *δ* to *σ*. Both the pf. and II. aor. of *ἀποκείρω* exhibit the combination *καρ*: only the more frequent occurrence of the aorist favors our referring *ἀποκαρτέον* to that tense-stem. *ἀποκμητέον* would be referred to the perfect stem of *ἀποκάμνω*; but the verbal itself is a v. l. in Plat., Civ. 445b for *ἀποκνητέον*; cf. Blass-Kühner, p. 454. *παιστέον* shows a *σ* by euphony for *δ* before *τ*; cf. the Doric, or better Aeolic, *παισδω*. It cannot be determined whether the second *σ* in *σωστέον* be identical with that in e. g. *σέσωσμαι*, etc., or whether it is that perplexing *σ* which "hat . . . seinen Grund in der Vermischung eines Verbum *σώω* (aus *σάσω*) mit *σώζω*" (Curtius, Vb.³ II, p. 401). Whether Aristophanes inserted the *σ* in *ἀπαρυστέον* metri gratia (Eq. 921) or not is not known. If the *α* in *δυσχεραντέον* is long by nature (the word occurs only in Plato), we refer the verbal to the stem of I. aor. *ἐδυσχέρῳνα*.

As indicated above, some verbs correspond to two verbalia, e. g. *μαχετέον* and *μαχητέον*, *οιστέα* and *-ερεκτέον*, *ελκτέον* and *ελκυστέον*, *έτέα* and *σχετέον*. The great bulk of these verbalia are connected with *ω*-verbs, the next greater number represent *μαι*-verbs, the fewest, *μ*-verbs. The statistics are fairly accurate:

Verbalia 'derived' from <i>ω</i> -verbs,	1320
" " " <i>μαι</i> -verbs,	313
" " " <i>μ</i> -verbs,	198
Total,	1831

Verbals from μ -verbs occur once in 9 cases; those from $\mu\alpha\iota$ -verbs once in 6 cases; those from ω -verbs once in $1\frac{1}{2}$ cases. And yet the authors vary. Herodotus uses only ω -verbalia, with one single exception; Thucydides shows great freedom, not only in the matter of derivation, but also in using a much greater number of different verbalia, while one almost wearies of Herodotus' constant repetition of *ποιητέον*. Thucydides never repeats the same verbal more than twice. In this, as in other matters, Xenophon shows different preferences in different spheres of composition: he is far from being partial to ω -neuters (one case occurring in the *Apology*), while there is an unusually large number of μ -transitives and intransitives in the *Cynegeticus*. Aristophanes admits verbalia from ω -neuter verbs much more freely than the tragedians do, especially in his later pieces. Nearly half of the verbalia showing the middle sense of their verbs (98 in toto) occur in Plato alone, and of this number 45, nearly the half, in the *Republic* alone. Among the orators it is not until we have passed Antiphon, Andocides and Lysias that we find any -τεο-verbal derived from a neuter verb, or any verbal showing the middle force of an ω -verb. Isaeus resuscitated Antiphon's preference for $\mu\alpha\iota$ -transitives. Demosthenes avoids μ - and $\mu\alpha\iota$ -transitives, and his verbals seem to contain the middle force of the verb only twice, *προαιρετέον* and *ἀνταλλακτέον*. Many of the distinctions on which these statistics are based are necessarily extremely subtle, and mathematical precision is therefore impossible. No one would welcome corrections to the above, and other, statistics more gladly than the writer.—There are three possible classes of verbals, viz. simplicia, syntheta, parasyntheta. It is a fact, which at first excites our surprise, that the syntheta are practically not represented at all in the -τεο verbalia. For the only syntheton that I find at all is *δυσμαχητέον*, a word occurring only 5 times in all—once in Sophocles, 4 times in Plato. Nor is Sophocles' use of it—an innovation bold even for Sophocles—free from suspicion, as the verse (*Antig.* 106) is a bungling one, and after all there may be some especial significance in the Scholiast's *περιπτεύει τὸ δὺς*. As between the simplicia and parasyntheta there is a decided preference for the simplicia, save in the case of Thucydides, Plato and Deinarchus. The figures are approximately 471 simplicia, 331 parasyntheta. But why this invidious discrimination against the syntheta? We know (*Curtius, Erläuterungen zu meiner griechischen Schulgrammatik, §§356–7*) that simple verbs

must, if compounded at all, first be compounded with prepositions: the second stage, in proceeding to the more elaborate, synthetic form, preresquires this intermediate formation, from which the more complicated syntheta are derived. Now, the verbalia in *-τεο* are so thoroughly predicative as to be under the same restrictions, in many ways, as the verbs themselves, and hence, if compounded at all, must, *δυσ-* excepted!, be compounded with prepositions. Not so with verbals in *-τος*, which have so far lost their predicative office that they, as mere adjectives, are not held down by the verb-restrictions, and can therefore enter into many fantastic formations (cf. M. I, p. 32, vs., pp. 70 ff.). But, changing the view-point, this worrying *δυσμαχητέον* might have arisen directly from its corresponding verbal in *-τος*, even long after the consciousness of the etymology of that ending had been lost.

Before leaving the subject of the outer form of the verbal, we note that the fem. to *τέος* is *τέα*, save in the dialects, where *τέη* occurs (e. g. in Herodotus, VII 168, etc.). Naturally, the feminine forms occur least frequently of all the genders—I have counted only about 30 cases all in all; but Blass-Kühner goes too far in asserting that these verbalia *generally* appear in the neuter (Gr. II, p. 5, A. 4). Such a sweeping statement can hardly be proved even after the most exhaustive and minute examination and sifting of details. Granted with Madvig (Gr., §84, b) that "von intransitiven Verben wird das Gerundiv nur im Neutrum gebildet," yet we are perplexed at once with the case of intransitives posing as transitives by reason of having been compounded with a preposition. Deduct, moreover, all certainly fem. or masc. forms, deduct all other verbalia, which we know to be impersonal from the context, manner of expressing the agent, etc., and yet after all this there remains a bulk of ugly and desperate examples which must be conceded to be grammatical *dubia*. There is nothing, in many such cases, to *prove* whether the verbal agrees with or governs its word or construction. The verbals are incapable of receiving the comparative and superlative endings; not because, e. g., **λυττωτατος* = *maxime dignus qui*, etc., is inconceivable, but because the verbal nature, the predicate force of the adjective, is too strong for these forms to be treated as forms in *-τος* and other adjectives.

Approaching the construction and signification of these verbalia, we must refrain from the enticing attempt to classify the

delicate shadings of meaning, ranging all the way from a mere suggestion of etiquette up to the irresistible force of the logical proof. But we do urge the acceptance of the more accurate and fitting characteristic 'obligation' in place of the traditional and harsh 'necessity.' As to the matter of construction, it is established that the verbals can be used impersonally or personally: "Mais jamais l'adjectif verbal ne peut s'employer comme simple épithète, ainsi on ne pourra dire οἱ ἐπαινετοὶ ἄνδρες, τῶν ἐπαινετῶν ἀνδρῶν; il n'y en a pas d'exemples dans les auteurs" (Struve, *Opuscula*, p. 222). And yet Jelf, *Greek Grammar*, II, p. 261, §613, 4, makes the statement that the verbalia can be used as attributives, manufacturing, I suspect, the sentence ἀσκητέα ἐστὶν ἡ ἀρετή, or ἡ ἀσκητέα ἀρετή. He does not cite the passage in which this latter combination of words occurs, nor does such a passage exist in the classical literature, so far as I can detect. The only apparent exception to the universal law of the *predicative* usage of the verbalia is that, as it seems, philosophic use of the verbal with the neuter of the article, the combination being used in the abstract force: τὰ ποιητέα, etc., a step easily taken when the copula was (easily) omitted; and we recall the demonstrative force which was always more or less capable of reviving in the article, and τὰ ποιητέα = ἐκεῖνα, ἃ ποιητέα ἐστίν. Cases like Hdt. I 191, VIII 40, VIII 101, IX 60 are only apparent exceptions, the dialectic relative pronoun resembling in form the (Attic) article; but the reading in IX 60 is disputed, if we may follow Blakesley. But it is an interesting, if not a suspicious, fact that this is the only passage in Hdt. in which the copula is not present with the verbal, preceded by τὸ = δ. Then our first certain case of this construction would be that Euripidean fragment, 377: εἰδέναι τὸ δραστήον. The fragment (24) of Chaeremon (Nauck, p. 612) does not count, as the whole passage and context is incoherent and unintelligible—even if this especial verse is properly attributed to Chaeremon after all. But once (IV 99) does Thucydides use the construction: γινώσκειν τὸ ποιητέον; Xenophon three times: *Cyrop.* VIII 5, 5; *Oeconom.* XII 14; *Rep. Lac.* XIII 5 (in plural, τὰ ποιητέα). But I have not found one case in Plato of this 'philosophic' usage, if Struve and others are right in so styling it. True, in the fragments of the philosophers we note several examples; cf. Mullach, vol. II, p. 70 (2 cases), p. 77 (5 cases), p. 78 (1 case), p. 325 (2 cases), p. 368 (1 case). But in all the corpus oratorum I find but one instance of this construction, and that is at the same time

the only passage in all the Dekas in which the agent-dative is calmly allowed to occupy the sheltered position, Dem. VI 28. Demonstrably correct, therefore, is the statement (Struve, *Opuscula*, p. 222): "De là [he speaks of this 'philosophic' construction] à l'emploi de ces adjectifs verbaux comme épithètes il n'y a qu'un pas: mais ce pas, les auteurs de la bonne grécité ne l'ont jamais fait"; then, if true at all, which I doubt, the following statement is true only for the post-classic period: "Und die (= τὰ ποιηρία, etc.) sind dann auch in die Schriftsprache als reine adjectiva epitheta übergegangen."

Already in Sanskrit the verbal in *-ya* is met with "wie im Hauptsatz so . . . auch im Relativsatz" (Delbrück, *Altind. Synt.*, p. 379). Nor do the meagre remnants of the literature between Homer and Aeschylus afford us even a tantalizing peep into the different stages through which these forms must have passed in order, from having been practically unknown in the epos, to become felt as legitimate portions of the Greek grammatical machinery. But the feeling somehow has gone abroad that these verbalia are brought in with especial frequency in the oratio obliqua. Indeed, Anton Funck makes the statement (*Rhein. Mus.* 33, 1878) that the use of these verbalia is confined to O. O. in Thucyd. and Xenophon, being always dependent on *γινώσκω*, *δοκεῖν*, etc. That supposition can, I think, be proved erroneous, although the following statistics are of necessity extremely difficult of obtaining and hence to a degree unreliable, since after all the distinction between O. O. and O. R. is not infrequently subtle. In the main we can safely assert that while in the prose of the earlier period the verbalia are quite frequently introduced in O. O., yet, on the other hand, the dramatists seem to avoid just that usage, and it is in O. R. that the bulk of their cases occur. Neither Aeschylus nor Euripides gives a single case of the use of the vbl. in O. O., and in all the dramatic corpus I count only 7 instances of that usage, of which 6 are Sophoclean. My statistics make the ratio of O. R. examples to O. O. ones in the drama about 23 + : 1, an inequality met with in no other department of the literature. For the historians and philosophers I make the proportion to be about 3 : 1, which is about the norm for oratory. Herodotus' verbalia occur about half in O. O., half in O. R. Thucydides shows a decided preference for the O. O. usage—I count about 20 cases in O. O., 11 in O. R.; but these statistics require to be again adapted to the respective author's use of O. O. *vs.* O. R. quantitatively. Xen-

ophon varies: in the *Anabasis* and *Hellenika* the majority of the verbalia occur in the O. O. (about 33 to 10 is the ratio); but with a sudden change we note a strong preference for the O. R. setting in the *Mem.*, *Symp.*, *Oeconom.*, *R. L.*, *Hipparch.*, *De re equest.*, *Cyneget.*—statistics, about 101 O. R. to 20 O. O. cases. On the other hand, Plato's usage is much more uniform than Xenophon's, and the O. O. setting becomes least frequent in the longer pieces, esp. the *Republic*, *Timaeus*, *Laws*, while the spurious and doubtful pieces (*Epist.*, *Horoi*, *Demodocus*, *Sisyphos*, *Eryxias*) show a much higher number of O. O. examples than is according to the Platonic norm, which is about $4\frac{1}{2} : 1$ in favor of the O. R. setting. We expect the O. O. element to become less conspicuous in the orators, perhaps; but their normal proportion is about $2\frac{1}{2} : 1$, from which no serious deviation is to be noted: the statistics for Demosthenes, for example, are about 60 cases in O. R. as against 32 in O. O.

As between the affirmative and the negative setting, we find the great majority of these 1831 verbalia in affirmative sentences. My figures give the dramatic ratio as something like $5 : 1$, and for the historians and philosophers about the same proportion; while in oratory a sudden change appears, and the ratio seems to be something like $2\frac{1}{2} : 1$ —whether because of the greater fire, feeling, threat in the spoken appeal or no, I know not. Statistics for Demosthenes, $64 : 28$. Before leaving the subject of the negation of the verbal, we note the unhappy discovery which has made Gross very unhappy. He finds, namely (III, pp. 10–11), that the Attics have twice negated the vbl. with *μή*, not *οὐ*, “*propter affinitatem quandam imperativi*.” The one passage is Plato, *Gorgias*, p. 512 E. But certainly no new law can be based on a passage whose meaning and reading is as uncertain as is the case with the woefully annoying and much-emended passage before us. The reading adopted by C. F. Hermann, or that of Buttmann, contains no negative at all (cf. Aken, *Grundzüge der Lehre vom Tempus und Modus*, etc., §140; also Goodwin, *Moods and Tenses*², §269). More difficult is the other passage, *Republic* 535 A, where *ζητητίον μή μόνον . . . ἀλλὰ καὶ* is used in a confused sort of a way, and the words are still under the half-conscious domain of the preceding *οἷον δεῖν ἐκλεκτίας εἶναι*—itself a peculiar expression with its double statement of obligation—out of which combination of the two ideas of *saying* and *necessity* the resultant notion of command most readily develops itself. But,

on the other hand, Gross seems to have overlooked Aeschines, Epist. 11, 603: οὐ γὰρ, εἰ κακῶς ἔχει τὰ πράγματα, διὰ τοῦτο μὴ δὲν, ὅπως μὴ χεῖρον ἔξει, φροντιστέον, where, possibly, the object of the verbal is attracted by reason of its proximity to the ὅπως μὴ clause.

Approaching the weightier matters of construction, we are naturally confronted with the question, Which is the older of the two possible constructions of the verbal, the impersonal or the personal? The feeling obtains among some that the impersonal is the older construction. In the present condition of the literature this cannot be proved. The only pre-Aeschylean passages in which the verbal is known to us are Theognis 689, which is a grammatical dubium, and Pindar, Ol. II 6, which is impersonal. While Aeschylus furnishes one example that is certainly impersonal, Sept. 499: πείραν εἶ φυλακτέον, he uses the verbal in a certainly personal construction twice—Sept. 600: Καρπὸς οὐ κομιστέος, and Prom. vinct. 523: συγκαλυπτέος (sc. λόγος). Sophocles gives about 18 impersonalia as against 5 personalia; Euripides 43 impersonalia as against 6 personalia. Then even these few statistics point towards a gradual development into a predominance on the part of the impersonalia, while both constructions are in full vogue in the drama. In the earlier Latinity the *gerund* is used more frequently than the *gerundive*, cf. A. J. P. No. 56, p. 483 ff.; but originally the *-ndo*-forms were not passive in signification, but the rather active (Dräger, Hist. Synt. II, p. 819), or, better yet, voiceless; and Stitz has proved that even subsequently the *gerund*, so far from being always active, showed traces of its neuter, middle and even passive force (Wochenschrift für klassische Philologie, 1890, No. 8, p. 210). But the *gerundive* gains ground on the *gerund*, as we leave Plautus and Terence and come on down, and in Sallust we count 67 *gerundives* as *vs.* only 39 *gerunds* "mit direktem Objekt" (Stitz, l. l.). We do not follow the development further (cf. Dräger, l. l., p. 822; A. J. P., Whole Nos. 34 and 36), but already a parallelism begins to show itself between the gaining preference for the Latin *gerundive* and the tenacious use of the Greek personal construction, which, by the way, outlived the seemingly more favored impersonal usage, for my notes give a total of about 900 cases in which the verbal is demonstrably impersonal, as against only about 90 personal *gerundives*, thus giving a strong numerical preference for the impersonal interpretation in the case of the vexatious dubia.

But to be more specific: the personal construction occurs twice in Aeschylus, 5 times in Sophocles, 6 times (only) in Euripides—

summa tragica = 13. Aristophanes uses the personal construction 6 times. Herodotus gives us 4 examples; Thucydides, 4; Xenophon, 15; Plato, 41; fragmenta hist. et orat., 2; total = 66. Of the orators, Antiphon furnishes 2 examples; Isocrates, 3; Dem., 7; total = 12. Then the total of all cases in which the grammatical context proves the verbal to be indisputably personal we infer to be 97, if the statistics are accurate. Thus Plato uses the personal construction most frequently of the prose-writers, 41 cases in 2442 T. pages, i. e. about 1 : 60; Herodotus least frequently, 4 cases in 799 T. pages, i. e. about 1 : 200. Only 3 of the Dekas use it at all, hence it finds its sphere not in Oratory, nor in Herodotus, the non-Attic, nor in Thucydides, the Attic historian. Sophocles' slightly higher ratio of usage may not be especially significant, nor the fact that he always places the personal verbal at the end of the line. Its real sphere seems to be the colloquial one, e. g. Plato's Dialogues, Xenophon, when not too strict and historical; there are only 2 instances of it in the Anab., and one of these is doubtful; there is no case in the Hellenika; the ratio gets very high in the Mem. (1 : 35½ pages), quite low in Plato's Laws (1 : 140 pages), at its highest (in Plato) in the Republic (!), 1 : 14. Furthermore, of Demosthenes' 7 cases three occur in one speech (24), and of those three, two are in one and the same clause, the one a negative antithesis of the other. Isocrates wandered off into the only case of the verbal being used in the gen. absolute in the classic period; his other two verbalia occur in the same paragraph of the *Παραθηναϊκός*.

Then these verbalia are all passives, and derived from verbs which are, or should be, transitives, however subtle the distinction between Homer's βαίνω διὰ + acc. and διαβαίνω + acc. By the way, Krüger (Sprachlehre, §56, 18, a. 1) uses the example βασιλευρία ἡ πόλις—the gerund βασιλευρία does not occur in classic Greek! But what is the great distinction in signification between the personal and impersonal constructions? We at once meet the 'rule' thus formulated by some grammarians: When the personal construction is used, the emphasis falls on the subject of the act; when the impersonal, on the act itself. Not only grammars, but even so neat a worker as Kopetsch (p. 28) hands down this tradition: "videntur apud Platonem verbo εἶναι tantum iuncta esse, ita quidem, ut, si in subiecto, quod vocant, vis est sita, hoc sequantur et genere et numero, contra si in actione, in neutro genere, et singularis quidem fere semper." But that law does not really

obtain. Already Schülze (p. 10) uses the following words: "sed hanc legem in oratores Atticos non valere Karlowa (Bemerkungen zum Sprachgebrauch des Demosthenes, etc., pp. 13-14) luculenter ostendit." Before seeing Karlowa's Programm I had disproved the validity of this 'law' relatively to other authors; indeed, it is mechanical as well as false; moreover, the real stress rests often on neither verb nor subject, but on other words in the sentence, e. g. inner accus., adverb, agent-expression, etc. Cases in which that 'rule' cannot obtain are, e. g. Dem. 24, 78; 54, 44; 21, 142; 22, 62; Aeschines 1, 138; Isocrates 12, 233. In Herodotus, IX 58 the two constructions occur side by side, with logical subjects identical, and there is no more emphasis on the subject in the one clause than in the other. A clue to the true interpretation might be suspected to lie in the following circumstance. The first clause is a negative, *ἐκείνοις ταῦτα ποιεῦσι οὐκ ἐπιτεπτεῖα ἐστί*: the temporarily entertained conception is immediately rejected by the negative, hence the undesirability of the personal construction, which tends to emphasize duration, because characteristic, adjectival. Just that fact makes the personal construction desirable in the second clause, an affirmative one: *ἀλλὰ διωκτέοι εἰσίν*. Again that mechanical distinction fails in Hdt. III 127, where the *manner* of Orestes' death is 'emphasized'; fails in Xen., Mem. III 10, 8; in Xen., Cyropaed. II, II 23; ib. VII, V 7; Oecon. XIX 9; Symp. VIII 20; Plato, Gorgias 508 a; the construction got twisted in Phaedo 107 B, the intervening conditional causing the grammatical consecutio to shift from the impersonal to the personal usage. The 'law' fails in Plato, Rep. 403 C; ib. 561 C; Epist. 342 A; Aeschylus, Prom. 523; Soph., O. C. 883; Ajax 679; Eur., Orest. 484; Aristoph., Ach. 221; Ran. 633—these are some of the more conspicuous of the cases, selected at random. My own conception of the nature of the personal construction was just about that which Karlowa has formulated in the following words: "Da nun bei der unpersönlichen Konstruktion das Verbaladjektiv als Verbum, bei der persönlichen als Adjektivum behandelt wird, so lässt sich schliessen, dass die persönliche Konstruktion nur da angewandt wird, wo eine *Eigenschaft beigelegt wird*." Then if we wish to express an abiding quality, a characteristic, the gerundive is the construction to use, in the first instance, and the Schol. to Aeschylus, Sept. 600, paraphrases *ὁ κομιστέος* by *οὐκ ἄξιος κομίζεσθαι*. But the full and wide distinction between personal and impersonal construction—

their exact spheres—we will attempt to formulate more accurately below. Karlowa's statement needs both restriction and enlargement, to say nothing of that other fact, viz. that questions of style, attractions, 'Wortlaut,' etc., not infrequently cause sudden and seemingly unnecessary changes from the one construction to the other; e. g. Xen., Mem. III, X 8; Plato, Protag. 356 C; Rep. 535 A, 373 B.

Before leaving the subject of the personal construction, we note an interesting fact connected with the agent-expression of these personalia. While the agent is more commonly not expressed at all with the gerundives, yet when expressed it is always in the dative, never the accusative. Out of the sum-total of 97 gerundives, only 27 (with a possible addition of 2 more doubtful cases in Thucydides) are associated with their agent-cases—always datives. And why "always datives"? Not because of the following explanation (I cite from Gross, III, p. 10): "Quod gerundiva nunquam cum accusativo personae coniuncta videmus, id non casui tribuendum sed eam ob causam certissimam factum arbitror, quod gerundiva, quum in adiectivarum familiam se contulissent, simul etiam naturam illam verbis δειν et χρῆναι similem exuerunt." Others many have said the like, only from a different point of view. Then, in cases where reasons and exigencies of style necessitate a sudden shift from the impersonal to the personal construction, immediately and always we must see a corresponding difference in the organic sense of the two verbalia—connected, as they sometimes are, with the same subject? This semasiological gymnastic feat is certainly *not* necessary. The proper state of the case, as I think it, will be given below. Suffice it to say here that the verb-force of the gerundive is not strong enough to command an agent-accusative. Of that anon.

Impersonalia.—As we saw above, the facts do not warrant us in accepting the theory of some, that the impersonal construction is the older of the two—the 'original' one ("Originairement, cet adjectif verbal, pris impersonnellement, eut la signification active," etc., Struve, l. l.). We saw that the impersonal construction was through the whole of the classical period much the more frequently used; but for all that the personal usage appeared with a tenacious regularity all through the classical time, and in fact has actually outlived the more favored impersonal construction,

and I have the statement of a scholarly gentleman in Greece, a Ph. D. of the University of Athens, to the effect that the impersonal construction is, in Modern Greek, dead, while the personal use lives yet, and the verbal is actually allowed to stand in the sheltered position.

The gerund (impersonally used verbal) can be used either *absolutely*, i. e. not 'governing' any case, or in a transitive sense, controlling the construction of a word or words in the sentence. In the first construction we have verbs which are incapable of 'governing' case, or else those whose possible cases are omitted. More interesting are the other cases, those in which the verbal 'governs' its case, generally a genitive. According to my statistics the classic literature from Homer to Aristotle furnishes 1076 cases in which the verbalia are used impersonally; of this number 34 are in the plural, the remaining 1042 in the singular, none in the dual. Now, of these 1076, 645 'govern' cases directly, and the study of those passages is interesting indeed. We note a gradual development out of the earlier, free usage, into the later fixity. That development does not so much affect the use of the genitive as versus the dative case, for there shows itself little or no preference in that matter. I count 77 cases of the genitive, 67 of the dative. More interesting is the matter of the use of the accusative as versus the absolute, neuter use of the verbal. The 'governed' accus. seems to be expressed 501 times, while the verbal appears without accusative 321 times, though we include in this latter list many cases in which the accusative is actually mentioned in the context, but for various reasons of style, etc., is not repeated in direct connection with the verbal—I roughly count about 60 such passages. Now, in the earlier writers the preference is to use the verbal absolutely, rather than with its expressed accusative-object. So in the drama, so in history up to Xenophon; in this period I count 35 cases of the expressed accusative-object as against 68 cases of the verbal used absolutely. Sophocles admits the accusative only twice, though using the verbal absolutely 12 times—freer in the admission of the oblique case are Euripides and Aristophanes;—we count 18 and 10 accusatives respectively, as against 19 and 23 cases of the absolute verbal. Suddenly the accusative construction becomes popular—with Xenophon—and remains so: Xenophon expresses the accusative 63 times, using the verbal absolutely 29 times; Plato, 302 accusatives, 175 absolute; Philosophorum fragmenta,

acc. 32, abs. 17; Isocrates, acc. 28, abs. 9; Demosthenes, acc. 25, abs. 13. The verb-power of the verbal has grown, and hence the accusative-object is expressed more freely. Then the uncertainty and fluctuation of the earlier period betrays an experimenting spirit, would seem to indicate that the gerund construction was not at that time old enough to have attained its ultimate fixity; that it originated, possibly, between Homer and Pindar, and perchance nearer to Pindar than to Homer. Of the verbals referred to above as used absolutely, not a few are, as a matter of fact, followed by prepositions with their cases. Of those prepositions *περί* is the favorite, occurring 27 times; *ἐπί* comes next, 21 times; then *εἰς*, 19 times; *πρός*, 14 times; *ἀπό*, 10 times; and *ὑπέρ*, 8 times; the rest (*παρά*, *διά*, *πρό*, etc.) occurring from 1 to 3 times each.

As stated above, the genitive occurs somewhat more frequently than the dative, in direct dependence on the gerund. I count about 75 such instances. The most frequently recurring verbal is *ἐπιμελητέον*, introduced by Xenophon, occurring chiefly in Xen. and the philosophers, and appearing with its gen. about 12 times in all; *μελητέον* and *ἀμελητέον* occur each once. 8 times the gen. depends on *ἀφεκτέον*, 4 times on *ἐκτέον* and its other compounds; but often the substitution of a *τι* or the like, on which after all the gen. might depend, lies dangerously near. The verbs of hearing—*ἀκουστέον* 6 times, *ἀκροατέον* once—also occur; *ἀπτεόν* has its gen. 5 times; *ἀποστατέον*, 4 times; *ἀρκτέον* and *ἀντιληπτέον* each 3 times; *ἡσσητέα*, *μεταδοτέον*, *κατηγορητέον*, *ἀπαλλακτέον*, *κοινωνητέον* each twice, while the list closes with the following *semel inventa*: *ἀπαρυστέον*, *ὑφελκτέον*, *προοπτέον*, *ἡγητέον*, *καταψηφιστέον*, *ἀποτμητέον*, *γευστέον*, *ἀποδεκτέον*, *διανοητέον* (very doubtful), *ἀπολαυστέον*, *ὀλιγωρητέον*, *ὑπεροπτέον*, *ἀποπειρατέον*, *φειστέον*, *παυστέον*, *ληκτέον*. Then all of these are what we might call natural, as distinguished from artificial genitives, if our constructions are in each case correct.

I count about 66 cases of the gerund 'governing' the *dative*. Again, Xenophon seems to have introduced the most commonly recurring of these verbals—*χρηστέον*, occurring 17 times; Euripides already uses the next most frequently recurring one, *πειστέον*, 12 cases, while all others are used much less frequently; e. g. 4 cases of *πιστευτέον*; 3 each of *δουλευτέον*, *ἐπιστατητέον*, *προσεκτέον*; 2 each of *βοθητέον*, *παραχωρητέον*, *ἐπιθετέον*, *χαριστέον*, *ἀθυμητέον*, *ὁμονοητέον*. Again the list closes with the *semel inventa* *ἀμυντέα*, *δυσμαχητέον*, *ἐπιτρεπτέα*, *συνεστέον*, *ἀποκριτέον*, *προσχηστέον*, *συγχωρητέα*, *θαρση-*

τέον, ἀκολουθητέον, συμβουλευτέον, ἐπακολουθητέον, στερκτέον. Thucydides is no lover of these oblique-case constructions, using the gen. only 3 times, the dat. never; nor does Euripides use the gen. but once, the dat. 3 times with his 44 gerunds. But in the majority, at least, of those cases the gerund construction was a necessity. The voluntary and conspicuous choice and preference for the gerund construction appears first in the following passages, in which the personal construction was possible, the accusative of the active (gerund) becoming the nom. of the passive (gerundive).

But before we go over to the more minute examination of the impersonalia which are associated with the accusative alone, those verbalia will be noticed which display a twofold 'governing' capacity, being associated with the gen. or dat. in addition to the accus. There are only about a dozen such verbals, but it would defy the skill of the most astute, sometimes, to tell whether or no a given dative or genitive depends on the verb-force of the verbal, and not on some subtle noun or pronoun that can easily be supplied, and hence is not expressed in the context; in other words, when a dative "depends on the verb," and when it is the dative of the complex. It may be well to look at a few of these passages. The verbal is always in the sg. (-τέον) when associated with the accusative, though both sg. and pl. occur (-τέον and -τέα), when that verbal is accompanied by its other case. Twice the verbal in -τέα is associated with the dative, three times with the genitive. ἐπιτρεπτέον occurs twice (Hdt. IX 58; Plat., Symp. 213 E) with the dative, 4 times with the accusative (Pl., Protag. 313 B; Anterastai 138 E; Laws 876 A, ib. 876 D). With the dat. it means 'to allow,' and once (Hdt. IX 58) is accompanied by a participle. Such rudimentary construction-dependencies begin to appear not infrequently in these passages. With the direct object the sense of the vbl. is 'to entrust,' and it is always accompanied by its remoter dat., with the sole exception of Plat., Laws 876 D, since the second ἐπιτρεπτέον in Laws 876 A does not count. ἐπιθετέον occurs but once governing an accus. (Plato, Gorg. 507 D), and there it shows the middle force, "auf sich nehmen"; with the dative it occurs twice (Pl., Symp. 217 C; Plat., Soph. 231 C), but these datives are really indirect objects: "eum adoriamur oportet." ἀποκριτέον with the accus. (Pl., Rep. 413 D; ib. 414 A) means 'to reject,' 'discard.' Only once (Plat., Hipp. mai. 288 D) does it seem to be associated with a dative, and that dative is an ind. object. συγχαρητέον occurs once (Pl.,

Soph. 249 B) with an accusative: but there we have really a sentence-dependency: τὸ κινούμενον δὲ καὶ κίνησιν συγχωρητέον ὡς ὄντα. Its dat. occurs but once, Pl., Leg. 895 A, where L. and S. are unhappy in giving it the sense of 'to concede'; it means 'to accede, assent to.' προσεκτέον has its accus. τὸν νοῦν expressed in 3 passages—Pl., Menon 96 D; Isoc., Ep. 2, 17; Isoc., Ep. 7, 7;—when the acc. is omitted we have the three datives—Pl., Demod. 384 E Aeschines, I 119; Dinarch. I 112, in which latter passage, by the way, the remarkable *consecutio verborum* occurs: οὐ προσεκτέον ὑμῖν ἐστὶ τοῖς τοῦτων λόγοις εἰδόμενος, etc. ἀκουστέον always has the gen., except in the one passage Pl., Rep. 386 A, where the acc. occurs in the artificial circumlocution τὰ περὶ θεοῦς. In 3 of the remaining 6 cases it means 'to obey' (Soph., El. 340; Eur., Iph. Aul. 1010; Herod. III 61); in the other 3, 'to hear' (Ar., Ran. 1180; Xen., Symp. III 9; Philos. fragt., vol. I, p. 448). But Schöll suspects the whole context of Soph., El. 340 of being spurious. ἐκτέον governs the accus. in 5 cases (Xen., Mem. III 11, 2; Pl., Anterastai 138 E; Rep. 468 A, *ibid.* 535 B; Dem. LVIII 60) as against one passage (Xen., Hell. VI 1, 13) in which it shows the middle force of the verb. Twice the accusative occurs after ἀποδεκτέον (Xen., Oecon. VII 36; Pl., Leg. 668 A). In the remaining two passages in which it seems to directly govern a case (Pl., Phaedrus 272 B; Rep. 379 C) we see the subtle development of the sentence-dependencies. In the latter passage the verbal is associated with the name of a person, and it in turn is accompanied by a participle: ἀποδεκτέον . . . Ὁμήρου . . . ἀμαρτάνοντος καὶ λέγοντος, etc. We look upon this as a not yet fully developed sentence-dependency. But in the Theaetet. 160 C the genitive, ἄλλου λέγοντος, does not depend on the verbal, but is an absolute; hence it is unnecessary (with L. and S.) to ache over the rarity of the construction of ἀποδεκτέον + gen. of thing + part., as it *appears* to occur in the Phaedrus 272 B, where the participle, λεγομένης, is *attributive*. Both the grammatical difficulties attending this construction, as also the uncertainty of the reading in Pl., Laws 646 D, make it desirable not to include διανοητέον amongst those verbalia which control the double construction; cf. Stallbaum *ad loc.*

Once παυστέον shows the middle force in Demosthenes (X 76), being followed by the gen. pl.; it is accompanied by the accusative in the remaining three cases: Plat., Gorg. 523 D; Plat., Rep. 391 E; Isoc. XV 175. But, after all, it is often a matter of

subjective decision—or a matter of taste?—whether we interpret the accompanying participle as attributive or predicative, and therefore practically equivalent to a sentence-dependency. At any rate, the causal interpretation of the participle is not to be rejected too hastily.

Proceeding to the verbalia which are associated with the accusative alone, we take up *first* those instances in which the verbal appears associated with a simple direct accusative; *secondly*, those which show the double accusative; *thirdly*, the verbal followed by its rudimentary sentence-dependencies developed out of the double accusative.

I. Transitive verbal followed by the simple, direct accusative-object.—The first example of this construction is Pindar, Ol. II 6: *θήρωνα . . . γεγωνητίον*. The next appearance of the construction is the one example in Aeschylus, Sept. 499. After Sophocles, who gives us two instances of it, the construction is quite common. I seem to have counted 369 examples of this simple construction in our period, excluding, so far as that can be certainly done, all inner accusatives, double accusatives, etc. The object of the verbal in the example in Pindar was a person; in Aeschylus, a thing; of Sophocles' two, one was a person, one a thing. After this the preference for thing-objects develops—not very strong at first, as the ratio for the tragedians is about 1 : 2. But Aristophanes shows a decided preference for thing-objects, while Xen. reverts to the (approximate) tragic norm, but at times so far overruns it as to give a total of 20 person- to 25 thing-accusatives. But with Plato the decided preference for thing-accusatives returns, and even the increase in person-accusatives in the Republic—chiefly in the Third Book—barely serves to raise the general proportion above the tragic norm. The use in the *Fragmenta philosophorum* corresponds about to that of Plato, while the orators show something of Xenophon's liking for person-accusatives, the ratio rising to something like 1 : 3. As stated above, the total number of examples of this construction we give to be 369; of these 290 are thing-accusatives, 79 persons. The person, as it were, resists the (weaker) verb-force of the verbal; not so the lifeless thing, over which the verbal easily exerts its power. The verbal itself, thus used, is always in the sg., save in Thucyd. I 86, 3 (*παράδοτῆα*), Ar., Plut. 1085 (*συνεκποτῆα*), and Plato, Rep. 317 B (*ἀποβλητῆα*). Of course, all these verbalia are derived from transitive verbs; e. g. *φυλακτέον, ἀνοικτέον, κακιστέον, νικητέον, τολμητέον, ἐκδοτέον*, etc.

But already in Eur., Suppl. 291 the acc. of the inner object begins to dispute the field with our 'direct object,' and one may well hesitate before 'parsing' the acc. in στενακτέον τὰ τοῦτων, and yet not be a heretic; nor is it news to any one that countless passages occur whose accusatives fall on the border-line between what we call 'direct object' and acc. of inner object. Delbrück defines the object as the "Gegenstand der von der Handlung des Verbums unmittelbar betroffen wird," and it is a deliverance to be able to avoid the expression 'transitive verb.' He continues: "Der Akkusativ des Resultats ist . . . wenn man seine Entstehung in betracht zieht, von dem Akk. des Inhalts nicht zu trennen. Der fertige Akkusativ des Resultats aber steht dem des Objekts am nächsten. Denn schwerlich empfindet der Sprechende einen Unterschied zwischen 'ein Haus bauen (Resultat), und 'ein Haus einreissen' (Objekt)." The inner accusative is no scarcity after these impersonal verbalia: examples like Xen., Anab. II, II 12 (πορευτέον . . . σταθμούς); Pl., Gorg. 500 D (βιωτέον . . . ὁπότερον, sc. βίῳ); Pl., Rep. 467 B (κινδυνευτέον . . . τι); Pl., Rep. 504 D (περιετέον . . . μακροτέραν); Ar., Equit. 72 (τρεπτέον . . . ὁδόν); and Soph., Phil. 994 (πισυτέον . . . τάδε) explain themselves. Genuine cognate accusatives are, e. g., μηχανητέον . . . μηχανήν (Pl., Legg. 798 E) and προαγωνιστέον . . . προαγώνας (Pl., Laws 796 D). The simple accusative of the result of the object effected by the action of the verb is not so common here as are the inner object and the cognate accusative. Instances of the former are, e. g., Ar., Eq. 72; Xen., Anab. II, II 12; Plat., Gorg. 500 D; Pl., Soph. 257 A; Rep. 467 B, *ibid.* 504 D; Kritias 108 D; Soph., Phil. 994. Instances of the latter construction are Pl., Legg. 798 E, 796 D, etc. But the sphere widens as we approach those cases in which the object of the verbal is the proleptic subject of the dependent clause; such cases are, e. g., Xen., Mem. II, VI 8; Pl., Soph. 260 E, *ib.* 230 D; Pl., Politicus 260 C, *ib.* 306 A; Alc. II 140 D; Rep. 421 E (?), *ib.* 555 B, *ib.* 502 D; Philebus 33 C, *ib.* 23 A; Eur., Hel. 85; Xen., Mem. II, VI 8. In these cases there is only a grammatical difference between a dubium and a certainly impersonal gerund. Less interesting are the cases in which the verbal's direct object or object affected is followed by a prepositional phrase; e. g. Xen., Mem. IV, II 15; Cyrop. I 6, 31; Frag. histor. II, p. 167 (?); Pl., Rep. 540 A, *ib.* 537 C; Frag. phil. I, p. 556; Dem. XXIX 36, *ib.* LVIII 60; Eur., Elect. 491, etc.

II. Verbal followed by the *double accusative*.—Delbrück distinguishes three classes of double accusatives: 1°. Cases in which the one accusative is a predicate; 2°. The one accus. stands nearer to the verb than the other does; 3°. The verb's action affects α) a person and a thing, or β) a whole in one of its parts. To begin at the end, I have only one case of 3 β), viz. Plato, *Timaeus* 67 E: *αὐτὰ προσρητέον, τὸ μὲν . . . τὸ δ' ἐναντίον*, etc., and this might be classed under 1°. Scarcely more popular was 3 α), of which my lists show only two examples: Xen., *Hell.* VI 3, 7: *διδακτέον ἀλλήλους τὰ αἴτια κ. τ. λ.*; Plato, *Rep.* 451 E: *ταῦτα καὶ διδακτέον αὐτάς*. Similarly of construction 2° I count only five cases, nor are all of those free from some sort of suspicion: the loci are Xen., *Cyrop.* VII, I 11; *Mem.* I, VII 2; *de re eq.* X 11; Plat., *Epinom.* 983 E (?), and *Euthydemus* 273 C. Then the great bulk of our examples of the double accusative fall under the first head. We might roughly divide these (forty) cases into α) those which *do not*, β) those which *do* imply the idea of *saying, thinking*, etc. But it is often a treacherous line of demarkation between rudimentary O. O. and full-fledged O. O. Plato abounds in cases of *θετέον*, e. g. *Laws* 867 A, 654 B; *Soph.* 235 A, etc., and we cannot possibly tell just when a worrisome *εἶναι* lies concealed just below the surface. The second class is introduced by, if not fully represented in such verbals as *κλητέον, ἡγήτεον, λεκτέον, φατέον, προσρητέον, ξυγχωρητέον, ἐπονομαστέον, νομοθετέον*, etc. Then, if such cases are certainly impersonalia, does it not follow that the O. O. dependencies always make their verbalia impersonal? As examples of the fairly clear double acc. we might cite the following, chosen at random from the large number on my lists: Xen., *Mem.* IV, X 8; Plat., *Cratyl.* 393 C; *Laws* 867 A; *Rep.* 545 B; *Phileb.* 15 B, 56 D; *Timaeus* 79 D, etc.; *Frg. phil.* I, p. 492; II, p. 55; *Dem.* XXXIX 35, XXIII 74. But just as the construction of the double accus. can be abbreviated or mutilated by omissions, etc., so there is sometimes an extension of the mode of expression, and we suspect beginnings of sentence-dependencies. *θετέον αὐτὸν στρατηγόν* does not differ materially from *θετέον αὐτὸν τέχνην ἔχοντα* (Pl., *Soph.* 221 D). Other superadded participles appear in Pl., *Soph.* 255 D, 249 B (part. + *ὥς*); *Politicus* 293 E; *Philebus* 37 E; *Isoc.* XII 96. More difficult of exact analysis is the participle in Pl., *Gorg.* 523 D: *πauστέον . . . προειδότας αὐτοὺς τὸν θάνατον*. Bolder yet are the infinitives; e. g. *Isoc.* IX 7: *τοὺς δ' ἄλλους ἐθιστέον ἀκούειν*—is this acc. of inner obj.? So *ὥς* + indic. is admitted in

Pl., Soph. 230 D; *ὥς* + inf., Dem. XX 154: *τοὺς νόμους σπουδαστέον ὥς κάλλιστ' ἔχειν*, where we have prolepsis of the subject of dependent clause. Difficult is Pl., Philebus 61 A; if *μείον* is acc. of measure in Xen., Apol. 26, is not *περὶ πολλοῦ* a (logical) accus. in sentences like Plat., Rep. 389 B: *ἀλήθειάν γε περὶ πολλοῦ ποιητέον*? Then comes *μέγα φρονητέον* + *ἐπί* + dat.; cf. Xen., Hell. II 4, 40; II 4, 41. *ἀποδεκτέον* is followed by the acc. sg. + gen. sg. + part. in Pl., Rep. 379 C; *αἰτιατέον* is followed by acc. sg. + gen. of inf. in Pl., Timaeus 57 C. So *προσλογιστία* is followed by acc. + dat. (both of things) in Hdt. VII 185; *πειστέον* + dat. + acc. pl., Pl., Rep. 365 E; *κοινωνητέον* + gen. + dat., Pl., Rep. 403 B; *αἰτιατέον* + acc. pers. + gen. rei, Pl., Timaeus 87 B; *προτιμητέον* + acc. + gen., Pl., Laws 726; *ἐατέον* + acc. + gen., Pl., Laws 969 C; *αἰτιατέον* + acc. + gen., Dem. X 76; *προαιρετέον* + acc. + gen., Dem. VI 5. Which is agent in Isoc. IX 7, *δουλευτέον* + acc. + dat.? *Ἀπολυτέον* is followed by acc. + gen. in Frgt. Oratorum, p. 132. In Xen., Cyropaed. I 6, 9, *ἀγωνιστέον* is followed by *ἄ* + *πρός* + acc.; the prepositional phrase is equal to a second acc. *Αἰτιατέον* + acc. + gen. occurs in Pl., Rep. 379 C. Ast and L. & S. differ in construing *ἀπεικαστέον* + acc. + dat. in Pl., Phaedrus 270 E. *προσοιστέον* is followed by acc. + dat. in Pl., Phaedrus 272 A.

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II.—PROVERBS AND TALES COMMON TO THE TWO SANSKRIT EPICS.

In the long chapter on the duties of kings, of which I spoke in my last paper, there is a proverb which appears in Gorresio's text, ii. 109. 58, in the form

*yāni mithyābhiṣastānāṁ patanty aṣṭūni rodātām
tāni putra paṣūn ghnanti teṣāṁ mithyābhiṣaṁsinām,*

that is: "The tears of them who weep on being falsely accused destroy, my son, the cattle of them who falsely accuse." The corresponding portion of the section in the Mahābhārata has no such proverb, but the alternate text of the Rāmāyaṇa not only has the proverb but, as it were, fits it more snugly into its present place by reading *Rāghava* at the end of the first line. Turning now to an entirely different part of the Mahābhārata we find the original, or the nearest approach to the original that we are likely to discover. In this older and freer form the proverb has no vocative at all, and indeed the particular vocative *putra* in the Rāmāyaṇa is suspicious enough in itself, as Rāma generally addresses Bharata either with *tāta* or by name or title. The fact that the proverb is outside of the *kaccit* interrogatives and that it is an independent verse in the Mahābhārata without any form of address shows us pretty plainly what has happened. In the first place, one of the countless floating proverbs of the age is caught up and preserved in Mbh. xii. 91. 20 in an impersonal form: "The tears of them who weep on being falsely accused destroy the sons and cattle of those (accusers) in consequence of the false accusation."¹ The *kaccit* chapter of the Mahābhārata has not yet taken up this bit of wisdom, but the Rāmāyaṇa first adopts it by changing *putrān* to *putra*, and then the secondary text, which, as I showed in my last paper, is in this instance the Bombay version, adopts it still further by altering *rodātām* to *Rāghava*; so that in the end the verse has quite the appearance of being at home, when

¹ For *putra* of R. C. and B., M. has *putrān*; for B.'s genitive, M. has the abl. *mithyābhiṣaṁsanāt*, while R. C. reads *pratyartham anuṣāsatāḥ*.

we hear Rāma cite it in his usual patronizing way, beginning: "Yes, Rāghava, my boy, the tears," etc.

Just as the phraseology of both epics is in great part identical, so also the proverbial substratum is, as we should expect, more or less the same, and there cannot be much doubt that both epics drew on the same material, besides adding each to its own store. A favorite method of doing this is to take up the original proverb and then repeat it in a different form, modifying it somewhat in each new casting. A review of the proverbs common to both epics forms a sort of corollary to a review of the phraseology, and in some cases it is actually difficult to say whether we are handling the wreck of a proverb or merely an identical *pāda*-phrase.

There are, of course, in the Rāmāyaṇa, as in the Mahābhārata, many proverbs which appear first again in much later literature and not at all in the other epic. Such, for example, is the *lokapra-vāda* cited B. iii. 59. 16: "He that is about to die smells not the smell of an expiring lamp (*dīpanirvāṇa*), hears not a friend's words, and sees not the star Arundhati." This turns up in the Hitopadeṣa, but appears to be as yet unknown to the Mahābhārata. But even the introductory phrase *loka-pravāda*, instead of the simpler term employed in the Mahābhārata, points to a later stage.¹

One of these proverbs akin to the last embodies the oft-repeated warning against "seeing golden trees," which seems to be a special application of the more general proverb known to classical antiquity as *quos deus perdere vult dementat prius*. The relation of the two epics to these proverbs is not without interest. At the meeting of the Oriental Society in Baltimore, in October, 1887, I pointed out the extraordinary verbal resemblance of the Greek, Latin and Sanskrit proverbs, as the last is found in the Mahābhārata, ii. 81. 8 and v. 34. 81, where the wording is:

*yasmāi devāḥ prayacchanti puruṣāya parābhavam.
buddhiṃ tasyā 'pakarṣanti so 'vācīnāni paçyati,*

"For whatsoever man the gods prepare the overthrow, they take away his senses, and he sees things inverted." This is evidently, however, the same proverb with that which appears in the Rāmāyaṇa, iii. 56. 16; B. iii. 62. 20-21:

¹ The word *gāthā* is also used for a proverbial stanza. Thus in R. B. vi. 110. 2: *pāurāṇī cāi 'va gāthe 'yam lāukiki pratibhāti me, eti jīvantam ānando naraṃ varṣatād api*. C. reads *kalyāṇī bata*.

*yadā vināṣakālo vāi lakṣyate dāivanirmitaḥ
tadā vāi viparileṣu manaḥ prakurute naraḥ,*

"When the time of destruction ordained by Fate is remarked, then the man sets his mind on things inverted." Here *viparita* is synonymous with *avācīna*. It is this former word which the Mahābhārata itself employs in the proverb of the golden trees, vi. 98. 17:

*mumūrṣur hi naraḥ sarvān vṛkṣān paçyati kāñcanān
tathā tvam āpi Gāndhāre viparitāni paçyasi,*

"The man that is about to die forsooth sees golden trees; so thou too, Gāndhāri, seest inverted," i. e. incorrectly. This is further explained by the preceding verse: "Through thy confusion of mind, *mohāt*, thou knowest not what should be said and should not be said." Thus when this proverb appears by inference in the Rāmāyaṇa, we read C. iii. 53. 17-19:

17. *mṛtyukāle yathā martyo viparitāni sevate*

mumūrṣūṇāṁ tu sarveṣāṁ yat paṭhyāṁ tan na rocate

19. *vyaktaṁ hiraṇmayāṁs tvaṁ hi saṁpaçyasi mahiruhān*

(B. 59. 19: *nūnaṁ hiraṇmayān mohāt tvaṁ paçyasi mahiruhān*),

"As at the time of death a mortal observes things inverted, but nothing that is suitable pleases any that are about to die; so thou forsooth plainly seest golden trees." The vision of golden trees is then a special form of the general 'inverted' or crooked sight which presages death. This allusion to the golden vision is as common in the Rāmāyaṇa as it is rare in the Mahābhārata. The former epic has many passages implying it. Thus in R. C. iii. 68. 11:

uparudhyanti me prāṇā dṛṣṭir bhramati Rāghava

paçyāmi vṛkṣān sāuvarṇān Uçīrakṣtamūrdhajān

(B. 73. 15: *paçyāmi vṛkṣān etāñ ca sāuvarṇān iva sāmpratam*),

"My life-breath fails, my sight wanders, Rāghava; I see the golden trees of death" ("now I see those trees which, as it were, are golden"); which last, as the scholiast says, is the *marañacihnam* or 'sign of death.' Again, to connote the last extreme of folly, "Now, foolish one, thou seest many a golden tree."¹

¹ R. B. iii. 53. 47: *pādapān kāñcanān nūnaṁ bahūn paçyasi durmate* (C. *mandabhāk*). Compare also the description in R. B. iv. 41. 47: *jātarūpamayāir vṛkṣāiḥ puṣpitaḥ paricobhitam martukāmā narāḥ pūrvān taṁ paçyanti mahi-*

But to leave these vaguer resemblances, there is enough of striking parallelism in the field of proverbs to merit attention. Themes of life, death and fate are favorites to the epic moralists, and it is not surprising that we should find the two poems touch each other here most closely. The first example I shall cite shows how (as in the *kaccit* chapter¹ Bharatarṣabha and Kāikeyīsuta interchange) the proverb is adapted to the particular epic in which it is embalmed. Thus M.² xi. 2. 23:

na kālasya priyaḥ kaṣcin na dveṣyaḥ, Kurusattama,

"Fate loves no one and hates no one, thou best of Kurus," compared with R. B. iv. 18. 28:

na kālasya priyaḥ kaṣcin na dveṣyo 'sti, Kapīṣvara,

"Fate loves no one and hates no one, thou lord of apes." The following remarks on the same subject (M. *kālaḥ pacati*, etc.) differ in each epic,³ and in both the theme is often touched upon elsewhere. Compare, for example, R. B. vi. 8. 16: *pacaty eva yathā kālaḥ*; and M. xii. 229. 94: *na jātva akāle*, etc. One of these fatalistic proverbs, called in the Rāmāyaṇa a "*lokapravāda* of the Pundits," is evidently at bottom the same with another in the Mahābhārata. Thus in R. v. 25. 12:

*lokapravādo satyo 'yaṁ pañḍitāṁ samudāhṛtaḥ
akāle durlabho mṛtyuḥ striyā vā puruṣasya vā,*

"True is the Pundits' proverb: Death is not easy to attain till one's time comes," which in B. 28. 3 is repeated in the form

satyaṁ vaco yat pravadanti viprā nā 'kālamṛtyur bhavati 'ha loke,

"True is the word the priests declare: No death untimely (i. e. at an hour not fated) happens here among men." This is nothing but a restatement of M. xii. 25. 11 and xiii. 164. 10:

dharam, jātārāpamayāns tāṁ ca vividhāns tatra pādopān, Uçtravījo yāir juṣṭo Yamasyo 'ttaraparvataḥ. The banana, which is sometimes called golden and is typical of death and decay, may have served as the starting-point of the metaphor. Compare R. C. vi. 61. 25: *pravṛddhaḥ kāñcano vṛkṣaḥ phalakāle nikṛntyate* (B. *na kṛtvā . . . nipātyate*).

¹ R. C. ii. 100. 27 and M. ii. 5. 44. A. J. P. XIX, p. 149.

² In this paper M. stands for Mahābhārata and R. (alone) for Rāmāyaṇa, Bombay edition (or expressly C.), as opposed to B., that is Gorresio's text.

They are indicated in Böhtlingk's *Spruch* 3194.

*nā 'kālato mriyate jāyate vā ; and
nā 'prāptakālo mriyate (viddhaḥ),*

"Not untimely one dies or is born ; (even though wounded with an hundred arrows) one dies not if his time has not come." The phrase *duratikramaḥ kālaḥ*, in Purāṇa and Rāmāyaṇa alike, sums it all up ; for example, R. iii. 68. 21 = B. 73. 26 :

so 'yam adya hataḥ ṣete kālo hi duratikramaḥ,

"So here to-day he lies destroyed ; for the fated hour is hard to overcome." The same idea is expressed in the Mahābhārata, xiv. 53. 16 :

na diṣṭam abhyatīkrāntuṁ śakyaṁ buddhyā balena vā,

"Neither by intelligence nor by power can one overcome what is appointed." And the two epics unite verbally in the grand chorus of fatalism :

dāivam eva paraṁ manye pāuruṣaṁ tu nirarthakam,

"Fate alone I deem important ; useless is the toil of man."¹

Occasionally a slight change in the reading occurs without in any way affecting the real identity of the proverb as found in both epics. In R. B. ii. 122. 17 ff. (a passage entirely wanting in C.) there is a pretty plain equivalent of Manu ix. 303 ff., in which the king is identified with various gods. The language here used shows unmistakable identity, though the list of gods in Manu is increased by one. It is not, however, this passage itself that is of chief interest, but its prototype, which is connected with it by the

¹ This proverb is found in this form M. ii. 47. 36 (with *ca* for *tu*) and R. i. 58. 22-23 = B. 60. 25. An alternate formula, *dhik pāuruṣam anarthakam*, *Spr.* 2974, occurs M. vii. 135. 1 and viii. 9. 3. The revolt against the fatalism of these proverbs is found philosophically elaborated in the Mahābhārata, where Luck and Fate as well as Nature and one's own ability are all repudiated as factors in determining events, and "the fruit of former actions" explains everything, M. iii. 32. 20 and elsewhere. The Rāmāyaṇa does not seem to employ the term *haṭha* (which is rendered 'Nothwendigkeit' in PW. and 'Zufall' in *Spr.* 5323) in its philosophical sense, unless the late verse B. v. 85. 11 be an exception, where *haṭhena* may be rendered 'by happy accident.' But the Mahābhārata also employs *haṭha* only in late passages. I may add that the proverb attributed in *Spruch* 1979 to the Agni Purāṇa (with the second hemistich *dāivam puruṣakāreṇa ghnanti cūrāḥ sadodyamāḥ*) is already found in R. B. ii. 20. 8-9: *klibā hi dāivam evāi 'kaṁ praśaṁsanti na pāuruṣam, pratīpam api śaknōmi vyasanāyābhyupāgatam dāivam puruṣakāreṇa pratiroddhum, arindama.*

pāda phrase *Yamasya Varuṇasya ca*. This formula (compare also Manu vii. 4) takes us back of the seven and eight forms of the king here recognized to the earlier identification with five forms, such as is found in R. iii. 40. 12 :

pañca rūpāṇi rājāno dhārayanty amitāujasaḥ
Agner Indrasya Somasya Yamasya Varuṇasya ca,

“Kings whose power is unbounded are incorporations of five gods, Agni, Indra, Soma, Yama, and Varuṇa.” The corresponding passage in the Gorresio text, 44. 12, has *ghanadasya ca*, which apparently is an attempt to bring in a god belonging to another list, but the same text at iv. 17. 26 keeps the stereotyped *Varuṇasya ca*. Now, despite its different form this proverb must be the same with that implied in M. xii. 68. 41 :

kurule pañca rūpāṇi kālayuktāni yaḥ sadā
bhavadaty Agnis tathā 'dityo Mr̥tyur Vāiṣṇavaṇo Yamaḥ,

“(The king), who assumes five incorporations of gods as given by Fate, becomes in turn Agni, Āditya, Mr̥tyu, Vāiṣṇavaṇa, and Yama.” This ending is also stereotyped, and the next advance is that of M. xii. 139. 103 :

mātā pilā gurur goptā vahnir Vāiṣṇavaṇo Yamaḥ
sapta rājño guṇān etān Manur āha Prajāpatiḥ,

“These seven qualities of a king have been declared by Father Manu, namely, his identity with one's father, mother, teacher, protector, and with the gods Agni, Vāiṣṇavaṇa, and Yama, respectively.” Various as are the elaborated forms, each epic apparently knows a proverb on the king's “five forms.”¹

Another group of five gives us a ritualistic proverb, which appears in the Rāmāyaṇa with the common device already spoken of, whereby a local vocative supplants part of the text. In M. xii. 141. 70 we read :

pañca pañcanakhā bhakṣyā brahmakṣatrasya vāi viṣaḥ,

“Five five-nailed animals are edible for a Brahman, Kṣatriya, and Vāiṣya.” But in the Rāmāyaṇa the Vāiṣya is omitted, in order to drag in the vocative Rāghava, thus :

pañca pañcanakhā bhakṣyā brahmakṣatreṇa (-kṣatreṣu),
Rāghava,

¹ In *Spruch* 3863 the form in the Rāmāyaṇa is given.

"Five five-nailed animals are edible for a Brahman, and Kṣatriya, O Rāghava," R. iv. 17. 39; B. 16. 32.¹

Proverbial phrases sometimes seem to be dramatically utilized. Thus in R. vi. 71. 63: *bālo 'yam iti vijñāya na cā 'vajñātum arhasi, bālām vā yadi vā vṛddham mṛtyuṁ jānihi mām raṇe* (so B., C. *sahyuge*), we are irresistibly reminded of M. xii. 68. 40: *na hi jātū avamantavyo manuṣya iti bhūmipah*, and Manu vii. 8: *bālo 'pi nā 'vamantavyo manuṣya iti bhūmipah*; while *bālām vā yadi vā vṛddham* (like many *vā yadi vā* phrases) is proverbial (*Spr.* 4448), and here put into *ad hominem* form.

I will now give what further identical proverbs I have found in the two epics. The variants are generally too slight to affect the sense,² though important as regards the relation of the texts.

aṣvamedhasahasraṁ ca satyaṁ ca tulayā dhṛtam,

M. i. 74. 103; xiii. 22. 14; R. B. ii. 61. 10. The next hemistich differs in all. R. is followed by general aphorisms on truth like M. xii. 199. 65. Compare also R. ii. 109. 10 ff.; *Spruch* 731.

indriyāṇāṁ prasṛṣṭānāṁ hayānām iva vartmasu,

etc., *Spruch* 1118; M. iii. 211. 25; R. vii. 59 (2). 23; B. 63. 23.

*guror apy avaliptasya kāryākāryam ajānataḥ
utpathapratipannasya paritṛyāgo vidhiyate,*

M. v. 178. 48; *nyāyaṁ bhavati ṣāsanam*, i. 140. 54; *danḍo bhavati ṣaṣvataḥ*, xii. 57. 7; *utpatham . . danḍo bhavati ṣāsanam*, xii. 140. 48; *kāryaṁ bhavati ṣāsanam*, R. ii. 21. 13; *kāmakārapravṛttasya na kāryaṁ bruvato vacaḥ*, R. B. ii. 22. 11. Only the first hemistich is the same, and even in M. the last *pāda* of the second is without fixed form. In M. this stanza is ascribed to

¹ Compare Manu v. 17-18. Just where proverb-literature meets didactic wisdom is not easy to determine. Thus R. B. v. 81. 37 ff. works out a *ṣāstra-viniścaya* on the "four means," *sāma*, *upapradāna*, *bheda*, *danḍa*, which is later than the "three means" elsewhere recognized in the Rāmāyaṇa itself and in the Mahābhārata. See *Ruling Caste*, p. 182, note, and compare R. iv. 17. 29; B. 16. 22.

² Occasionally they change the sense considerably. Thus R. vi. 64. 7-8: *karma cāi 'va hi sarveṣāṁ kārṇānāṁ prayojanam . . . adharmānarthayoḥ prāptāṁ phalaṁ ca pratyavāyikam*, becomes in B. 43. 7-8: *kāma eva hi . . . (and) adharmānarthayoḥ prāptiḥ phalaṁ vāi pratyavāyikam* (sic; this word appears to have found no place in the Lexicon).

Marutta; in R. to Manu. In M. punishment is inflicted on the good-for-nothing teacher; in R. B. only his advice may be ignored. In R. B. the verse is followed by

*daṣa viprān upādhyāyo gāuraveṇā 'tiricyate
upādhyāyān daṣa pitā tathāi 'va vyatiricyate,*

etc., like M. xii. 108. 16; xiii. 105. 14-15; Manu ii. 145; *Sprüche* 2180 and 2726.

na sā sabhā yatra na santi vṛddhāḥ,

etc., *Spruch* 3483; M. v. 35. 58; R. vii. 59 (3). 33; B. 64. 33.

bhartā vāi dāivataṁ param,

M. xii. 145. 4; *bhartā hi dāivataṁ strīṇām*, R. B. ii. 23. 4. Other forms of the same thought in R. B. are *bhartā strīṇām hi dāivataṁ*, i. 17. 16; *dāivataṁ hi patih strīṇām*, ii. 38. 20 (compare ii. 68. 15, 42); *paramaṁ dāivataṁ patih*, iii. 2. 23; 3. 2; v. 25. 11. For M. see *Ruling Caste*, p. 364, note. See also *Spruch* 4540 ff.

yo hi dharmam samācṛitya,

etc., *Spruch* 5663; M. v. 37. 16; R. B. v. 88. 17, with v. 1.

mitam dadāti hi pitā,

etc., *Spruch* 4848; M. xii. 148. 6-7; R. ii. 39. 30; B. 38. 25; iv. 20. 4.

yathā kṣāṭham ca kṣāṭham ca . . . evam putrāḥ ca pautrāḥ ca,

etc., *Spruch* 5093; M. xii. 174. 15-16; R. ii. 105. 26-27, with v. 1.; B. 114. 12. Part of the proverb (in shorter form) in M. xii. 28. 36.

*yasya śūrasya vikrāntāir edhante bāndhavāḥ sukham
tridaṣā iva Śakrasya sādhu tasye 'ha jivitaṁ,*

M. v. 133. 44, compared with

*yasya pāuruṣam aṇanti mitrasvajanabāndhavāḥ
amarā iva Śakrasya saphalaṁ tasya jivitaṁ,*

R. B. v. 2. 36; *Sprüche* 5398 and 5383. This is perhaps the best example of proverbs couched in words so different as scarcely to unite verbally at all, and yet identical in sense and arrangement. "Noble on earth is the life of that hero whose relatives enjoy prosperity through his prowess, even as the thrice-eleven gods (do

through) Çakra's (prowess)"; and again, in the second version, "fruitful is the life of that man whose friends, family and relatives live on his valor, even as the immortals (do on) Çakra's (valor)."

sañpannañ goṣu sañbhāvyam,

etc., *Spruch* 6880; M. v. 36. 58; B. v. 88. 9; R. vi. 16. 9, v. 1.

sarve kṣayāntā nicayāḥ,

etc., M. xi. 2. 3, etc.; R. ii. 105. 16; B. 114. 3, etc., with v. 1. Repeated several times. See *Spruch* 6948.

sulabhā puruṣā rājan satatāñ priyavādināḥ,

etc., *Spruch* 7131; M. v. 37. 15; B. iii. 41. 1; R. 37. 2, etc.

hanti jātāñ ajātāñ ca hiranyā 'rthe 'nṛtāñ vadan,

M. v. 35. 34; *bhūmy arthe tv anṛtāñ vadan*, R. B. iv. 34. 15. Manu viii. 99 coincides with M. R. C. has only the *çatam aṣvānṛte* part, 34. 9; *Spruch* 7366.

haraṇāñ ca parasvānām,

etc., *Spruch* 7367; M. v. 33. 65; R. vi. 87. 23; B. 66. 26, v. 1.

Here are altogether twenty-odd separate proverbs which are nearly identical in the two epics.¹ I may add, moreover, that just as the Mahābhārata has a number of legal aphorisms which are found in Manu, so the Rāmāyaṇa has, in accordance with its smaller size, a less number of Manavic verses not found in the Mahābhārata; for example:

*rājabhir dhṛtadaṇḍāḥ ca kṛtvā pāpāni mānavāḥ
nirmalāḥ svargam āyānti santaḥ sukrīno yathā,*

R. iv. 18. 31; B. 17. 24, *dhṛtadaṇḍā ye*; *rājanirdhṛtadaṇḍās tu*, Manu viii. 318, where the oldest commentator has *rājabhir dhṛta*^o (v. 1. *rājabhiḥ kṛta*^o), as in the Rāmāyaṇa and Vas. xix. 45.

But apart from these isolated proverbs, there still remain certain groups or collections of proverbs, which form in both epics larger areas of contact. Thus a collection of proverbs on the virtue of wealth in M. xii. 8. 16 ff. is found again in R. vi. 83. 32 ff., with sundry additions, in the Rāmāyaṇa especially to the proverb *yasyā 'rthās tasya mitrāṇi*, which is here developed into three

¹ In most of them R. B. agrees better with M. than does R. C., either by absence of the proverb in C. or by readings in B. more closely parallel to M.

stanzas. The other proverbs in this collection are *arthebhyo hi*, *Spr.* 618; *arthena hi*, *Spr.* 617; *yasyā 'rthās*, *Spr.* 5409; *adha-nenā°*, *Spr.* 212 and 619; *dharmah kāmāḥ ca*, *Spr.* 3091; and *viṣeṣaṁ nā 'dhigacchāmi patitasyā 'dhanasya ca*, which last is found at the beginning of the group in *M.* xii. 8. 15, while in *R.* it stands with *v. l.* at the end, *B.* 62. 39, though the other proverbs follow the same order in both poems, with slight variations and additions in each version. In *dharmah kāmāḥ ca*, for example, every text differs from every other :

*dharmah kāmāḥ ca svargaḥ ca harṣaḥ krodhaḥ ṣrutam damaḥ
arthād elāni sarvāṇi pravartante narādhipa*

is *M.* in text *B.* 8. 21, and

dharmah kāmāḥ ca harṣaḥ ca dhṛtiḥ krodhaḥ ṣrutam madaḥ

is the version in *M.* text *C.* 225; while *R.* *C.* 83. 39,

harṣaḥ kāmāḥ ca darpaḥ ca dharmah krodhaḥ ṣamo damaḥ,

gives quite a different list; and *R.* *B.* 62. 37,

*dharmah kāmāḥ ca darpaḥ ca harṣaḥ krodhaḥ sukhaṁ vayaḥ
arthād elāni sarvāṇi pravartante na saṁśayaḥ*,

adds new elements and extends the variants into the second hemistich (where the other versions are identical). Such a group as this incorporated as a whole into both epics argues a proverbial philosophy that had already attained to some literary elaboration; while the striking difference in text in the individual verses seems to show that neither epic copies directly from the other. But a mere concatenation of dissyllabic virtues and vices, such as we have here, is most easily subject to modification at the tongue and hand of every transmitter, so that no positive conclusions may safely be drawn from such an example, which is chiefly instructive in emphasizing the rather rare fact of both epics containing the same proverbial material co-ordinated in the same way.

In *Manu* vii. 3 it is said that the Deity created a king to protect the world, since men were scattered in fear in all directions when destitute of a king, *arājake loke*. This phrase has become a peg to hang proverbs on and both epics give us chapters on 'kingless' peoples. That in the *Rāmāyaṇa*, ii. 67, *B.* 69, is a combination of *Mahābhārata* xii. 67 and 68, where the catch-words, instead of *nā 'rājake janapade*, as in *R.*, are respectively *arājakeṣu rāṣṭreṣu*,

rājā cen na bhavet, and *yadi rājā na pālayet* (in xii. 49. 70, *arājake jīvaloke*), though they are not constant.¹ The order is about the same in R. C. and B. Keeping this as a norm :

R. B. 10, *nā 'rājake guroḥ śiṣyaḥ ṣṛṇōti niyatanāḥ hitam* ; M. 15, 42, *na preṣyā vacanāḥ kuryur na bālāḥ* ; M. 68. 18, *guruḥ kliṣṇiyur aṇi*

R. 11, *arājake dhanāḥ nā 'sti nā 'sti bhāryā 'py arājake*

B. 11, *svaḥ nā 'sty arājake rāṣṭre pūṁsāḥ na ca parigrahaḥ*

M. xii. 68. 15 (compare 67. 12), *na dārā na ca putraḥ syān na dhanāḥ na parigrahaḥ*

B. 12, *yajñāṣṭilā dvijātayaḥ . . dasyusaṅghāḥ prapīḍitāḥ* ; C. 13-14, *na satrāṇy anvāsate dāntāḥ . . na yajvanāḥ . . viśṛjanty āptadakṣiṇāḥ*

M. 67. 2, *dasyavo 'bhibhavanty uta* ; 68. 20, *loko 'yam dasyusād bhavet* ; 68. 22, *na yajñāḥ saṁpravarteyur vidhivat svāptadakṣiṇāḥ* ; 68. 25 and 15. 39, *na saṁvatsarasatrāṇi tiṣṭheyuḥ*

R. C. 12, *nā 'rājake janapade kārāyanti sabhāḥ narāḥ* (B. *janāḥ sabhāḥ*)

udyānāni ca ramyāṇi hr̥ṣṭāḥ punyagr̥hāṇi ca (B. *prapāḥ*)

15, *na . . prahr̥ṣṭāṇaṭanartakāḥ utsavāḥ ca samājāḥ ca* ; B. 17, *na vivāhāḥ ca vartante*

M. 68. 22-23, *na vivāhāḥ samājo vā . . na mathyeraṅḥ ca gargarāḥ* ; *ghoṣāḥ praṇāḥ caṇi gaccheyur yadi rājā na pālayet*²

R. B. 15, *vyavahārā na vartante dharmāḥ sajjanasevitāḥ*

M. 67. 3, *dharmo na vyavatiṣṭhate* ; 68. 17, *adharmāḥ pragṛhitāḥ syāt*

R. B. 16, *vedān nā 'dhīyate viprāḥ*

M. 68. 26, *brāhmaṇāḥ caturo vedān nā 'dhīyiraṇs tapasvinaḥ*

R. B. 17 ; M. 67. 12 ; 68. 22 (above) ; M. 15. 37, *na brahmacāry adhīyita . . na kanyo 'dvahanāḥ gacchet*

R. B. 18, *nā 'rājake janapade viṣvastāḥ kulakanyakāḥ*

alam̐kṛtā rājamārge kṛidanti viharanti ca

M. 68. 32, *striyaḥ cā 'puruṣā mārgeṇ sarvālam̐kārabhaṣitāḥ nirbhayāḥ pratipadyante yadi rakṣati bhūmipah*

R. B. 19, *vicaranty akutobhayāḥ*

R. C. 18, *na . . dhanavantaḥ surakṣitāḥ ṣerate vivṛtadvārāḥ*

¹ M. xii. 15 and 67-68 are variations on the same theme. See below.

² Add R. C. 20-21, where the bells on the elephants and the *ghoṣa* of arms are mentioned in an elaboration of joys of peace without parallel in M.

- M. 68. 30, *vivṛtya hi yathākāmaṁ gṛhadvārāṇi cerate*
manuṣyā rakṣitā rājñā samantād akutobhayāḥ
(akutobhayāḥ as ending in M. 68. 25 and 30; and R. B.
19 and 20).
- R. C. 22, *na . . vaṇijo dūragāmināḥ gacchanti kṣemam adhvā-*
nam bahupanyasamācītāḥ (B. 21, v. 1). Compare
 M. ii. 5. 114.
- M. 68. 21, *na kṛṣir na vaṇikpathaḥ*
- R. C. 29, *yathā hy anudakā nadyaḥ . . agopālā yathā gāvāḥ* (B.
agopāḥ ca)
- M. 68. 11-13, *yathā hy anudake matsyāḥ . . agopāḥ paçavo yathā*
 R. B. 26, *vināḥcam āpnoti tathā rāṣṭram arājakam*
 M. 68. 13, *evam eva vinā rājñā vinaçyeyur imāḥ prajāḥ* (so 15. 30).
- R. B. 27, *haranti durbalānām hi svam ākramya balānvilāḥ*
 M. 68. 14, *hareyur balavanto 'pi durbalānām parigrahān*
 M. 49. 70, *arājake jīvaloke durbalā balavattarāḥ piḍyanṭe*
 R. B. 28, *arājake janapade durbalān balavattarāḥ*
bhakṣayanti nirudvegā matsyān matsyā ivā 'lpakān
 R. C. 31, *matsyā ivā janā nityaṁ bhakṣayanti parasparam*
 M. 15. 30 and 67. 16, *jale matsyā ivā 'bhakṣyan durbalān bala-*
*vattarāḥ*¹
- Manu vii. 20, *çūle (jale) . . 'pakṣyan durbalān balavattarāḥ*
 M. 67. 17, *parasparam bhakṣayanto matsyā ivā jale kṛṣān*
 M. 68. 8, *prajā rājabhayād eva na khādanti parasparam* (so 15. 7).
- R. C. 32, *ye hi saṁbhinnamāryādā nāstikāḥ chinnaśaṁçayāḥ*
te 'pi bhāvāya kalpante rājadaṇḍanipīḍitāḥ
 M. 15. 33, *ye 'pi saṁbhinnamāryādā nāstikā vedanindakāḥ*
*te 'pi bhogāya kalpante daṇḍenā 'çu nipīḍitāḥ*²
 M. 15. 34, *daṇḍasya hi bhayād bhīto bhogāyāi 'va pravartate*
- R. B. 30, *andhaṁ tama ive 'dam syān na prājñāyata kiṁcana*
rājā cen na bhavel loke vibhajan sādhuśādhunī
 M. 15. 32, *andhaṁ tama ive 'daṁ syān na prājñāyata kiṁcana*
daṇḍaḥ cen na bhavel loke vibhajan sādhuśādhunī

¹ Compare M. 15. 20, *sattoṣiḥ sattvā hi jīvanti durbalāir balavattarāḥ*.

² Manu vii. 23, *te 'pi bhogāya kalpante daṇḍenāi 'va nipīḍitāḥ*. Manu vii. 22, *daṇḍasya hi bhayāt sarvaṁ jagat bhogāya kalpate*.

M. 15. 7; 68. 10, *andhe tamasi majjeyur (yadi daṇḍo na pālayet,*
15. 7), (*apaṣyantaḥ parasparam*, 68. 10)

R. B. 31, *dasyavo 'pi na ca kṣemaṁ rāṣṭre vindanty arājake*
dvāu ādadāte hy ekasya dvayoḥ ca bahavo dhanam

M. 67. 14, *pāpā hy api tadā kṣemaṁ na labhante kadācana*
ekasya hi dvāu harato dvayoḥ ca bahavo 'pare.

These groups have apparently a common source, rather than a similitude based on copying.

Of some of the legends a few characteristic hall-marks will show the underlying unity. Thus in the account of the churning of the ocean, M. i. 18. 13:

manthānaṁ Mandaraṁ kṛtvā lathā netraṁ ca Vāsukim

of which the first three words are repeated in Hariv. 4603; while R. B. i. 46. 21,

manthānaṁ Mandaraṁ kṛtvā netraṁ kṛtvā tu Vāsukim

is identical (C. 45. 18 varies: *tato niṣcitya mathanaṁ yoktraṁ kṛtvā ca Vāsukim manthānaṁ Mandaraṁ kṛtvā mamanthur amitāujasaḥ*). B. here stands nearer to M.

The tale of Surabhi is inserted in R. ii. 74, B. 76, or rather this episode is inserted in R. for the sake of the tale, as the rest of the chapter is a mere repetition of what precedes. In M. iii. 9. 4 the story begins with

paraṁ putrān na vidyate;

in R. B. 76. 25,

nā 'sti putrāt paraṁ priyam (putrasamo priyaḥ, C. 74. 24).

In M. it is an *ākhyāna*, dramatic, '*Indra uvāca,*' etc. Surabhi exclaims (9-10) *ahaṁ tu putraṁ ṣocāmi . . paṣyāi 'naṁ karṣakaṁ kṣudraṁ durbalaṁ mama putraṁ pratodenā 'bhinighnantaṁ lāṅgalena ca pīḍitam.* In R. B. 76. 23-24: *ahaṁ putrāu ṣocāmi . . . pratodaprabhinnāṅgāu . . . pīḍyamānāu lāṅgalena karṣa-keṇa durātmanā.* Here too B. agrees better with M.

In the story of Nandini we read,

R. i. 54. 10; B. 55. 10, *na tvāṁ tyajāmi śabale*

M. i. 175. 31, *na tvāṁ tyajāmi kalyāṇi.*

Just before this M. 23:

*hambhāyamānā kalyāṇi Vasiṣṭhasyā 'tha Nandini
āgamyā 'bhimukhi Pārtha tasthāu,*

like R. B. 55. 7 :

Vasiṣṭhasyā 'grataḥ sthītā hambhāravavirāviṇi

(in C. 54. 7, *rudanti meghaniḥsvanā*). The phrase *Viṣvāmitrasya paṣyataḥ*, R. 19, B. 18, is found (twice) in M. 40 and 41. Also M. 36, *yonideṣāc ca yavanān* = R. 55. 3; B. 56. 3; and ib. *ṣakṛd deṣāc chakās tathā* in B. (*ṣakṛd deṣāc chakāḥ smṛtāḥ* in C.), like *ṣakṛtaḥ ṣabarān bahūn* in M. Then M. 45, *dhig balaṁ kṣatriya-balaṁ brahmatejo balaṁ balaṁ*, and R. 56. 23, *dhig balaṁ kṣatriya-balaṁ brahmatejo balaṁ balaṁ* (also B.; compare R. 54. 14, *na balaṁ kṣatriyasā 'hur brāhmaṇā balavattarāḥ*), establish the identity of the two versions; B. being a bit closer to M.

The identity of Hariv. 13809 ff. with R. vi. 58. 24 (B. 32. 20) ff. needs only a glance to establish, but as the specimen is very instructive of the method in which scenes were handed down it may be interesting to examine it somewhat in detail. The first *śloka* in H. is the third in R., but I shall transpose it to the third place for greater clearness of view¹:

Rāmāyaṇa.

*amṛṣyamāṇas (tat karma
Prahasto ratham ācṛitaḥ)
cakāra kadanāṁ ghorāṁ
dhanuṣpāṇir (vanāukasām)
āvarta iva saṁjajñe
balasya mahato mahān (B)¹
kṣubitasā 'prameyasya
sāgarasye 'va saṁplave (B)²
mahatā hi ṣarāughheṇa
(rākṣaso raṇadurmadaḥ)⁴
ardayāmāsa saṁkrudho
(vānarāṇ paramāhve)
(vānarāṇāṁ) ṣarirāis tu
(rākṣasānāṁ) ca medini
babhūva nicitā⁵ (ghorāiḥ)*

Harivaṇṣa.

*amṛṣyamāṇas (tridaṣān
āhavasthān udāyudhān)
cakāra kadanāṁ ghorāṁ
dhanuṣpāṇir (mahāsuraḥ)
āvarta iva saṁjajñe
balasya mahato mahān
kṣubitasā 'prameyasya
sāgarasye 'va saṁplavaḥ
mahatā ca balāughena
(Anuhrādaḥ surottamam)
ardayāmāsa saṁkrudho
(Dhanādhyakṣāṁ pralāpavān)
(tridaṣānāṁ) ṣarirāiḥ ca
(dānavānāṁ) ca medini
babhūva nicitā (sarvā)*

¹ The opening phrase of R., *amṛṣyamāṇas*, is a stock expression, e. g. R. vi. 67. 142; 69. 141, *amṛṣyamāṇas tatn ghoṣam*, etc.

² C. here has *senayor ubhayos tadā*.

⁴ B. *Prahasto yudhi durmadaḥ*.

³ C. *nīḥsvanāḥ*.

⁵ So B.; C. has *babhūvā 'ticitā ghorāiḥ*.

<i>parvatāir iva saṁvṛtā</i> (C.) ¹	<i>parvatāir iva saṁvṛtā</i>
(<i>sā mahi rudhirāughena</i>	(<i>Merupṛṣṭham tu raktena</i>
<i>prachannā</i>) ² <i>saṁprakāṣate</i>	<i>rañjitaṁ</i>) <i>saṁprakāṣate</i>
(<i>saṁchannā</i>) <i>mādhava māsi</i>	(<i>sarvato</i>) <i>mādhava māsi</i>
<i>puṣpītāir iva kiṁṣukāiḥ</i> (B. 25a) ³	<i>puṣpītāir iva kiṁṣukāiḥ</i>

The next five ṣlokas are omitted in B. altogether. I give first the version of R. C. and then of M. in alternate hemistichs :

R.	<i>hatavirāughavaprāṇ tu bhagnāyudhamahādramām</i>
H.	<i>hatāir virāir gajāir aṣvāiḥ prāvartata mahānadī</i>
R.	<i>ṣṇitāughamahātoyāṁ yamasāgaragāminim</i>
H.	<i>ṣṇitodā mahāghorā yamarāṣṭravivardhini</i>
R.	<i>yakṛtṣṇīhamahāpaṅkāṁ vinikīrṇāntraṣāivalām</i>
H.	<i>ṣakṛnmedomahāpaṅkā viprakīrṇāntraṣāivalā</i>
R.	<i>bhinnakāyaṣirominām aṅgāvayavaṣādvalām</i>
H.	<i>chinnakāyaṣirominā hy aṅgāvayavaṣarkarā</i>
R.	<i>gṛdhrahaṁsavarākīrṇāṁ kaṅkasārasasevitām</i>
H.	<i>gṛdhrahaṁsagaṇākīrṇā kaṅkasārasanāḍini</i>
R.	<i>medaḥphenasamākīrṇā āvartasvananiḥsvanām</i>
H.	<i>vaṣāphenasamākīrṇā protkruṣṭastanilasvanā</i>
R.	<i>tām kāpuruṣadustārāṁ yuddhabhūmimayīm nadim</i>
H.	<i>tām kāpuruṣadurdharṣāṁ yuddhabhūmimahānadim</i>
R.	<i>nadim iva ghanāpāye haṁsasārasasevitām</i>
H.	<i>nadim ivā 'tapāpāye haṁsasārasaṣobhitām</i>
R.	<i>rākṣasāḥ kapimukhyās te terus tām dustarāṁ nadim</i>
H.	<i>tridaṣā dānavāṣ cāi 'va terus tām dustarāṁ tadā</i>
R. 33, b.	<i>yathā padmarajodhvastāṁ nalinīm gajayūthapāḥ</i>
H. 13818.	<i>yathā padmarajodhvastāṁ nalinīm gajayūthapāḥ</i>

Rāmāyaṇa C. 34 and B. 25b.

Harivaṇṣa 13819.

<i>tataḥ sṛjantaṁ bāṇāughān</i>	<i>tataḥ sṛjantaṁ bāṇāughān</i>
(<i>Prahasatāṁ</i>) <i>syandane sthitam</i>	(<i>Anuhrādaṁ</i>) <i>rathe sthitam</i>
<i>dadarṣa tarasā</i> (<i>Nilo</i>	<i>dadarṣa tarasā</i> (<i>devo</i>
<i>vinighnantam</i> ⁴ <i>plavaṅgamān</i>)	<i>nighnantāṁ yakṣavāhinim</i>)

After this the resemblance is again with C. alone, though not very exact, for a few verses further. A phrase of H. 13825 in

¹ B. *patītāir iva parvatāiḥ*.

² B. *saṁchannā sma prakāṣate*.

³ C. 28, *palāṣāir iva puṣpītāiḥ*.

⁴ So B.; C. *vidhamantam*.

R. C. 40 and B. 28, *vavarṣa ṣaravarṣāṇi*, introduces a striking simile :

- C. 41: *tasya bānagaṇān eva rākṣasasya durātmanah
apārāyan vārayitum pratyagr̥hṇān nimilitaḥ
yathāi 'va govṛṣo varṣaṁ ṣāradaṁ ṣiḡhram āgataṁ
evam eva . . . ṣaravarṣān . . . nimilitākṣaḥ sahasā . . . sehe.*
(B. 28: *tadyathā govṛṣo* etc. . . . *asahata*; so H. 13826, *tadyathā
ṣāradaṁ varṣaṁ govṛṣaḥ . . . pratigr̥hṇāti . . . evam eva
. . . asahata*).

This simile belongs to R. It is found in B. iii. 32. 4 in a slightly different form and application. In C. ib. 26. 4, *pratigr̥hya ca tad varṣaṁ nimilita iva 'rṣabhaḥ*, the simile is united by *nimilita* with the present passage, which is not the case with B., though the latter has *ṣāradaṁ* as here: *pratigr̥hya tu tad varṣaṁ ghoram ṣatrunisūdanaḥ ṣāradaṁ sthūlapr̥ṣataṁ ṣṛṅgābhyām govṛṣo yathā*.

With C. 43, B. 30, all resemblance with the Harivaṅṣa ceases till in C. 54, B. 41-42, the verse

*sa gatāsur gataṣṛiko gatasatvo gatendriyaḥ
(pāpāta sahasā bhūmāu chinnamūla iva drumāḥ)*¹

recalls an entirely different passage of the Harivaṅṣa, viz. 3721 ff., where is found in the same connection the same unusual phrase :

*(kharāḥ . . . pāpāta dharaṇītale)
taṁ gatāsum gataṣṛikam vikṣya, etc.*

The epic scholar will recognize many regular phrases in the passage given above. Such iterata are, for example, *cakāra kadanam ghoram, āvarta iva, mahatā hi ṣarāugheṇa, parvatāir iva saṁvṛtā, puṣpīlāir iva kiṁṇukaiḥ*, and in the *balasāgara* (which is a commonplace of the epic), *yamarāṣṭravivardhinī, vinikirṇān-traṣṭīvalā* (R. vi. 7. 20), etc.

¹ The words *pāpāta*, etc. are fixed phrases; e. g. R. B. ii. 95. 2 :

pāpāta sahasā bhūmāu mūlabhraṣṭa iva drumāḥ

B. iii. 26. 24 (compare M. viii. 96. 54) :

chinnamūlā iva drumāḥ (C. *bhinna*°)

And the whole hemistich, B. ii. 74. 19 (v. l. in C.) :

pāpāta sahasā bhūmāu chinnamūla iva drumāḥ.

In the story of Ahalyā¹ are related in R. i. 48 Ahalyā's temporary extinction and Indra's fate from the curse of Gāutama, *tvam viphalo bhava*, and the denouement (49. 8): *utpāt ya meṣavṛṣaṇāu sahasrākṣe nyaveṣayan* (or B., *utkrītya . . . Indrāyo 'padaduḥ*). According to one account in the Mahābhārata, Indra was not destroyed, although cursed by Gāutama for making love to Ahalyā.² In the bare allusion to his adultery elsewhere³ no result of Indra's sins seems to be known, as it is simply said *Ahalyā dharṣitā pūrvam . . . jivato bhartur Indreṇa*, with the reproachful addition *sa vaḥ kiṁ na nivāritāḥ* (addressed to the gods), and the statement that he had committed divers other wrongs and deceits. But in another passage the particular curse ascribed in the Rāmāyaṇa to Gāutama is attributed to Kauçika, Ahalyā's husband according to the Śadvinça Br., while Gāutama is credited only with making the god's hair turn yellow: *Ahalyā-dharṣaṇanimittaṁ hi Gāutamād dhariçmaçrutām Indraḥ prāp-taḥ; Kāuçikanimittaṁ ce 'ndro muṣkaviyogaṁ meṣavṛṣaṇatvaṁ cā 'vāpa.*⁴ The former legend does not appear in the Rāmāyaṇa. In the epithet *sahasranayana*, common to the two epics, may possibly lie in the Rāmāyaṇa the implication of the explanation (= *sahasramuṣka*) given in the Mahābhārata xiii. 34. 26 ff.:

*yathā mahārṇave kṣiptā silāneṣṭur⁵ vinaçyati
tathā duçcaritaṁ sarvaṁ parābhāvāya kalpate
paçya candre kṛtaṁ lakṣma samudro lavaṇodakaḥ
tathā bhagasahasreṇa mahendraḥ paricihnitaḥ⁶
teṣāṁ eva prabhāvena sahasranayano⁷ hy asāu
çatakratuḥ samabhavat,*

that is: Every wrong committed against the priestly caste makes for destruction, even as a clod of earth is destroyed when thrown into a flood. For example, the spots on the moon and the salt of

¹ Compare Oertel on *Indrasya kilbiṣāṇi* in JAOS. XIX, pp. 118 ff.

² xiii. 154. 6: *atha çaptaç ca bhagavān Gāutamenā Purandaraḥ Ahalyāṁ kāmāyāno vāi dharmārthaṁ ca na hiṁsitaḥ.*

³ M. v. 12. 6. Holtzmann in ZDMG. XXXII; Oertel, loc. cit.

⁴ M. xii. 343. 23. Compare the rare epithet *meṣāṇḍa*, R. B. vii. 38. 29.

⁵ C. *leṣṭuḥ* (*pāṇsupiṇḍaḥ*).

⁶ xiii. 41. 21: *na tan manasi sthitam Gāutamenā 'si yan mukto bhagāṅka-paricihnitaḥ.* Ahalyā is mentioned once more, xiv. 56. 28.

⁷ R. C. vii. 72. 8: *sa Rāmanṁ mantrimadhyasthaṁ paçyann amaramadhyasthaṁ sahasranayanam yathā.*

the sea (were caused by the righteous anger of priests). On the other hand, their power is so great that when Indra was marked with a thousand *bhaga* marks (through a priest's wrath) they alone turned these marks into eyes, so that Indra became "Thousand-eyed." But as an entirely different explanation given elsewhere in the Mahābhārata, i. 211. 27-28, refers the thousand orbs to admiration of Tilottamā, which forced out eyes on the god's body :

*mahendrasya 'pi (draṣṭukāmasya) netrāṇāṃ pr̥sthataḥ pārçvato
'grataḥ
raktāntānāṃ viçālānāṃ sahasraṃ sarvato 'bhavat
(tathā sahasranetraç ca babhūva balasūdanaḥ),*

it is doubtful of which legend the Rāmāyaṇa has cognizance. The epithet may of course be without implication of either legend, like its equivalent *sahasrākṣa*. All that appears certain is that both epics preserve the older feature of the ram-story, while in the account of Ahalyā's discomfiture and long suppression there is a later phase of the tale, recounted in the Rāmāyaṇa and Kathāsaritsāgara, but not alluded to in the Mahābhārata.

I must leave for another time the discussion of the identical passages in Harivaṇṣa 13666 ff., R. vi. 44; Hariv. 12825 ff., R. iv. 40; M. i. 66, R. iii. 14.

WASHBURN HOPKINS.

III.—STUDIES IN THE SCRIPTORES HISTORIAE AUGUSTAE.

The Sources.

The object of this paper is to establish certain portions of the text of the *Scriptores Historiae Augustae*, as an aid to the solution of the larger problem of the authorship of the collection. The particular investigation is in *Vita Caracallae*, V, *Aelii Spartiani*.

The work of the *Scriptores Historiae Augustae*, an excerpt-collection about a century¹ removed from the source, is characterized by Mommsen² as the most pitiful scribbling. Peter, in the last edition of the standard text, uses various forms of parenthesis, to indicate that the parts inclosed are of different degrees of historical uncertainty, caused usually by transposition of excerpts from the sources or insertion of platitudes.³ The relation of the S. H. A. to their sources is, therefore, the first question to be considered. I shall take note only of those sources that are of use in the solution of particular problems in the life of Caracalla.

The critics are agreed that the main source of Aelius Spartianus is Marius Maximus, identified by Teuffel⁴ with the praefectus urbi of this name under Macrinus, 217/18, who was consul for the second time in 223. As an officer of high rank he had the fullest opportunity for getting information at first hand. He wrote lives of the emperors from Nerva to Elagabalus, continuing and imitating Suetonius, but differing from his model, says Peter,⁵ in his more elaborate reproduction of the gossip of the time drawn from

¹ I do not attempt to discuss the exact time of the publication of this collection. See Dessau, *Hermes*, XXIV, pp. 337-92; Mommsen, *Hermes*, XXV, pp. 228-92.

² *Hermes*, XXV, p. 229.

³ *Scriptores Historiae Augustae* iterum recensuit. H. Peter, Praefatio, p. xxxiii.

⁴ Teuffel-Schwabe: 'Hist. of Roman Literature.' Translated by Warr, 381, 2.

⁵ 'Die S. H. A. Sechs litterar-geschichtliche Untersuchungen.' H. Peter, Leipzig, 1892, p. 105.

the 'acta urbis.' As an authority for this period he ranks second only to Dion Cassius.

The extent of the dependence of Spartianus upon Marius Maximus is variously estimated.

Rübel¹ in his discussion of the sources of the lives from Hadrian to Heliogabalus, after merely mentioning the contributions of Dirksen and of Krause to the subject, says: "Müller,² qui nuper de hac re disseruit, scriptores in vitis priorum imperatorum describendis solum fere Marium Maximum secutos esse, demonstrasse sibi visus est. Cuius sententiam cum probare non possim, demonstrare conabor, scriptores maximam quidem partem Marium Maximum excerptisse, sed in vitis quas scripserunt aliis quoque ex auctoribus quaedam inseruisse." Dreinhöfer³ says in regard to the Life of Caracalla: "Nihil igitur iam dubium potest esse, quin tota fere haec vita de Mario Maximo descripta sit." The qualifying 'fere' he makes applicable to the statements in the latter part of the Life of Caracalla and says he is unable to decide whether they come from Marius or not.

Plew⁴ says: "Sie [S. H. A.] schreiben, die dem Marius Maximus gehörigen Stücke aus den sekundären Quellen *in der Form, wie diese sie boten, zugleich* mit den übrigen Wust ab, d. h. sie benutzten M. Maximus nur indirect."

Hermann Peter⁵ says: "Es bildete also für die Kaiserbiographien zwar der breite Marius Maximus die Grundlage; wir haben ausserdem noch die Benutzung jeder Kaiserchronik festgestellt und werden uns vielleicht nicht einmal damit begnügen können." The 'Kaiserchronik' here referred to is the unknown source of Spartianus which Enmann⁶ identifies with the source of Aurelius Victor (in the 'De Caesaribus') and of Eutropius. In Enmann's article we have a number of parallelisms⁷ between Spartianus, Victor and Eutropius. The significant fact to be noted in them is that

¹ De Fontibus Quattuor Priorum H. A. S.' Bonnae, 1872, p. 1.

² Büdinger: 'Untersuchungen zur Kaisergeschichte, III, pp. 17-202. Joh. Jac. Müller: 'Der Geschichtschreiber L. Marius Maximus.'

³ De Font. et Auctoribus Vitarum Quae Feruntur Spartiani, Capitolini, Gallicani, Lampridii.' Adolphus Dreinhöfer, Halis Saxonum, 1875, p. 30.

⁴ 'Marius Maximus als directe und indirecte Quelle der S. H. A.' von J. Plew, 1878, p. 12.

⁵ Die S. H. A., p. 98.

⁶ 'Eine verlorene Geschichte der römischen Kaiser,' von A. Enmann, Phil. Sup. B. IV, pp. 335-501.

⁷ Pp. 371, 2.

Victor and Eutropius show similarities only to the latter part of the Life of Caracalla as given by Spartianus. This makes it evident that Victor and Eutropius did not copy from the completed life by Spartianus, but from some other source which Spartianus had used in making up the second part of his biography. We may, therefore, assume that Spartianus in writing his biographies pursued the following method: for the first part of a life he used Marius Maximus; for the latter part, the 'Verlorene Geschichte' of Enmann. There seems to be an actual difference in nature between Marius Maximus and this lost source, shown in the preponderance, in the latter part of the lives, of references to things apparently taken from the 'acta urbis' or some such record; e. g. 'opera publica,' 'signa mortis,' 'honores post mortem.' (See Dreinhöfer, p. 9.) Dreinhöfer attributes all of the skeleton of the biographies to Marius Maximus. The incorrectness of this hypothesis is shown by the fact already noted that only the last part of this outline appears in Victor and Eutropius. In this connection it is significant that in the parts that can be specifically referred to Marius Maximus¹ we have only one quotation from the 'acta senatus' and no reference to the 'acta urbis.' In the 'descriptio personae' coming in the middle of Dreinhöfer's outline and the 'descriptio temporum' at the end, there seem to be indications of the editorial work of Spartianus in patching together his two sources. This needs further study.

Dion Cassius is, by general agreement, considered the most trustworthy literary source for this period. As praetor under Pertinax, one high in the favor of Septimius Severus, an attendant of Caracalla on his journey to the Orient, praefect of Smyrna and Pergamos, proconsul in Africa, consul for the second time in 229,² he possessed during his entire life access to the most valuable sources of information concerning the government. In spite of his strong personal bias against the absolute monarchy established by Severus, his statements of fact may be accepted as reliable. Did the S. H. A. use Dion as a source? Dreinhöfer³ says: "Dione Cassio scriptores historiae Augustae in vitis describendis nihil usi sunt." Haupt⁴ says: "Die anklänge Dio's an

¹ 'Historicorum Romanorum Fragmenta.' Peter. Marius Maximus, Frag. Vit. 16.

² Dion 73, 12; 79, 7; 80, 1 and 4; CIL. III 5587. Cf. 'Gesch. der griech. Lit.' von Christ, 561.

³ L. l. Thesis, II, p. 49.

⁴ Philologus 44, p. 575.

Spartian's Caracallus und Lampridius' Heliogabalus bespricht J. J. Müller (nr. 4, p. 96, 113), der auch in diesen abschnitten die Historia Augusta als unabhängig von dem namentlich über die orientalischen verhältnisse vorzüglich informirten Dio erklärt." The possibility that Marius Maximus used Dion or vice versa need not be considered because, if such had been the case, the results would have been manifest in the investigation of the relation of Spartianus to Dion. Then, too, we may assume the very great unlikelihood of two contemporaneous writers of this time using each other's accounts of events of which each had been eye-witnesses.

Of other literary sources for this period we should consider Aurelius Victor.

Enmann¹ says, with reference to the sources of the 'De Caesaribus': "Mit ausnahme des Alamannenkrieges, der übrigens unter allen historikern nur hier von Victor erzählt wird, und des todes stammen somit alle nachrichten Victors über Caracalla ganz sicher aus der gemeinsamen Kaiserquelle." This 'Kaiserquelle' is the source used also by Spartianus and Eutropius. This lost source Enmann² believes belongs between the years 292 and 305. 'The Epitome' of Aurelius Victor, Teuffel seems to think,³ is dependent upon Marius Maximus as an (indirect) authority for Chaps. 12-23.

Herodian does not need to be considered as a source for events early in 213, with which this paper deals, as he passes them without mention.⁴ The same may be said of Orosius and Eutropius, and of the Byzantine writers, Zosimus and Zonaras.

The conclusions as to literary sources may be stated as follows:

First. Aelius Spartianus has used Marius Maximus for the first part of the Life of Caracalla. For the second part he has followed in the main a source, now lost, used by Victor in 'De Caesaribus,' and by Eutropius.

Second. Dion Cassius, being independent of Marius Maximus, may be used to corroborate statements made by Aelius Spartianus, who uses Maximus as his source.

Third. Statements in regard to the same fact found in Victor's 'Epitome' and in the first half of Spartian's 'Vita Caracallae'

¹ Phil. Sup. B. IV, p. 372.

² L. I., p. 432.

³ Teuffel-Schwabe-Warr, 414, 3.

⁴ ἀπάρας δὲ τῆς Ἰταλίας, ἐπὶ τε ταῖς δόχαις τοῦ Ἰστροῦ γενόμενος, διέφυκε δὴ τὰ ἀρκυὰ τῆς ἀρχῆς μέρη. 'Ab Excessu Divi Marci,' IV 7, 2.

have probably but one unit value because they are derived from the same source.

Of the monumental sources, the 'Acta Arvalium' give us a number of definite chronological points from which to start our calculations. The coins, likewise, by the dates of a 'profectio' or 'adventus,' are equally firm as points of vantage. The conclusion as to the presence of the emperor on roads which he is given the credit of building or restoring is only presumptive and can be used simply as corroborative evidence to help out a cumulative argument. The testimony of the health-coins is also of value only as one of the elements of cumulative proof.

The interrelation of the sources and their value as corroborative of parts of the suspected text may be shown by the graphical outline on the opposite page.

The Problems.

By the death of Septimius Severus at York, Feb. 14, 211, Caracalla and his brother Geta came to the imperial throne. The brothers immediately returned from Britain to Rome by way of Gaul. Caracalla brought about the murder of Geta, Feb. 27, 212, thus becoming sole emperor, forestalling possible opposition to himself by the murder of a large number of Geta's friends. At this point Chap. V begins: "His gestis Galliam petit atque ut primum in eam venit, Narbonensem proconsulem occidit.

2. cunctis deinde turbatis, qui in Gallia res gerebant, odium tyrannicum metuit, quamvis aliquando fingeret et benignum, cum esset natura truculentus.

3. et cum multa contra homines et contra iura civitatum fecisset, morbo implicitus graviter laboravit. circa eos, qui eum curabant, crudelissimus fuit.

4. dein ad orientem profectionem parans omisso itinere in Dacia resedit. circa Retiam non paucos barbaros interemit militesque suos quasi Syllae milites et cohortatus est et donavit.

5. <Deorum sane se nominibus appellari vetuit, quod Commodus fecerat, cum illi eum, quod leonem aliasque feras occidisset Herculem dicerent.

6. et cum Germanos subegisset, Germanum se appellavit vel ioco vel serio, ut erat stultus et demens, adserens, si Lucanos vicisset, Lucanicum se appellandum.>

7. <Damnati sunt eo tempore qui urinam in eo loco fecerunt, in quo statuæ aut imagines erant principis, et qui coronas imagi-

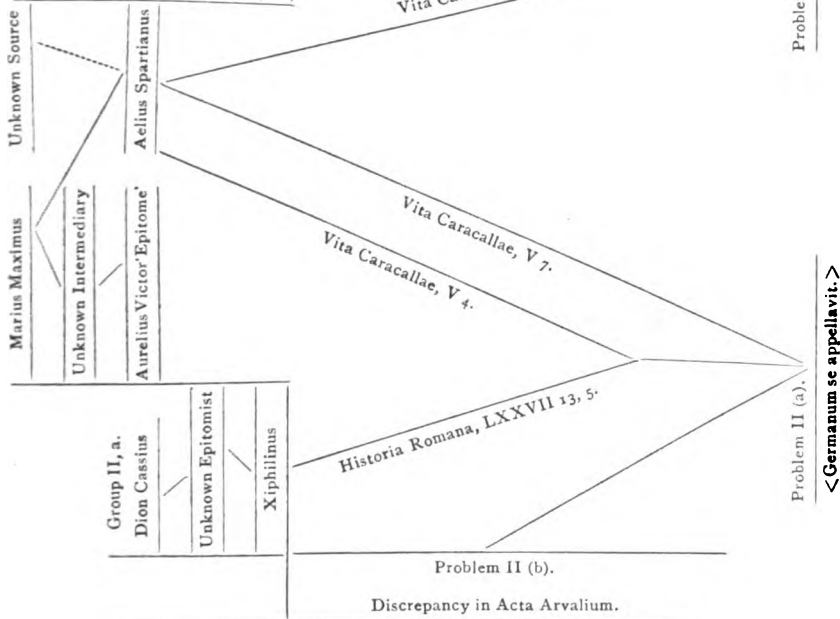
Group II, b.

[Acta Arvalium, CIL. VI, p. 550.]

XIII KAL IVN... FRATRES AR
VALES... CONVERVNT... ET
ADCLAMAVERVNT... GERMANICE
MAX · D · T · S · BRIT · MAX · D · T · S

III · ID · AVG... FRAT · ARVALES
CONVENERVNT QVOD · DOMINVS
N · IMP · SANCITISSIM · PIVS · M · AVREL
IVS · ANTONINVS · AVG · PONT · MAX
PER LIMITEM · RAETIAE · AD · HOSTES
EXTIRPANDOS · BARBARORVM
INTROITVRVS EST.

PR · NON · OCT · OB · SALVTE · VICTORI
AMQVE · GERMANICAM · IMP ·
CAES · M · AVRELI · ANTONINI · PII ·
FELIC · AVG · PART · MAX · BRIT · MAX
GERMANICI · MAX · PONT · MAX
TRIB · POTES XVI · IMP III
COS IIII FRATRES ARVALES
CONVENERVNT ET IMMOL
AVERVNT.



Group I, b.
[CIL. XII, 5430.]
IMP CAES · M · AVREL
ANTONINVS · AVG
P · F · PARTHIC · M · BRIT
TANIC · M · TRIB PO
TESTATE COS IIII
P · P · PROC · PONTIVIAMQ
VETVSTATE · COLLA
BS · REST · CVRAN
TE · IVLIO · HONO
RATO · P · AVG · EX · PR
IMPILO
M · P · XI
C · I · RH. 1962

Group I, c.
Cohen
Caracalla
508, 509.
Health-Coins.

nibus eius detraxerunt, ut alias ponerent, damnatis et qui remedia quartanis tertianisque collo adnexa gestarunt.>

8. Per Thracias cum praef. praet. iter fecit. inde cum in Asiam traiceret, naufragii periculum adit antemna fracta, ita ut in scafam cum protectoribus vix descenderet. unde in triremem a praef. classis receptus evasit.

9. <Excepit apros frequenter, contra leonem etiam stetit. quo etiam missis ad amicos litteris gloriatus est seque ad Herculis virtutem accessisse iactavit.>

In the enumeration of events of this period the reference to Dacia is apparently out of order, both chronologically and topographically. Drexler¹ comments on this as follows: "Die Darstellung wird unklar gemacht hauptsächlich durch die Erwähnung von dem Gemetzel unter den Barbaren in der Nähe von Rhätien, nachdem vorher die Ankunft des Herrschers in Dacien berichtet worden ist. Der Autor hat hier jedenfalls neben seiner gewöhnlichen Quelle noch eine zweite benutzt und aus ihr diese Erzählung, die wie wir oben sahen, in das Jahr 213, in den Anfang des Alamannenkrieges zu setzen ist, eingerückt." As I base some rather important conclusions on this transposition of the text, I think a fuller consideration of how it probably occurred is desirable. Spartianus was using Marius Maximus and some other source, probably Enmann's 'Verlorene Geschichte.' His method was the rudest possible. In place of assimilating the knowledge gained from his sources and presenting the results in his own language, he probably simply excerpted from one at a time and inserted as he went along the extra statements found in his second source. We have good reason for believing that the reference to Dacia was not found in the work of Marius Maximus. In Dion Cassius, LXXVII 16, 6, we find the statement: *ὅτι ἐς τὴν Θράκην ἀφίκετο ὁ Ἀντωνίνος, μηδὲν ἔτι τῆς Δακίας φροντίσας.* Dion and Marius are contemporaneous original authorities for the events of this year. Dion speaks of the stay in Dacia in slighting terms. It is of so little importance that Marius Maximus passes it without mention; but Spartianus, finding it in his second source, incorporates it in his account and by mistake inserts it in the wrong place. The mistake consists then, not in getting an event of the year 213 in the account of the year 214, as Drexler implies, but an account of an event of 214 or the latter part of 213 is taken from a second source and inserted out of its order in the

¹ Drexler's 'Caracalla's Zug nach dem Orient.' Halle, 1880, S. 10, Anm. 2.

account, by Marius Maximus, of the early part of the year 213. The reference to Dacia should immediately precede the one to Thrace, as is shown by Dion's account,¹ coming after paragraphs 6 and 7, 'Vita Car.' [bracketed by Peter], immediately before paragraph 8.

The parts of this chapter that need particular investigation are first, 1 and 3; namely, that Caracalla went to Gaul and was ill there; second, paragraph 6, that he called himself Germanus. The former is dismissed by Schiller² in the terse expression "Falsch ist die Erzählung V, 1." The latter is inclosed by Peter in the form of parenthesis,³ which indicates that the text is especially corrupt. Let us consider them in their order. To draw the issue sharply, I present them in the form of problems.

Problem 1: To establish the authenticity of Chap. V, par. 1 and 3. Schiller apparently throws out the 'Galliam petit' as one of the haphazard statements so characteristic of the 'Scriptores.' It is the only passage in the literature referring to Caracalla's detour into Gaul on his way to Germany, unless we consider that Aurelius Victor⁴ refers to the same thing: "At cum e Gallia vestem plurimam devexisset, . . . de nomine huiusce vestis Caracalla cognominatus est." Schiller may consider that the two passages are derived from the same source and therefore have but one unit value, or that the passage in Victor means that Caracalla brought the robe from Gaul on his way home from England with Geta, in 211. Duruy⁵ says: "Toward the end of the year 212 Caracalla went to Gaul. . . . In February, 213, he was back again in his capital, which he beheld for the last time." Hertzberg⁶: "Diese deutsche Gruppe [the Alamanni] war es, auf welche Caracalla als auf neue und höchst kraftvolle Feinde stieß, als er i. J. 213 n. Chr. über Aquileja durch die Provinz Noricum nach der Donau und dann von Rätien aus nach Oberdeutschland und Gallien sich bewegte." Eckhel⁷: "In Gallias hoc anno [213], aut forte exeunte superiore proficiscitur, eaque atrociter

¹ *Historia Romana*, LXXVII 16.

² *Die Geschichte der römischen Kaiserzeit*, I 2, S. 743, Anm. 5.

³ *S. H. A.*, Praefatio, xxxiii.

⁴ *Epitome*, XXI 2.

⁵ *History of Rome*. Victor Duruy. Ed. by Rev. J. P. Mahaffy. Vol. VI, p. 250.

⁶ *Geschichte des röm. Kaiserreiches*. G. F. Hertzberg. Allg. Gesch. II 1, p. 519.

⁷ *Doct. Num. Vet.* VII, p. 209.

vexata in urbem revertitur." I shall prove that Schiller is wrong in throwing out the passage, that Hertzberg is mistaken in regard to his route and that Duruy and Eckhel are confused in their chronology and in the movements of Caracalla in 212 and 213.

I take as the basis of my argument the text of the Scriptor. The burden of proof must rest on the one who asserts the falsity of the text. If I can furnish corroborative evidence of reasonable certainty for the statement of Spartianus, my position is established. The last date we have in the Life of Caracalla is February, 212.¹ The evidence as to how he occupied himself from this time until he started on the German expedition is mainly inferential. We may assume that the proscription of his enemies extended over a considerable time. Dion says² the number of the proscribed amounted to twenty thousand. Then from these murders he turned himself to the giving of games,³ which he celebrated with great magnificence. The Liberalitas VII⁴ belongs to this period. Also the formation and equipment of his Macedonian phalanx.⁵ The building of the Circus of Caracalla probably belongs here, though the dedication occurred in the beginning of the following year.⁶ The famous edict⁷ extending citizenship to all inhabitants of the Roman Empire, thus increasing the number of taxpayers on manumissions, legacies and donations, was probably designed to meet the increased expenditure on the army and people at this time. There seems to be enough in all this to occupy his time fully for the remainder of the year 212.

For the year 213 we have some numismatic evidence as to his movements. Cohen⁸ gives two coins with PROPECTIO AUG. on the reverse, which he dates 213. That these can not have been struck late in 213 is shown by the absence of the Germanicus title on the face, which we know was given in October⁹ of this year. It seems probable that the dedication of the Circus of

¹ Cagnat: 'Cours d'Épigraphie Latine,' p. 192: "Geta meurt le 27? février 212."

² 'Hist. Rom.' LXXVII 4, 1.

³ Ibid. LXXVII 6, 2.

⁴ Eckhel: 'Doct. Num. Vet.' VII 209; Cohen: 'Description des Monnaies,' Car. 133.

⁵ Dion Cassius: 'Hist. Rom.' LXXVII 7, 1.

⁶ Cohen: Car. 236, 237.

⁷ Digest, 1, 5, 17.

⁸ 'Description des Monnaies,' Car. 508, 509.

⁹ CIL. VI 1, 2086, p. 550.

Caracalla would not occur in his absence. Cohen¹ gives two coins referring to that event, with the reverse IMP II. COS IIII. Caracalla was consul for the fourth time, Jan. 1, 213.² He became emperor for the third time, Oct. 6, 213.³ If, then, the dedication of the circus preceded his departure from the city, we may place the latter after Jan. 1, 213. Nisle's⁴ statement that the 'profectio' occurred in 212, and Eckhel's⁵ and Duruy's⁶ hypothesis that he left in 212 but returned in 213, may be met by the argument that either assumption is unnecessary to explain his movements. Nisle is trying to avoid the hypothetical difficulty of getting Caracalla through the mountains to his position in Germany as early in the season as we know he was there. This difficulty is, however, fully met by taking him along the Riviera route. Duruy⁶ makes the assumption because he thinks Caracalla must have been in Rome as late as Feb. 5, 213, in order to issue the edict of that date from the city. This, however, is disproved by Nisle,⁷ who cites edicts of 215 and 216, issued at Rome in the name of Caracalla, at which time we know he was in the East. I take, therefore, as the time at which he left Rome, the earliest date at which the weather would allow him to move an army. Let us assume the middle of February. This may be too early. Certainly it could not be much earlier.

There is at the present time some epigraphic evidence that Duruy, Schiller, Hertzberg and Eckhel did not possess (vol. XII of the Corpus appeared in 1888, after their works were issued). CIL. XII 5430, 31, 32 are inscriptions on a series of milestones in southeastern Gallia Narbonensis, not far from Vence (Vintium). The first has an almost perfect inscription, the others are easily restored by comparison with it; i. e. they belong to the same series.⁸ CIL. XII 5430 is given in the 'Graphical Outline of Sources,' Group I, b, p. 45.

¹ 'Description des Monnaies,' Car. 236, 237.

² Cagnat: 'L'Épigraphie Latine,' p. 191; cf. Klein: 'Fast. Cons.,' p. 93.

³ CIL. VI 1, 2086, p. 550.

⁴ De Bellis ab Antonino Caracalla in Germania et Sarmatia Gestis Annis 212-214.' Paulus Nisle, 1866, p. 2.

⁵ See above, p. 47.

⁶ 'Hist. of Rome,' vol. VI, p. 250; cf. note 6. Momm. dates this 214.

⁷ De Bellis Gestis Annis 212-214,' p. 25. Annotatio I.

⁸ Nos. 5434-36 also are believed to belong to this series. Cf. CIL. XII 5434, 5435, 5436.

The inscription is dated¹ by the COS IIII and the absence of the GERMANICVS in the title. The stones were set up after January 1, 213, and, at the latest, before October 6 of the same year. I shall show later that the Germanicus of May is a pseudo-title, but that the milestones were probably set up before this earlier date. CIRh. 1962 gives an inscription of the same class; i. e. with COS IIII but no GERMANICVS. It was found near the village of Steinbach in Baden. The milestone on which it occurs was erected by Civitas Aquensis (Baden-Baden) four Gallic leugae from Baden-Baden.

It was customary to make elaborate preparation for the visit of an emperor. Dion says² that even magnificent houses were built for Caracalla along the road; *a fortiori*, may we conclude that the roads would be repaired for him. The milestones, then, are strong presumptive evidence that Caracalla passed over the roads soon after they were repaired. The stones themselves say they were set up in the early part of the year 213. Why didn't he go direct to his objective point in Germany, as Nisle claims? On so important an expedition he would start betimes in the spring. We have already assumed the middle of February. It does not snow along the Riviera—rarely at least—I am told. But the road through mountain-passes, even a Roman road, would be impassable in the early spring. The reason for the detour is obvious.

We are able to fix three points on Caracalla's route. Two from the milestones above described, the third from the text. "Narbonensem proconsulem occidit," says Spartianus.³ This murder probably occurred at the chief city of the province, Vienne. The three points for the determination of our irregular curve are then: a point on the road branching from Via Aurelia in S. E. Gallia Narbonensis, passing through Vintium; second, Vienne; third, a point four Gallic miles S. W. of Baden-Baden.

The stones in Gallia Narbonensis are not on the main road, the Via Aurelia, but on a branch running N. W. from the Via Aurelia at Cagnes. It will, therefore, be necessary to consider the probable route taken by Caracalla from Rome to Germany. He would certainly leave Rome by the Via Aurelia and follow

¹ See p. 47, notes 2 and 3.

² Hist. Rom. LXXVII 9, 6.

³ Vit. Car. V 1.

the southern route into Gaul. As this takes him a roundabout course, and as we know approximately the time he reached the neighborhood of Baden-Baden, the intervening distance must be carefully calculated.

Route of Caracalla from Rome to the German Frontier.

	Roman miles.
From Rome to Varus Flumen,	587
“ Var. Fl. to Cagnes (measured),	3
“ Cagnes to Vintium (measured),	5
“ Vintium to Salinae (measured),	39
“ Salinae to Bauduen,	36
“ Bauduen to Reii (measured),	10
“ Reii to Manosque (measured),	18
“ Manosque to Point on Brigantium-Arelate road (measured),	11
“ above Point to Cabellio,	40
“ Cabellio to Avennio (measured),	15
Total,	767
“ Avennio to Vienne,	125
“ Vienne to Geneva,	100
“ Geneva to Argentoratum,	267
Grand total,	1256

I have taken it for granted in working out this route that Caracalla would in all instances take the shortest road that was passable at this time of year; i. e. late winter or early spring. I have, therefore, always used the ancient itinerary that gives the shortest route.

The distance from Rome to Varus Flumen is taken from the *Itinerarium Antonini*.¹ All distances not given in the itineraries are measured on Kiepert's map,² in CIL. XII. In regard to the road from Vintium to Reii, Hirschfeld makes the following statement³: “*Viae Vintio vel potius infra Vintium a vico St. Jean prope Cagnes sito Salinas atque inde Reios ducentis in itinerariis mentio fit nulla; lapides autem miliarii in hac regione reperti viam ibi ab Antonino Severi filio et postea imperatorum Maximini Probi Constantini iussu restitutam miliaque usque ad Salinas a Vintio, inde a Salinis numerata esse ostendunt.*” The existence of a road from Salinae to Bauduen is proved by the discovery of a

¹ *Itinerarium Antonini*. Edd. Parthey et Pinder, pp. 139-41.

² CIL. XII, Tab. I. ‘Gallia Narbonensis a Sinistra Rhodani.’

³ CIL. XII, p. 632, I Vintio Reios.

milestone¹ of the time of Antoninus Pius with the numeral XXXVI upon it. The editor comments on this as follows: "Bauduen a Reii distat chiliom. 12, a Salinis recta regione triginta, sed viam valde montuosam fortasse plus quinquaginta chiliometrorum longitudinem habuisse Kiepertus existimat; videntur igitur milia a Salinis numerata esse." From Reii to Aquae Sextiae we have a route on an ancient itinerary,² but, if this were taken, the distance from Cagnes to Aquae Sextiae would be 134³ Roman miles, whereas by the Via Aurelia it is only 107.⁴ As the route by way of Vintium would hardly have been taken except to save distance, we are obliged to find some shorter way for getting back to the main road, further along its course. The route from Reii to Aquae Sextiae⁵ is not given on the Kiepert map, but it evidently ran along the valley of a branch of the Durance. We have the remains of a milestone⁶ of Tiberius, found at Manosque between the branch of the Durance and the main road leading out of Arelate⁷ toward the Alps, showing that at some time a connecting road existed between the Reii-Aquae Sextiae road and the one from Arelate to Brigantium. From Reii to Manosque by this route would be about 18 miles. From Manosque to the Arelate-Brigantium road, in a straight line, the distance is eleven Roman miles. This line strikes the main road about ten miles from Alaunium. The distance from this intersection to Cabellio is 40 miles (50 — 10).⁸ Kiepert gives a hypothetical route direct from Cabellio to Avennio,⁹ where we again reach the main road.

The total distance by the route described, from Rome to Avennio, is 767 Roman miles. The distance by the ordinary route is 817 Roman miles¹⁰; i. e. Rome to Arelate, 796; Arelate to Avennio, 21.

The distance from Avennio to Argentoratum by way of Vienne and Geneva is given in the itineraries,¹¹ making a grand total of 1256 Roman miles. The distance from this point to the place where he slaughtered the Germans I have not attempted to

¹ CIL. XII 5453.

² 'Table de Peutinger.' Desjardin. 'Geographie de la Gaule,' IV 158.

³ 5 + 39 + 36 + 10 (see Table, p. 51) + 44. (Desjardin, IV 158.)

⁴ 'Itin. Ant.,' pp. 141, 142.

⁵ Desjardin, l. c.

⁶ CIL. XII 5496.

⁷ 'Itin. Ant.,' 162-4.

⁸ 'Itin. Ant.,' p. 163.

⁹ CIL. XII, Tab. I.

¹⁰ 'Itin. Ant.,' pp. 139-42; Desjardin: 'Tab. de Peut.' IV 150.

¹¹ Desjardin: 'Tab. de Peut.' IV 150 and 153; 'Itin. Ant.,' 166.

calculate, as the exact location is unknown. I shall later, in my account of his movements, estimate this as about two days' journey for an army.

We have found the statement of Spartianus confirmed by the evidence of the coins and by the inscriptions on the milestones. Have we attained our desired reasonable certainty? No; only a fair probability. In the first place, we have been working on the assumption that the inscribed milestones just off the Via Aurelia indicated the existence of a continuous road through to the main road at Avenio. Although this is established by first-hand authorities or by reasonable conjecture based on such authorities, nevertheless it has only the value of a conjectural restoration. In the second place, the milestones might have been set up at the date indicated and the same inscription put on them even though Caracalla were not expected to pass by them.¹ Our corroborative evidence has not yet sufficient cumulative force. We must go further.

The text continues²: "proconsulem Narbonensem occidit." This statement I have not tried to prove. It is not improbable. The most likely place for it to occur was at the chief city of Gallia Narbonensis; i. e. Vienne, whither the route which we have established must take him. This is only negative evidence, but certainly does not diminish the value of our fair probability already established.

The text says further³: "morbo implicitus etc." If Spartian's statement as to what occurred in Gaul after Caracalla arrived there can be proved, it exalts our fair probability above established to a reasonable certainty. To prove the illness I turn to the coins, first looking for an Aesculapius. But Eckhel says⁴ Apollo, Serapis and Hercules were also regarded by Caracalla as health-gods; consequently, coins struck in honor of any one of these gods are to be considered as referring to his health. For the years 213/14 Cohen⁵ gives the coins included in the subjoined table, classified according to the significance of the reverses.

¹ CIL. XII 6854 shows an inscription of the same class found near Anxur, dated 216, at which time we know Car. was in the East.

² Vita Car. V 1.

³ Ibid. V 3.

⁴ *Doctrina Numorum Veterum*, VII, p. 212.

⁵ *Description des Monnaies*, IV, Caracalla.

	213		214	
Aesculapius,			[245] ¹	1
Apollo,			[242]	1
Hercules,	[220-222]	3	[244]	1
Serapis,	[211-215]	5	[241]	1
		<hr/>		<hr/>
Total health-coins,		8		4
Victory,			[267-269]	3
Vict. Germanica,	[645, 646]	2		
Caracalla and Victory,	[233, 234]	2	[271, 272]	2
Mars and Victory,	[217-219]	3	[254-259]	6
Rome and Victory,			[246, 264-266]	4
Mars,	[151, 216]	2	[260-262]	3
		<hr/>		<hr/>
Total victory coins,		9		18
Juppiter,	[107]	1	[239]	1
Pluto,			[240, 253]	2
Neptune,			[238]	1
Diana,			[263]	1
Temple of Vesta,			[249-251]	3
Profectio,	[508, 509]	2		
Caracalla,	[232]	1	[247, 248, 270]	3
Adlocutio,			[252, 273-275]	4
Elephant,	[230]	1		
Circus of Caracalla,	[236, 237]	2		
Liberalitas,	[134-136]	3	[137-139]	3
Moneta,	[166]	1		
Libertas,	[223-229]	7		
Providentia,	[536-540]	5		
Securitas,	[579]	1		
Concord. Milit.,	[25]	1		
		<hr/>		<hr/>
Total unclassified,		25		18

The large number of coins given by Cohen with dates 210-213 and 213-217 I have not considered because of the uncertainty in regard to the particular year. We know, too, that the Aesculapius coins after 214 must refer not to any particular restoration to

¹ The bracketed numbers refer to Cohen: 'Description des Monnaies,' 'Caracalla.'

health, but to Caracalla's visit to a temple of the god, at Pergamos, in the latter part of this year.¹

Of the significant coins for 213, the largest number (9) refers to the great victory over the Germans that was occupying so important a place in the public mind. The next largest number (8) refers to his health. Many of the coins of the list marked unclassified may be referred to specific events of this year. The 'Profectio' and 'Circus of Caracalla,' for example, have already been explained.² The large number of 'Libertas' coins [223-229] I can not account for. The significance of the list lies in the fact of the relatively large preponderance of the references to his health in the coins of this year.

I include in the classification the coins of 214 because we may assume that the most of these were struck in the winter of 213-214 after Caracalla returned to Rome.³ The relatively smaller number of health-coins of this year as compared with the victory coins (4 to 18, in 214, as against 8 to 9, in 213) seems significant. The rejoicing in his victory would become more pronounced and thanks for his restoration to health less so, in proportion as we recede from the time of his illness.

Although this gives a respectable showing on the statistical basis, I think it would not be of great value except for the fact that it is confirmed by the direct statement of Dion Cassius. The Epitomist, quoting from Dion, says⁴: *ὅτι τὸν Ἀντωνίνον ἔκφρονα καὶ παραπλήγα αἱ τῶν πολεμίων ἐπιδαι ἐπεποιήκεσαν* ἀκούοντες γάρ τινες τῶν Ἀλαμανῶν ἔφασαν ὅτι μαγγανείαις τισὶν ἐπ' ἐκπλήξει τῶν φρενῶν αὐτοῦ κέχρηται. Dion gives this immediately after his account of the German campaign. He himself may have heard some of the Germans make this statement about their cruel conqueror. It is highly probable that this refers to the acute illness mentioned by Spartianus as occurring just before the German campaign began. The fair probability established above by connecting the milestone inscriptions with the 'Galliam petit' of the text has now reached the dignity of the desired reasonable certainty. The text is vindicated.

I insert a little calculation as to times and distances. Cara-

¹ Herodian, IV 8.

² Cf. p. 48.

³ Drexler: 'Caracalla's Zug nach dem Orient,' S. 8-10. Nisle: 'De Bellis Gestis, etc.' p. 16. Caracalla's Trib. Pot. XVIII began Dec. 11, 213. Cf. Egbert: 'Latin Inscriptions,' p. 136.

⁴ 'Hist. Rom.' LXXVII 15, 2.

calla left Rome, February 14, 213.¹ He marched by way of the Via Aurelia into Gallia Narbonensis. He left the main road at Cagnes² to make the shorter cut across Gallia Narbonensis. This route took him to Vienne, where the murder of the proconsul probably occurred. He was ill there for some days or weeks. Thence he marched to a point near Baden-Baden along the route on which the German milestones are found. From Rome to Argentoratum by this route is 1278 Roman miles.³ With an army he could move 20⁴ Roman miles a day. The entire journey would take 64 days. Thence to the point where the murder of the Germans occurred I have estimated at two days' journey. Total in round numbers, 66 days. Starting from Rome Feb. 14, he could have reached his objective point by continuous marching on April 21. If we allow him three weeks for his illness in Gaul, he will reach this point May 12. We leave him there for a time and pass to the consideration of the next problem.

Problem 2 (a): To remove the parenthesis from paragraph 6, Vita Caracallae, V: <et cum Germanos subegisset, Germanum se appellavit vel ioco vel serio ut erat stultus et demens, adserens, si Lucanos vicisset, Lucanicum se appellandum>.

(b) To explain the discrepancy in the Arval Protocols for 213.⁵

Peter⁶ makes the following statement in regard to the use of the brackets <—> of the standard text: "denique eas adnotationunculas, quae aliunde alienis locis inspersae sunt, ut tenorem orationis saepe molestissime turbent (cf. Phil., l. s., p. 157 sq.),' his <—> distinxi." The discrepancy that needs consideration in the 'Acta Arvalium'⁷ is that in the record for May 20 there is a GERMANICVS but no IMP⁸ in the title of Caracalla. In the record for August 11 there is neither a GERMANICVS nor an IMPERATOR. In the October 6 record there is GERMANICVS IMP III. Mommsen's¹⁰ explanation for this is as follows: "mihi creditur ominus loco factum esse propter bellum

¹ See above, p. 49.

² Cf. p. 50.

³ See Table, p. 51.

⁴ Vegetius: 'Epit. Rei Militaris,' I 9.

⁵ CIL. VI 1, 2086, p. 550. Cf. 'Graphical Outline of Sources,' p. 45.

⁶ Praefatio, p. xxxiii, 'S. H. A.' Ed. Hermannus Peter.

⁷ Phil. XLIII, p. 158: "Fremde zusätze (oder ungeschickte excerpte?) haben wir c. 4, 11; c. 5, 5; 7 (zu c. 4 gehörig) und 9."

⁸ See 'Graph. Outline,' p. 45, Group II, b.

⁹ That is, not one significant of a victory. Cf. Mommsen: 'Römisches Staatsrecht,' II 2, 781.

¹⁰ 'Eph. Epig.' I, 134, N. 4.

mox patrandum et fortasse iam tum coeptum." Schiller¹ in his comment on this says: "Eine solche Anwendung bleibt unter allen Umständen auffällig; ich halte sie aber hier für unzulässig, weil nach 'Germanice maxime di te servant' folgt: 'Britannice maxime di te servant'; möglicherweise wurde diese Benennung erst bei der Abfassung der Protokolle eingesetzt, mit der man gewartet hatte, bis die Entscheidung gefallen war." Mommsen's explanation seems to be thrown out as a by-the-way conjecture to explain a little difficulty that has no bearing upon the question he is then considering. As regards Schiller's explanation, it may be said that it does not go to the bottom of the difficulty, because the real question is, Why is he called Germanicus at the May meeting, not given the title at the August meeting, then given the GERMANICVS IMP III at the October meeting? Holländer comes close to indicating where the difficulty is and to giving a solution of it, but does not (so far as I can make out from Drexler's² excerpts of his thesis) seem to see that there is a difficulty. Mommsen and Schiller fail to elucidate it by missing entirely the significant statement of Spartianus. But, read the text that Peter³ considers corrupt and the solution is a simple one. The argument, as in Problem 1, rests on the text as a basis. "<et cum Germanos subegisset, Germanum se appellavit vel ioco vel serio, ut erat stultus et demens, adserens, si Lucanos vicisset, Lucanicum se appellandum.>"

Caracalla, in his hunger for military renown, would like to make capital out of the massacre described by Dion, LXXVII 13.⁴ He then makes the remark attributed to him in the bracketed text. It is significant that it reads 'Germanum⁵ se appellavit,' and not 'appellatus est.' It was not given by the army but was assumed, half in jest, half in earnest, by the emperor. There is no reason to doubt this on the face of it. It is just such a remark as would be treasured up by the attendants of an emperor. It must have been made about an unimportant incident. He would

¹ *Gesch. der röm. Kaiserzeit*, I 2, S. 743, Anm. 5.

² Drexler's 'Caracalla's Zug,' S. 8.

³ Cf. notes 2 and 3, p. 55.

⁴ Cf. Drexler, S. 8.

⁵ M. gives 'Germanicum.' That this is the meaning is plain from the use of 'Lucanicum.' Possibly the 'Germanum' refers to the fact that he has treated the Germans just as he did his 'frater Germanus, Geta.'

not have said such a thing jocosely about an important engagement, because he was very greedy of military titles.¹

We left Caracalla near Baden-Baden,² May 12, 213. We find him now 'circa Rhaetiam.'³ The milestones here show that he was moving from Strassburg toward Rhaetia. The distance from here to Rome by the shortest route⁴ is 793 Roman miles. News would travel by post⁵ at the rate of 120 miles a day, traveling continuously. The little imperial jest would reach the capital in time for a regular meeting of the Arvals on May 20. This sycophantic body, acting on Caracalla's playful suggestion, call him Germanicus at this time, and this is incorporated in the record of May 20.

It was not, however, an official title given by the army or senate, and at the meeting in August, when there was a really important campaign begun, they neglected the pseudo-title and confined themselves to prayers for the success of the emperor's expedition.

When the great victory was won later in the summer [I do not stop to prove the occurrence or the importance of this because there is no dispute in regard to it] Caracalla was greeted by his army as GERMANICVS IMP III, the news was carried to Rome, the senate confirmed the title, and then, when the Arvals met, on October 6, they burst into a paeon of thanksgiving for the safety and German victory of their Emperor Caesar Marcus Aurelius Antoninus Pius Felix Augustus Parthicus Maximus *Germanicus* Maximus Pontifex Maximus in his sixteenth tribunicial power, his third imperatorship, fourth consulate, etc.

The parenthesis should be removed.

The discrepancy in the Arval Records is apparent, not real.

JOSEPH H. DRAKE.

¹ CIL. XII 5430, N. [. . . pontificatus maximus passim omittitur . . . possis-que adeo conicere ipsi imperatori placuisse ut miles magis videretur quam sacerdos Th. M.].

² See above, p. 56.

³ Vit. Car.' V 4.

⁴ Itin. Anton.' 57 and 167, 8.

⁵ Friedländer: 'Sittengeschichte Roms,' II, S. 17.

IV.—CORRECTIONS OF SCHMALZ'S LATEINISCHE SYNTAX AND LATEINISCHE STILISTIK.

The merits of these two works from the pen of Schmalz are too well known to call for any extended remark here. Each is a marvel of condensation. Within the brief compass of 146 pages he has presented a vast amount of interesting and valuable information in regard to the historical development of Latin syntax, covering not only the incipency and growth of every important Latin construction, but also the individual peculiarities of expression of almost all the great writers of Latin literature. Within the narrow limits of 53 pages he has performed a similar service in the domain of Latin style. Each is an epitome of the results of preceding scholars in these fields, corrected and enriched by the author's own personal investigations. Works of such vast scope one could hardly expect to be entirely free from errors. Nor would it, furthermore, be right to expect that in a 'Handbuch' the individual peculiarities of every writer could be chronicled. The wonder is that the characteristic usage of so many writers has been observed and recorded.

The object of this paper is to point out some errors that have been made and to call attention to some important omissions, the writer having recourse to the *marginalia* of his own edition.

§39. Sisenna's usage of the form *assentio* is also referred to by Quint. I 5. 13: "Sisenna dixit 'adsentio' multique et hunc et analogian secuti." (See also IX 3. 6.)

§54. For names of countries in the acc., limit of motion, he says, by Plaut. only Capt. 571 (573 in Goetz and Schoell), but Curc. Arg. 1 has *it Cariam* (but 67 and 438 *in Cariam*). Add also the examples Sall. Jug. 28 and Cic. Pomp. 34 (concinnity?).

Anm. 2. Ablative duration of time; cf. Plaut. Bacch. 2: "Annis viginti errans a patria afit." Cf. also Suet. Caes. 59; Seneca, Epist. XVIII 1. 28; Mart. IX 67. 1; XI 77. 2; XII 65. 1; Petron., §111. (An interesting temporal expression is found in Quint. VI 3. 73: "triginta se annos habere." Cf. the Romance construction.)

§61. For the use of *celare*, add Ter. Phorm. 959: "Neque iam id celare posse te uxorem tuam."

§65, Anm. 2. Wrong reference to Lorenz's note; cf. Mil. Gl. 1434 instead of 1422.

§70. Here the statement is made that the construction of a preposition with a neut. pron. and genitive begins with Sall., but Ter. Phorm. 979 already uses it: "In id redactus sum loci." Further: "eo scientiae progredi" occurs in Quint. II 1. 6, and "eo dementiae" in IX 2. 90.

§72. To examples cited add Quint. I 10. 29, *caecus animi*; for *impos* add Prud. Cath. 9. 53, and Psychom. 585; for *incertus* add Stat. Theb. 5. 525; Pliny, Ep. IX 13. 11; Bell. Afr. 7; Curt. VIII 10. 27 (Val. Flacc. III 602 has the abl.). Quint. IV 3. 8 has *certus sententiae*.

Anm. 1. On the use of *studiosus* it should be noted that Plaut. Mil. Gl. 802 has the dative. [Lorenz and Brix, *ad loc.*, say that *studiosus* with a dat. occurs only here; but cf. Ov. Met. VII 675, and a possible example in Prud. Peristeph. IV 54, where Obbarius, following some of the MSS, has a dative (*Christo*). (What does the Archiv, IV 161, mean in denying *studiosus* to Plautus?)]

§85. Schmalz says that the earliest example of a "Dativus Iudicantis" occurs in Caes. Bell. Civ., but Varro, L. L. V 57, has "a foro eunti est." He says that only Verg. and Ov. of the poets use this construction; but cf. Stat. II 224.

§87, Anm. 1. He says that "*Fieri* is not found with a predicate dative"; but cf. Cic. Har. resp. 44: "cui tribuno pl. non licuit." (Cf. further my treatment of the predicate dative in the Archiv, XI (1898), p. 21 et seq., and Am. Journ. Phil. XIX, p. 215.)

§89. To the examples of the locative dative add Plaut. Capt. 692: "te Morti (Bx. *morti*) misero."

§96. Schmalz says that *ab* with the comparative occurs first in Porphyrio; but cf. Vitruv. VI 3. 5.

§99, Anm. 2. *Fruor* with the acc. also occurs in Afran., frag. 390 (Ribb.).

§100. *Egere* with the genitive occurs 3 times in Quint.: II 16. 13; 8. 63; V 14. 5; but 23 times with the abl. (I 1. 27; 2. 12; 6. 38; 41; 8. 4; II 11. 1, etc.). Martial has the ablative 3 times to the gen. once (VI 25. 7 *rationis egentes*).

Anm. *Plenus*: Quint. IX 3. 1 remarks that the abl. is the usual construction of his own time, but that earlier the gen. was used. He himself uses the abl. 4 times (II 8. 3; IX 3. 16; 4. 136, and XII 10. 60), but the gen. 6 times (IV 2. 75; IX 2. 10; 4. 109; X 1. 44; 96, and XI 1. 34). Prud. also uses both constructions,

the gen. in Per. IV 5 and Psych. 769, and the abl. in Cath. VII 60; Per. I 100; II 542; Apoth. 790 and Psych. pr. 26. Ambrose has the gen. in De Noe 9. 28 and De Off. III 12. 81.

§102. Add the further examples of Livy 22. 1. 9; Val. Max. 1. 6. 5; Flor. 2. 6. 9 *caelo missa*; Quint. 1. 6. 16 *demissa caelo*.

Anm. 2. Cf. Livy 24. 6 Carthagine; Caes. B. C. 1. 24 Cremona; Plaut. Asin. 499 Rhodo.

§105. Schmalz says that the form *here* is already found in Plautus. But where? In the passages usually cited, Amph. 514 and Mil. Gl. 73, Goetz and Schoell read *heri*, while Truc. 509 is printed "*tere*." (Martial uses both forms—*here*: I 43. 2; III 12. 12; IV 7. 1 and 5; 61. 9, and X 31. 1; but *heri*: I 24. 4 and V 58. 8.) *Ephesi* occurs in Plaut. Bacch. 336, 1047, and Mil. Gl. 648; *Lemni* occurs in Cist. Arg. 7.

§109. Present participle joined to object after verbs of perceiving. In addition to the authors cited by Schmalz this construction was used by Juvencus (cf. Hatfield, Study of Juv., §75) and by Prudentius (cf. Cath. 10. 111; Peristeph. 10. 239; 2. 23; 6. 52; 112).

§110. Schmalz says that Cicero uses only *de*, *post* and *in* with the perfect participle; but cf. Cluent. 23. Vergil has "*inter agendum*" in Ecl. IX 24.

§123. *Ultra* in a temporal sense; cf. also Livy 22. 43. 7.

§143. *Coram*. Martial uses *coram* 5 times before a noun: V 2. 8; VI 21. 3; VII 88. 4; XI 16. 10 and XII 95. 2; after a noun twice: VII 92. 5 and X 14. 10.

§151. *Clam*. Schmalz says that *clam* is used with an abl. only in Caes. B. C. 2. 32 and B. Afr. 11. 4, but both of these passages are disputed. Lindsay, Lat. Lang., p. 580, §21, says, basing the statement on Langen, Beitr., p. 230, "perhaps never the abl. at any period of Latin." But Macrobius uses it in Praef. 2 and in I 4. 1.

§157. Here occurs the statement, which has been repeated in various quarters a number of times, that *nonne* does not occur in Plautus; cf. Landgraf, note 438 to Reisig's Vorlesungen üb. lat. Spr., p. 302, basing the statement upon A. Spengel, Die Partikel Nonne in Altlatein, München, 1887, and Lorenz to Pseud. 340. Lindsay, however, Lat. Lang., p. 605, §10, says in regard to the usage of Plautus, he "uses *nonne* hardly at all." Plautus uses *nonne* in all at least 8 times, and it may be noted that the bulk of the examples are found in one play, the Amphitruo. The

passages are: Amph. 165, 404, 407, 452, 539, 625; Curc. 552; *non[ne]* occurs in Merc. 62. Terence uses *nonne* almost as often, 6 times: Andr. 869; Haut. 545, 922; Eun. 165, 334 and 736.

§158. *Numne*. The occurrences of this disputed form have been noted by the writer in the Class. Rev. for 1897, p. 348 (translated into Italian for 'La Nostra Scuola,' 1897, p. 203), and five well-established examples added to the three usually called in question.

§161. *Anne* in direct questions—a rare usage—occurs 5 times in Juvenal: IV 78; VII 179; 199; X 207; XV 122. Cf. also Pers. III 39; Mart. VIII 51. 1; Sil. Ital. I 342, and Prud. Symmach. I 400.

§163, Anm. The general use of *i nunc* and *i* with another imperative has been treated by the writer in Am. Journ. Phil. XIX (1898), pp. 59-69.

§178. The combination *-que et* should be cited also for Plautus, Mil. Gl. 1315 and 1347. Brix to the latter passage cites four passages from Plautus and one from Terence.

§187. In citing the writers who use *atqui*, Quint. should be mentioned, who makes use of it 29 times.

§188. *Ceterum*: this is used 23 times by Quint.

§§202 and 203. Quint. uses *igitur* first 16 times and second, or third, 139 times. Similarly he uses *itaque* in the second place 12 times (Neue Formenlehre³, p. 975, says only 6). *Itaque* is also used postpositive by Martial, VIII, praef. (prose).

§205. *Nec non et*. Cf. Archiv, 1897, p. 390, and 8, p. 191; cf. also Sid. Apoll. Carm. 22. 47 and Macr. VII 2. 6. *Nec non etiam* cited only for Varro and African Latinity; cf. also Suet. de Gram. c. 22.

§207. *Verum etiam* is used by Quint. 4 times with *non modo*, 2 times with *non solum* and 2 times with *non tantum*.

§209. *Oportet* is used by Quint. 9 times with the subj. to 72 times with the infin.; on the other hand, *necesse est* is used almost as often with the subj. (38) as with the infin. (42), while *ut*, which is very rare, is used in V 10. 123. The rarer expression *necesse habere* with infin., which belongs especially to the *sermo vulgaris* (Landgraf to Reisig's Vorles., p. 612, note 546, a), is found 4 times in Quint.: III 8. 24; VII 2. 16; 53; and XI 1. 74.

Anm. On *licet* with the indic. cf. Archiv, XI (1898), p. 25.

§215. One would think from the statement here given that *qui* (abl.) was not used after Livy; cf. Prud. Contra Sym. II 523, etc.

§222, *a*. No examples of *tempto* with the infin. are cited after Quint., but this construction is used 5 times by Juvenecus and 8 times by Prudentius.

§223. The substantival use of the infin. occurs in Quint. XI 1. 7: "totum hoc apte dicere non elecutionis tantum genere constat etc."

§242. For the use of an ind. following *sunt qui* cf. also Sall. Cat. 19 and Quint. XI 3. 55, where, however, a subj. is used in the following line. Hier. generally uses the ind. (Goelzer, p. 356).

§243. *Ut qui*. Quint., who uses this 9 times, should be mentioned (I 2. 19; III 5. 9; V 14. 28; X 1. 55; 57; 74; 2. 13; XI 3. 53; XII 2. 20).

§250. Schmalz says that *quod* causal is not met with in Plautus, but cf. Capt. 350: "experiar fidem fretus ingenio eius, quod me esse scit erga se benevolum."

§253. In §120 Schmalz had said that *propter quod* and *propter quae* is post-classical. In that section and in this one he cites merely the Vulgate, Hier. and Cyprian. *Propter quod* occurs 13 times in Quint. and *propter quae* 5 times. This is noteworthy.

§262. Here the statement is made that *antequam* is found in Old Latin only in Cato, Cael. Antip. and Varro, but cf. also Ter. Hec. 146.

§263. Quintilian's usage of *quamquam* should be noted. He uses the ind. 96 times and the subjunctive 14 times.

§265. Schmalz says that with *quamvis* only the subj. is used by Lucr., but cf. III 403; 705, and IV 426. Quint. also uses the ind.; cf. VIII 6. 73. Elsewhere—in all 25 times—the subj. is used.

§275. The statement is made that *ut cum* occurs only in Quint. X 1. 76; but cf. also VI 3. 9 and XI 2. 30.

§292. *Ubiubi* also occurs in Classical Latin; cf. Livy 42. 57. 12.

§303. Schmalz says that *nisi si* is found in Tac. only in the Ann.; but cf. Ger. 2. 2; Agr. 32. 2. Cicero also uses it in Ph. 2. 287; De Or. II 254, and 330. It is found also in Quint. XII 9. 11.

§305. Schmalz says that *etsi* is wanting in Quint., and the same statement is made by Landgraf in note 427b to Reisig's Vorles. (p. 269) and in the original text of Reisig, §529 (p. 395). Quintilian, however, uses *etsi* 8 times: I proem. 19; 5. 28; II 5. 19; V 13. 3; VII 8. 7; IX 1. 19; 2. 100; XI 3. 18, all, it may be noted, with the ind. except V 13. 3.

§308. *Quin*. The statement is made that Cicero has only once written *quin* with an imperative, but cf. Ros. Com. 9. 25. *Quin corroborative* occurs 6 times in Quint.: V 14. 4; VI 2. 12;

VII 4. 17; VIII 4. 24; IX 2. 31, and XII 10. 51. *Quin etiam* occurs 13 times in Quint.: I 5. 60; II 2. 9; II. 4; 16. 16; III 1. 5; 5. 13; V 10. 40; X 1. 23; 80; 5. 2; 7. 21; XI 1. 20, and 3. 75. It is common also in Pliny, Epist., Gell. and Suet. *Quin et* is common among the poets Lucr., Prop., Ov., Verg., Hor. and Prud. (It may here be noticed that Quint. uses the phrase *feri non potest ut* in III 3. 14 and V 9. 5.)

§309. *Ut* is used with a comparative 38 times in Quint.

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§3. Quint. has *in ancipiti* IV 1. 41 and *ex ancipiti* VIII 2. 21, and is fond of such phrases.

§10. *Magis*, the particle used in Spanish Latin (cf. Sittl, Lokal. Versch. d. lat. Spr., p. 175), is always employed by the two Spanish authors, Quint. and Prud.

§11. With the comparative Quint. uses *multo* 27 times and *longe* 4 times; with the superlative, *multo* 3 times to *longe* 20 times. (See, further, my Synt. and Style of Prud., §123 with notes.)

§13. *Magis* with a comparative occurs only 3 times in Plautus (Men. prol. 55; Poen. prol. 83, and Pseud. 320), according to E. Norden, Rhein. Mus. 49, p. 194; but Brix, note to Capt. 644, cites also Stich. 699, Men. 978, Poen. 212; 461, Aul. 422, Mil. 613, Bacch. 500, Stich. 484, Pseud. 220 f.

§23. Quint. also uses *quicumque* as an indefinite pronoun; cf. X 1. 12; 105, and 7. 2.

§26. *Uterque* in the plural; cf. also Lact. Inst. IV 12. 15: *adventus utrosque*.

§28. *Toti = omnes*, add also Pliny, N. H. XV 100, and cf. Friedländer to Mart. VI 85. 10, and Wölfflin, Rhein. Mus. 37 (1882), p. 107.

§45. 3 (p. 559). Quint. says *Phalereus Demetrius* only once, X 1. 80, but *Demetrius Phalereus* twice, II 4. 41 and X 1. 33. He says, however, *Halicarnasseus Dionysius*, III 1. 16 and IX 4. 88, and *Atacinus Varro*, X 1. 87. [Similarly he says *Domitius Afer* 11 times to *Afer Domitius* 5 times; *Cornelius Celsus* 10 times to *Celsus Cornelius* once (III 6. 38), but *Pollio Asinius* twice to *Asinius Pollio* once (cf. VI 3. 110; VIII 1. 3 and X 1. 113).]

§82. Quintilian's fondness for asyndeton should be noted.

EMORY B. LEASE.

V.—THE GĀTHAS AS CONSECUTIVE WORDS.

Surely many an eminent Grecian or Latinist would gladly welcome the opportunity of passing his eye leisurely over a literal or, as we might say, even a mechanical reproduction of the consecutive terms in the Gāthas as they appear objectively in what has been so often called these 'celebrated' hymns. And specialists themselves, baffled by intrigues and wearied by the sight of empiricism, might welcome the impressions of minds totally fresh to the subject. They would be interested to hear how the matter strikes eminent novices, as its elements stand plainly before them in the shape of close verbal renderings shorn of all comments.

A fresh glance from without may often penetrate the seeming chaos of congested evidence where the expert is hopelessly toiling with blunted faculties, though manfully determined to do his utmost, if only for the imperilled honour of the theme.

But do any of our great specialists in the other departments imagine for a moment that the literal imitation of the consecutive forms in these so valued strophes is a matter of little difficulty? Yet, strange as it may appear, this is actually the case. The full exegesis of the Gāthas in the light of interpretation (so to call it) presents indeed what has been called the supreme difficulty in Aryan philology, for it consists in determining which one of several ever-varying meanings we shall give to the most prominent words which come repeatedly before us, and the questions which 'pile' themselves up out of the many possibilities of each strophe seem forever impossible of settlement, if for no other reason, then because the ever-abiding jealousies will not allow them to be settled.

On the one hand we had the *ipse dixit* of the distinguished interpreter of Tübingen, and we had him alone. I have seen no translations (of his leading school) made in Germany within the last eighteen years which were not almost unmodified reproductions of Roth's views as delivered in his rarely valued lectures.

Even where the immediate author of the renderings had never been personally one of the great *guru's* pupils. His translations were of course taken down carefully by several different hearers, and often generously circulated from one to the other, so becoming very widely spread outside of the country-town where his University was situated. Some of these notes were kindly offered to me, and, as I need hardly say, thankfully accepted (though somewhat to the chagrin of some others of my fellow-labourers). The striking suggestions of this truly great scholar were indeed modified (in the course of time) as he became more critically acquainted with the Asiatic commentaries. But his impressive personality stands alone on the one side as representing those who would read all Zend as Sanskrit a little, but hardly more than a little, modified.¹ And on the other hand, as against this pre-eminent figure (a great master represented by honourable mouthpieces) stand those who stoutly present all that was vitally sagacious in the lingering hints of tradition which had been purposely ignored as unworthy of being considered, or as too difficult to handle, while the textual forms of the ancient documents themselves on which the battle rages rest severe and simple in their powerful significance.

It may well seem incredible to an 'outsider' that the main elements out of which this so subtle science rears itself should be absolutely accessible to the knowledge of any average intellect. Who could believe, if his eyes did not see it, that one of the most puzzling strophes in the entire Gâthas (puzzling as to which one of two or three simple renderings is the true one) is actually composed of terms, as to the literal translation of which into Sanskrit or Latin there could hardly be a difference of opinion. Yet here it is: this is the Zend text:

*Ashâ kaṭ thvâ dar(e)sâni manaschâ vohû valâdemano (= -nas)
Gâtûmchâ Ahurâi sevishtâi² Sraoshem Mazdâi
Anâ mâthrá mazishtem³ vâurôimaidei (read vavarôimaidei) khraf-
strâ-hizvâ.*

¹ Whereas I would maintain that as the middle Sanskrit differs from the early, and as the early differs still more from the late, so the Zend differs in meaning from the Sanskrit, as would be natural with a sister-tongue.

² My transliteration is of the simplest possible character; in my dictionary I dispense with it entirely.

And here is its Sanskrit translation¹:

(He) *ṛta*² *kat Tvām darçānti manas ca*³ *vasu vedamānas*
*Gātum ca*⁴ *asurāya*⁵ *çavishthāya çrushṣim (su)-medhase*
*Anena mantreṇa mahishṭham vevritmahi*⁶ (? cp. *vavṛtmāhe*) *kra-*
vis açiṣṭn (apunṣyān) jihvayā.

Some differences in opinion may be possible, but (errors excepted) hardly upon more than a very few details; and what is true of this strophe is true of the remaining 10 (in the Festgruss).⁶ There do indeed occur hapaxlegomena here and there throughout the Gāthas, and some of them present what may be considered absolutely insolvable problems; but they are not so very frequent; and, moreover, as a matter of course in a certain percentage of occurrences they are found in subordinate places in a sentence, and might actually be left untranslated at times with little loss either to the main meaning, the force, or the definite point. The real trouble with these texts is, as I have already hinted, the facile possibility of differing results which arises from the strange fact that several of the more prominent and frequent terms around which the theme of the Gāthas revolves are used in senses which seem, both at first sight and even later, to differ greatly.

Aside from the multiplicity of meanings to the same word, there occurs in this Y. 28, which I have partly cited, one especially doubtful form—a word which may mean ‘well-reaching-its-aim,’ or ‘pertaining to food’; but as ‘food for the eaters’ was everywhere a necessity and an object in prayer, what ‘well-reaches-its-aim’ is not so heterogeneous from it. But beside this, misprints excepted, these literal translations in the other strophes in this Y. 28 are almost an absolute reproduction of the Gāthic terms in a dialect which differs less from the Zend (or from which the

¹ See Roth's Festgruss, pp. 193–4; the accents were purposely struck off to avoid misprinting.

² The identity of *ṛta* with *asha* is not questioned; possibly *asha* is a relic of *arsha*, and *t* elsewhere becomes *s* or *sh*.

³ Pronounced *cha*.

⁴ Misprinted in the Festgruss (I did not see the proof).

⁵ See Whitney's intens. stem *vevri-*; no forms of opt. middle intens. exist as models; cp. also the 1st pl. med. opt. perf. *vavṛtimahi*.

⁶ They elicited a spontaneous word of thanks from the great Zend-Sanskritist himself, and they have been referred to with much interest by Oldenberg in his Vedic Religion. Bartholomae translated a strophe from Y. 10 in a masterly manner; see his preface in the grammar.

Zend less differs) than do the dialects of Greece, the one from the other.¹ Here is another strophe, Y. 28, 1 :

Ahyâ yâsâ nemañhâ ustâna-zastô (= -tas) raf(e)dhrahyâ
Mainyēush² Mazdâ pourvîm (read -vyam) speñtahyâ ashâ vispēñg
šyaothnâ
Vanhēush³ khratûm manañhâ yâ khshnevisshâ gēushchâ ruvânem⁴;

and here is its Sanskrit translation :

Asya yacchâmi (might be yacchâ) namasâ ullānahastas rabhasas
(Ātīdasya)
Manyos (he su-)medhas pūrvyam śvāntasya ṛtena viṣvān (viṣ-
vāni (?)) cyāutnāni
Vasos kṛatum manasas yena khshṇavishâ(-āni) gos ca⁵ ātmānam.⁶

It will be seen that we have only to watch very closely the slight differences in the terminations, to substitute *h* and *ñh* for *s*, and to make the other usual phonetic changes, and our Sanskrit is Zend at once, a mere variation in dialect being present as before.

As my experiment with Y. 28, 1 seemed to have arrested attention, I contributed 'the Sanskrit equivalents of Yasna 44' to the 'Acts' of the last Oriental Congress at Paris, but they will fall in a third volume, and the first has only just appeared. Both Y. 28 in the Festgruss and this were excerpts from exceedingly old private studies made by me (I fear to say how many years ago); but if time can be had for it, I will print the whole mass of the Gâthic texts in the same manner, i. e. in their Sanskrit equivalents as an invaluable help to beginners, while it may continue to interest others.⁶

In the meantime there is nothing modern that can serve this same purpose just at present. Latin is indeed sometimes as good as Sanskrit for the purpose, and of course more accessible; but my Latin verbatims in the Five Zarathushtrian Gâthas are interrupted with correcting extensions, emending the closely imitated

¹ See Oldenberg, Vedic Religion, p. 37 (?).

² Transliterations are of the simplest.

³ Written *survānem*.

⁴ Pronounced *cha*.

⁵ This *ātmānam*, on which there is no difference of opinion, is the sole word, with perhaps *rabhasas*, which is not a close imitation; the differences are dialectical.

⁶ I have these manuscripts still by me, some of them in a rough condition.

Gāthic forms; and they would harass the non-specialist reader. They are, moreover, supplemented by the production of all the other possible renderings, in the shape of alternative translations for the student. I am indeed getting out an English word-for-word reproduction accompanied with my free-metrical (from the more extended book)¹; and I have some hopes that this may enlighten a larger fragment of the general literary public as to the true state of the facts. But English is a very poor vehicle for quasi-syllabic imitations; Latin, or Sanskrit, alone can show (approximately) the shape of the forms.

I would recommend the general reader to glance over Haug's now long since antiquated (Latin) rendering; for the point which I am now making is the 'simplicity of the body of the consecutive terms in general'; and errors as to conjugational or declensional forms do not affect the question as I am now endeavouring to put it. Or, if one can not dispense with the up-to-date opinions, let my verbatims (encumbered as they are) be resolutely read over without pausing at the reconstructed terminations, the first forms being (as those of Haug were) meant to be attempts to actually imitate approximately the Zend syllables.

I can only say that if the learned world could be reached in such a manner, the result would be a very great awakening of interest, it being conceded that the Gāthas possess some interest.² For it is the mere literal force of the terminology in which the *sublimity* of the delineation inheres. And no differences in opinion can affect this; the clash of views comes in chiefly, or only, on the questions over the detail of the ideas reported and as to the points of the syntax.

How is it possible that such a mass of terms as the 'holy law,' the 'Good Mind' (of God, also embodied in His people), 'His

¹ I should say that this will be retarded by the illness of the typesetter in Germany, as will also the first section of my 'Dictionary of the Gāthic Language of the Zend-Avesta,' announced some time ago. The manuscript of this lies ready and a good part of it is in the printer's hands, one-eighth of the whole book being in type.

² And it is to be hoped that their value may become popularly recognised, for a serious writer in the Critical Review of Jan. 1896, could say of them: "The Gāthas, or Hymns of Zoroaster are by far the most precious relic we possess of Oriental religion, the only sacred literature, which in dignity, in profoundness, in purity of thought and absolute freedom from unworthy conceptions of the Divine could ever for a moment be compared with the Hebrew scriptures."

Sovereign Power, Devotion, Healthful Weal and deathless Long-life' (here and hereafter, these latter as rewards) could recur at every turn without producing a profound effect, especially when pointed with such intervening expressions as "gifts for the two lives give us, the bodily life and the mental," "O holiness (Asha), when shall I see thee?"; "May the just Law be life-strong and clothed with body (incarnate in the tribes)," and the like; and these reappear continually in a fairly unbroken string.

But then, again, there are some who deplore a too-educated public and the danger of *zu viel concurrenz*.

UNIVERSITY OF OXFORD, Feb. 1899.

L. H. MILLS.

VI.—AN IRISH-LATIN CHARM.

A very interesting specimen of Irish Latinity is the 8th-century Aid-hymn or, as it might be styled, the charm for headache, preserved in the Reichenau MS No. 221 (at Karlsruhe) and first printed by Mone, *Hymni Medii Aevi*, III 181-2. A reprint of Mone's text and emendations is contained in Stokes' 'Lives of Saints' in the Book of Lismore, p. 324. But neither Mone nor Stokes has removed the apparent difficulties of the piece. The following is the text as represented by Mone:

O rex, o rector regminis,
O cultor coeli carminis,
O persecutor murmoris,
O deus alti agminis!
5 Aido sanctus mec prich benibula,
Posco puro precamina,
Ut refrigerat flumina
Mei capitis calida,
Curat caput cum renibus
10 Meis atque cum talibus,
Cum oculis et genibus,
Cum auribus et naribus,
Cum inclitis euntibus,
Cum fistulis sonantibus,
15 Cum lingua atque dentibus
Cum lacrimarum fontibus,
Sanctus Aid altus adiuuat,
Meum caput ut liberat,
Ut hoc totum perseuerat,
Sanum atque uigilat.

Mone-Stokes have seen that *sanctus* in l. 5 is gloss to *Aido*, and they read the whole line thus: *Aido maic Bric beneuola*. In the next line Mone thinks that *precamina* stands equivalent to *precamine*, is in fact a spelling expressive of actual pronunciation of *precamine*; *puro* is according to him = a *puro* and refers to *Aido*. Stokes would rather change *puro* to *pura*, evidently referring it to *precamina* and making *pura precamina* dependent on *posco*. But what, then, about *benibula*? That, too, would of course have to be referred to *precamina* and so would make no sense at all. Moreover, the first four lines would then contain a mere warning to the deity that the supplicant is asking something

of St. Aid. But the proper thing, of course, is that they be a prayer to God to be favorable to St. Aid's intercession in behalf of the supplicant. The sense, then, requires that *benibula* be a verb-form on which to make dependent the dative *Aido*. I suggest that the final *a* of *benibula* as well as of *precamina* developed under the influence of *flumina* and *calida* from original *ae = e*. I would then restore the reading of ll. 5-8 in the following way:

*Aido maic Bric benevole,
Posco puro precamine,
Ut refrigeret flumina
Mei capitis calida,*

i. e. 'To Aid, the Son of Bric, grant—I pray thee with pure prayer—that he may succeed in relieving my headache.' As to *benevole*, it is true that no such imperative is on record. But Irish writers in Latin are noted for their daring grammar, and they surely might have inferred an imperative *benevole* from the participle *benevolens*.

Very strange is the *renibus* in l. 9 and *talibus* in l. 10. Neither Mone nor Stokes has found fault with *renibus*. They evidently thought it all right that the supplicant should name the kidneys in conjunction with the head to be cured. *Talibus*, they say, stands for *talis*.¹ So, with a sudden jump, the supplicant passes from the kidneys down to the ankles. Then, in line 11, he makes another jump that brings him up to the eyes and cheeks, ears and nose. But down he jumps again in line 13, where, according to Mone-Stokes, *inclitis euntibus* stands for *anculis* (= ἀγκύλαις) *euntibus*. With the last jump upwards he reaches (l. 15) the tongue and teeth, etc. Why the supplicant in such a jerky fashion should name the parts of his body which he wishes to be taken care of, Mone-Stokes fail to explain, nor do they make it clear why parts of the body should be named that have no business to be named in a prayer that, according to them, is meant to be a cure for headache. The whole question hinges on *renibus*, l. 9; *talibus*, l. 10; *inclitis euntibus*, l. 13; and *fistulis*, l. 14. Do these words really refer to parts of the body that have nothing to do with the head? *Renibus* certainly seems to do so. But the word has, I believe, lost its initial *c* and so stands for *crenibus* = *crinibus*. As to *talibus*, I think that has to be connected with its preceding *cum*. *Cumtalibus* may be cor-

¹Stokes suggests connection with the *talias* of the Lorica; it would then have to mean 'loins.'

ruption of *cuncalibus*, which developed from *cancalibus*, misread for *caucalibus*.

The same hand that wrote the text of the charm has put the gloss *cerebre* (read *cerebro*) above *talibus*. Mone-Stokes call that nonsense, but it is all right enough if *caucalibus* was the original reading. C. G. L. II 346, 53 we find *καυρο* (*e* : *καῦκα*) explained by *patera* (which may be = *patena* = *patina* 'pan'). Now, *caucale*¹ would mean 'anything relating to cup (pan),' 'that which is in the cup or pan,' and *caucalia* could easily be applied to the brains, considering that not seldom the word for cup (pan) serves at the same time to designate head; cp. German *Kopf* (= Engl. *cup*), Prov. *cobs* 'skull'; Lat. *testa* 'earthen vessel' = Fr. *tête* 'head'; cp. also MHG. *hirnecopf* 'brain-cup' = ME. *herne-pon* 'brain-pan' (Destruction of Troy 8775), *harnpane* (Pricke of Conscience 5296). Greek *ἑγ-καρος* 'what is in the head' = brains; also Latin *cerebrum* might be compared, if that has developed from *ceres-rum* and so is co-radicate with Gr. *κάρηνον* 'head' (from *κάρασ-ρον*). Just so German *Hirn*² = dial. Engl. *harn* (from OTeut. **hersn-*) are co-radicate with Skr. *ḡrshn-* 'head'; they presuppose, then, the very same idea that would be represented by *caucalia* = *cerebrum*.³ If I mistake not, reference is had to this *caucalia* by the *caucale* we find in the Harl. MS No. 3376 of the Brit. Mus. (WW. 202, 1) explained by two mysterious words: *ease uel naester*. Now, may not these represent former *eāsē uel uaescen* = *eansen uel uaescen* = *earsen uel baergen* = (*h*)*aersne uel braegen*? This same (*h*)*aersne* is perhaps also hidden in the *exe* which appears by the side of *braegen* to explain *cerebrum* in the same Harl. MS (WW. 202, 33). The mistake *exe* developed from *ecse*, metathesis of *esce*, which, by way of *sc* being put for simple *s*, resulted from *ġse* = *āesē* = (*h*)*aensen* = *haersne*. In a similar way *bux* (= *bax* = *pax*) *borg*, WW. 358, 33, became in the Corpus Glossary (WW. 10, 1) *bux* (= *bax*, *pax*) *box*, passing through the stages *borc*, *bosc*, *bocs*.

To return to our charm for headache. We have disposed of two words that seemed to designate parts of the body not belonging to the head. There are left *inclitis*, which Mone-Stokes consider to be a mistake for *ancylis*, and *fistulis*, which they apparently take in the sense of *tibiis*. Above *inclitis*,

¹Cp. *caucalia cuppas* (Addit. MS 32,246 Brit. Mus.; Anglia, VIII 448).

²See Kluge's and Murray's dictionaries.

³Cp. also German *er hat Kopf* = he has brains.

according to Mone, the scribe has written *neruibus*. I believe this was to refer also to the following *euntibus*, which I suggest stands for *ēantibus* = *emantibus* = (*h*)*imantibus*. *Incliti himantes* the nerves are called because of their importance. Who ever has had neuralgic headache will appreciate this appellation. As to *fistulis sonantibus*, they are undoubtedly the 'sounding (sound-conducting) tubes'—what is called in medical parlance the 'auditory canals.' The Anglo-Saxon glossator of the Harl. MS calls them 'ear-holes': WW. 238, 29 *fistulas i. arterias earpyrel*; *fistulas* may by *i-a* interchange have developed from *fistulis* and the gloss actually refer to our charm.

A last word in regard to the finale of the charm: *altus*, I think, ought to be capitalized, as the sense requires that it be referred to God, the 'Lord on high,' and *adiuuat*, the predicate of *Altus*, is misreading for *adiuuat* = *adiuuat*, as *liberat*, *perseuerat*, *uigilat* is for *liberaet*, *perseueraet*, *uigilaet*. In this way not only good sense is made, but also the symmetry of the hymn is restored: the supplicant finishes just as he has opened, with a prayer to God to lend his help to St. Aid, that he may work a successful cure.

To review, this is the way I would read and explain the whole charm:

O rex, o rector regminis,¹
O cultor coeli carminis,
O persecutor murmoris,
O deus alti agminis,
Aido, maic Bric, benibulae,
—Posco puro precaminae—
Ut refrigeraet flumina
Mei capitis calida,
Curaet caput cum crenibus
Meis atque caucalibus,
Cum oculis et genibus,
Cum auribus et naribus,
Cum inclitis emantibus,
Cum fistulis sonantibus,
Cum lingua atque dentibus,
Cum lacrimarum fontibus.
Sanctus Aid, Altus adiuuaet,
Meum caput ut liberaet,
Ut hoc totum perseueraet
Sanum atque uigilaet.

O King, O ruler of the world,¹
O thou rewarder of pious prayer,
O thou punisher of scoffing,
O God of the heavenly hosts,
Grant to Aid, the Son of Bric,
—I beseech thee with pious prayer—
That he may soothe the throbbing,
The violent one of my head,
That he cure the head with the hair on it
And the brains inside,
With the eyes and cheeks,
With the ears and nose,
With the famous nerve-strings,
With the sound-conducting tubes,
With the tongue and teeth,
With the lachrymal glands.
I pray that the Lord on high help St. Aid
That he may free from pain my head,
That it ever may be wholly
Sound and hale.

HARTFORD, CONN.

OTTO B. SCHLUTTER.

¹ *Regminis* may be right, but I should prefer *generis*.

NOTE.

IBIS 541, 2.

Inque tuis opifex uati quod fecit Achaeo
Noxia luminibus spicula figat apis.

The Scholiast on Apoll. R. II 471, *à propos* of Paraebius, who had been doomed to misfortune in consequence of his father cutting down an oak which its coeval Hamadryad had in vain besought him to spare, mentions another Hamadryad story, which, with some modification, might perhaps form the basis of Ovid's distich. It is quoted from Charon of Lampsacus, a writer of the 5th century B. C. One Rhoecus (*Ῥοῖκος*), whose country and parentage are not stated, seeing an oak ready to fall, ordered his sons to prop it at its lower extremity. The Hamadryad who was thus saved from perishing with her coeval tree, grateful for her preservation, appeared to Rhoecus and promised to give him anything he asked. He begged permission to cohabit with her. She consents, on condition that no other female shared his embraces, and promised to send a bee as her messenger. Once, when he was playing at the game of *παισσοί*, the bee flew up to him suddenly and forced from him an angry exclamation. The wood-nymph took offence and blinded him.

This story is repeated with trifling changes by the Etym. M. 78. 32. It is also found in the scholia on Theocritus, III 73. Rhoecus is there called a Cnidian, and the *locale* of the legend fixed at Ninus in Assyria. The time of the lovers' meeting is announced by a bee; but here the narrative ends, as if the legend were well known and the remaining part of it did not require to be told.

Tzetzes, on Lycophr. Alexandr. 480, transfers the legend to Arcas, son of Callisto, the first king of Arcadia. Arcas, while hunting, finds the Hamadryad Chrysopeleia on the point of destruction by a winter torrent which had sapped her oak: he turned the course of the stream and saved the Nymph with her

tree. By her he became the father of Elatus and Amphidamas. There is no mention of the bee, nor of the blinding by which the Nymph punished her lover's ill-treatment of the insect messenger.

Pausanias, VIII 4. 1, speaking of this same Arcas, whom he represents as introducing civilized habits, such as bread-making and weaving, into Arcadia, says he did not marry a mortal, but cohabited with a Dryad, by whom he became the father of Azan, Apheidas, and Elatus. The story of the Hamadryad, the bee, and the blinding is not alluded to.

It seems probable that the legend, so far as it concerns the saving of the Hamadryad with her tree, was separable from what looks like an accretion, the story of the bee-messenger and the blinding of the mortal lover. This latter portion does not appear to form part of the ordinary accounts of Arcas. What is more, there is some discrepancy in the form which this accretion assumes. The name, Rhoecus, is common to the three narrators, but only one of them (the Scholiast on Theocritus) calls him a *Cnidian*. Two of the narratives say he was blinded by the Nymph; but of this there is no mention in the Schol. on Theocritus. There was, no doubt, considerable variation in the details of the legend; but for the Theocritean Scholiast, we should never have heard of its connexion with so remote a locality as Assyria.

It seems then no very far-fetched hypothesis that in other versions other details, varying perhaps with the alleged nationality of the hero, existed; e. g. I should not doubt that the bee's body was often represented as injured, and that it was the visible maltreatment of its limbs or wings which roused the indignation of its mistress. Landor, indeed, in his *Hellenics*, so represents it:

The poor bee
Return'd, (but not until the moon shone bright),
And found the Hamadryad with her head
Upon her aching wrist, and showed one wing
Half-broken off, the other's meshes marr'd,
And there were bruises which no eye could see
Saving a Hamadryad's.

And so Lowell ap. Gayley, *Classic Myths*, p. 211.

It would only be a further step to make the punishment come from the very object injured: the Nymph who on some accounts blinded Rhoecus, would on others wreak the same punishment by sending bees to sting him in the eyes.

It will be objected that none of the accounts describes Rhoecus as a *uates Achaëus*. The answer is easy: the Latin words are vague and indeterminate; *uates* might mean a poet or a seer indifferently: *Achaëus* might be merely Greek or a native of Achaia or (conceivably) Thessalian. We need not be particular in pressing all the details of a story which obviously assumes different shapes in different parts of the Hellenic world.

It had also occurred to me as possible that the poet of the *Ibis* alluded to *Daphnis*. The story of Daphnis is in several points identical with the story of Rhoecus. He too was loved by a Nymph, was admitted to her intimacy on condition of loving no other woman, and was punished for betraying the Nymph, with blindness. (See the passages from Diod. IV 84; Parthen. 29; Aelian, Var. Hist. X 18; Serv. on Ecl. V 20, cited by Reitzenstein, Epigramm und Skolion, pp. 197-200.) But in the Daphnis legends there is, so far as I know, no hint of a bee being employed as the go-between of the lovers, nor of the injury committed on the bee which caused the Nymph's anger and its tragic consummation. Whereas the whole point of the *Ibis* distich lies in this very particular: the Achaean bard or seer is stung in the eyes by a bee, and, as if to accentuate the fact, by a *working-bee*. Again, though it is not inconceivable that by a Roman poet Daphnis should have been called *uates Achaëus*, the former as a singer and the founder of bucolic poetry, the latter as a Greek, it would be more in accordance with the usual method which the *Ibis* follows, to call him a *Sicilian*.

On these grounds I reject the view that Daphnis is the person meant in the *Ibis* distich.

It seems worth while to call attention to a fact, which the publication of Mr. Kenyon's edition of Bacchylides brings into prominence, in reference to the value of the *Ibis* scholia. The legend mentioned in Bacchyl., fr. 1 (p. 105 Kenyon), of the rape committed by Minos on Dexithea, and the consequent birth of Euxantius, is distinctly given by these scholia, and, so far as I know, nowhere else. Schneider, therefore, was perfectly justified in citing this scholion in his *Nicandrea* as an authentic tradition coming from an unsuspected source. See *Classical Review* for Jan.-Feb. 1898, p. 66.

ROBINSON ELLIS.

REVIEWS AND BOOK NOTICES.

Die antike Kunstprosa, vom VI. Jahrhundert v. Chr. bis in die Zeit der Renaissance, von EDUARD NORDEN. Leipzig (Teubner), 1898. 2 vols. Pp. xviii+969.

It is the habit of those who look upon classical studies in America as having fallen hopelessly into detailed and fruitless minutiae, to deprecate the large and almost exclusive influence upon them of German scholarship. But would that these critics might be brought to acquaint themselves with the best and largest products of contemporary German scholarship and henceforth voice rather the wish that American classical philology might emulate the more that broad-horizoned and truly magnificent historical and literary philology, of which Germany has not lacked distinguished representatives from the days of its illustrious founders, the pupils of Fr. Aug. Wolf. In the development of every phase of the study of antiquity the University of Bonn has played a conspicuous rôle, and from the school of Welcker, Ritschl, and Jahn have come forth the masters who are still training us of the younger generation. The tradition in Bonn is a pervasive and vital one, as all have felt who have come into closer contact with teachers and pupils there, and out of it has proceeded this work by one of the younger members of the 'Bonn school,' to which, in the person of Professor Bücheler, it is dedicated.

Professor Norden entitles his work *Die antike Kunstprosa*, not professing to present a history of ancient prose, but using the term *Kunstprosa* in a somewhat sharply restricted sense of the prose which in one way or another looks beyond the mere communication of thought and aims to produce a calculated rhetorical effect upon the reader. It is the element of consciousness or calculation that would seem to be the distinguishing characteristic of *Kunstprosa*, so that, for example, an artificial simplicity or an affected naturalness (as in some phases of Atticism) would be ground for classifying a given work as *Kunstprosa* quite as much as the presence of every form of rhetorical artifice.

In the introduction Norden discusses some fundamental matters which conditioned the development of a rhetorical prose, and passes over in the first chapter to the features of prose style which passed in antiquity for the invention of Gorgias, the so-called Gorgianic figures. In regard to the first and most important of these, *antithesis*, it is to be interpreted as the conscious application to speech of the great antinomies of thought which the

philosophers of the VIth and Vth centuries B.C. were the first among occidental peoples to grasp and to formulate. When put in this large connection, as is well observed, we are able to look with more indulgence on those features of the style of Gorgias which seem to us so puerile. But though Gorgias was given credit for the invention of these figures, yet the pages of Herodotus and Euripides show that before him they had made their entrance into literature. In regard to these rhetorical figures as well as the use of poetical diction in prose, the term 'invention' can only mean for us that Gorgias brought to conscious application elements already in use. In addition to these 'inventions' of Gorgias still another element went to the production of rhetorical prose, the rhythmical period. The origin of this antiquity attributed to Thrasy machus of Chalcedon, who, like Gorgias in respect to the other elements named, may pass as the one who first reduced to rule a feeling common to all the Greek peoples and already employed by Sophron in the rhythmic prose of the mime.

The three elements thus considered—figures of speech, poetical color, the rhythmical period—became from this time essential postulates of artistic prose style, and the illustrations of the theory which Norden's comprehensive reading has here brought together, are of exceptional interest (p. 50 ff.). Language thus put together was akin to music, and it followed therefore that the voice must be employed in a manner intermediate between the tone of speech and song, accompanied by an harmonious and suitable movement of the body. The application of these principles as seen in the style of Gorgias is the subject of ch. III (p. 65), in which the rhythmic *κῶλα* of Gorgias are examined and the means by which they were produced. The conceits and paradoxes of thought, the natural concomitants of a style that aimed at effects so bizarre and unnatural, are also examined in this connection. The excesses of the master were surpassed by the pupils, and in them (Hippias, Alcidas, Agathon) we can still from the meagre fragments discern that the distinction between prose and poetry was almost obliterated (cf. the parody of Agathon in *Sympos.* 194 E ff.). On the other hand, poetry learned the arts of the new rhetoric, and features of it which are discernible in Euripides reach their climax in the bombast of Agathon. The decline of tragedy was accelerated by the sophistical rhetoric, and with the encroachment of poetical language and rhythms upon the domain of prose, poetry by degrees gave way to it; history took the place of the epos, the prose *parainesis* of gnomic poetry, the poetical encomium yielded to the prose *laudatio*, the *θρήνος* to the *λόγος ἐπιτάφιος*.

The chapter following (p. 79) is devoted to a very interesting consideration of the theory of ancient historiography and its relation to rhetoric and to poetry, after which the masters of classical Attic prose are reviewed briefly, so far as they fall within the territory of *Kunstprosa*. Thucydides, whose style betrays a

curious struggle between individualism and the teachings of the new rhetoric; Xenophon, whose *naïveté* is in no small degree an artificial and calculated product, and Plato. Norden's discussion of Plato reveals more accurately than the foregoing the point of view from which he has undertaken to delineate the history of ancient prose style. For, while no one will doubt that Plato is one of the greatest masters of artistic prose, Norden's discussion is practically limited to the attitude of Plato toward certain of the refinements of the sophistical rhetoric. His treatment thus touches but a small part of what should constitute a study of the style of Plato, if indeed it does not leave untouched the real style of the man altogether. For about the person of Plato must be grouped many fundamental questions of stylistic history of much greater importance than his attitude toward the Gorgianic figures and poetical diction. In regard to Isocrates Norden presents in summary the characteristics of his style, emphasizing the fact that while he brought to perfection the artifices of Gorgias, he deprived them of their puerile excesses. His original contribution to style consisted in substituting for the short and verse-like *κῶλα* of his master, a full and rich prose rhythm and the periodic sentence. The remaining Attic orators are passed over with the briefest mention of Lysias and Demosthenes.

The period which follows is one of scanty record, but of extreme importance for the history of style, for it is the period of divergence between the extreme tendencies of Gorgias and Isocrates, and the reaction known as Atticism. It was, furthermore, the style of this period on which Roman prose was formed, and it also furnishes the key to the prose of the Greek Renaissance in the first and second centuries A. D. It is from this point on that the more original features of Norden's work appear, in tracing and distinguishing the outlines of stylistic history. Chapter five (p. 126) begins with a brief consideration of Demetrius of Phaleron: *hic primus inflexit orationem et eam mollem teneramque reddidit* (Brut. 36). But Demetrius was still an Attic orator and could not completely deprive Attic eloquence of its charm and dignity. The ornate and artificial style of Demetrius *e sophistarum fontibus defluxit in forum* (Brut. 96). But the beginning made by Demetrius culminated not on Attic soil, but in Asia. Of the two types of Asiatic eloquence distinguished by Cicero, that represented by Hegesias is best understood and stands in most intimate relationship with the sophistical rhetoric of the Vth century. The long periodic sentence of Isocrates and Demosthenes Hegesias broke up into short rhythmic *κῶλα*, in which, to produce the desired effect, he made free use of words superfluous to the thought (*quasi complementa numerorum*) and was quite regardless of normal word-order (cf. p. 136). In other respects too he reproduces the mannerisms of the early sophists and may be looked upon as their legitimate descendant. Of the second Asiatic style, characterized *non flumine solum orationis sed etiam exor-*

nato et facto genere verborum, and of which until lately no Greek monument has been known to exist, Norden recognizes a conspicuous example in the long and very perfect inscription of Antiochus of Commagene from the 1st century B. C. (published in 1890 by Hermann and Puchstein). In the history of style its importance is felt to be so great that it is reproduced entire, and in fact as a connecting link between the Attic prose of the IVth century and the Asianism which confronts us in early Latin prose, and in a modified form in Cicero, it is of great value.

As the culminating point of rhetorical artifice in the use of language it affords appropriate transition to the history of the reaction known as Atticism. This movement, called into life by the excesses of the Asiatic rhetoric in oratory and history, would seem to have begun about 200 B. C. It took its rise, we may believe, from the centers of the scholarly study of the past, Alexandria and Pergamon, where the study of the Attic orators led most naturally to an imitation of them. The question which has been discussed so actively of late years, whether the Atticistic reaction is to be looked upon as a Pergamene or an Alexandrine movement, Norden dismisses as a question incapable of solution with our present material, and as unessential to the further history of the movement. By the middle of the 1st century B. C. Atticism had in theory at least conquered, but Asianism was by no means driven from the field, although its representatives did not frankly profess their position and defend it, but claimed for themselves the true spirit of Attic style quite as vigorously as their opponents. In general the 'new style' with all its extravagances, as being an historical development, and as adapting itself to the tastes and tendencies of its public, possessed a sounder historical justification than the reactionary and artificial *μίμησις τῶν ἀρχαίων* of the Atticists. To trace this antithesis of the new and the old style through the subsequent history of ancient literature is the task which Norden pursues in the remainder of his work.

The period of Roman literature which antedates the introduction of Greek rhetorical studies lies in reality outside of the territory which Norden investigates. Cato here marks the transition, and in the fragments of his orations there is discernible a certain vacillation between the rough and inartistic language such as contemporary inscriptions reveal, and attempts at producing rhetorical effects such as Greek rhetoricians were then beginning to teach their Roman pupils (cf. p. 166). After Cato the development is more rapid, and is to be seen in the fragments of the younger contemporaries of Cato, and then most conspicuously in C. Gracchus. His master was an Asiatic rhetorician, whose theory of oratory was entirely congenial to the intense natural endowment of Gracchus. The fragments of his speeches reveal numerous examples of the extreme mannerisms of Asianism—carefully balanced *κόμματα*, antitheses, *ὁμοιοτέλευτα*, and rhythmic clausules. Evidence of the same rhetorical school is found in contemporaries

and successors of Gracchus, and notably in the puerile Rhetorica ad Herennium. In historical composition Caelius Antipater is the first conspicuous example of the new rhetoric, who for the sake of artificial rhythmic effects was notorious for complete disregard of natural word-order (cf. ad Herennium [ed. F. Marx], IV 18).

The classicism of the Ciceronian period (p. 181 ff.) is the result of the application of principles which have their origin in Greek theory. Careful selection of words (*elegantia*), rejection not only of all foreign words but also of older and harsher Latin forms (*urbanitas*), produced a finish of style that has perhaps never been equalled in the history of any other language. But it impoverished Latin unduly¹ and deprived it of many expressions of native picturesqueness and force. The grammatical controversy too of analogy and anomaly, in which the leading literary forces of Rome stood on the side of analogy from the middle of the II^d century, contributed to this impoverishment by the limitations placed upon the coinage of new words. In syntax, while the older freedom of construction was reduced to fixed norms, the same exclusiveness was not observed and the influence of Greek was admitted with much freedom, culminating for prose in Sallust and for poetry in Horace. Norden then passes in review (p. 194 ff.) the most important writers of the period: Varro, Sallust, and Nepos, as imperfect representatives of classicism; Caesar, Cicero, and Livy, as its norm and standard. The characterizations are brief, and in general admirable. The fullest treatment is naturally given to Cicero, whose admirers will be glad to find in these pages points of view for the consideration of his style, which have important bearing on the general estimate of his character. Norden's conception of the preliminary studies necessary to a just estimate of Cicero, as outlined on p. 214 ff., would seem perhaps a little discouraging after the centuries of devoted study which have been bestowed upon him. But I presume he is right, and his ideal is not a mere scientific registration of facts, but the recovery of points of view which shall assist us to understand and to feel Cicero as he was understood and felt by his contemporaries, and in a less degree by the Italian humanists: "for I confess," he says, "that I began to know Cicero best, from the time when I approached him through the mediation of the humanists."

The second main division of the first book begins with a general introduction on the new political and social environment of literature in the Roman Empire. Almost the only advance in literary art that can be discerned is the growth of individualism, with corresponding advance in the art of characterization and psychological analysis. The treatment of this relatively trite subject is made vivid by rich illustration and many original observations in detail. The two stylistic tendencies already observed

¹ Cf. Professor Shorey's Introduction to the Odes of Horace. Boston, 1898.

become still more pronounced in the imperial period, in Greek as well as in Latin—classicism, which was archaistic in tendency, and the new or modern style. The extreme representatives of the latter school display the rhetorical artifices of the early sophists, and of the Asianism derived from them. The more moderate ones avoid its extremes, but admit its claims in theory. The position of the saner representatives of the reactionary school of classicism is given by Quintilian (II 5, 21), in the injunction that one must not be *antiquitatis nimius admirator*, nor on the other hand *recentis huius lasciviae flosculis captus*. As between the two extremes the intrinsic justification of the modern school was greater than that of the Atticistic reaction, as corresponding more accurately to the character and the requirements of the time. Between the two extremes most men of sense took their stand, as Cicero had done in his day. Quintilian, while in sympathy and spirit a reactionary and a bitter enemy of the mannerisms of the new rhetoric, was still not blind to the excesses of his own partisans, as we have seen. In practice the extremes of Asianism are found in the treatment of declamatory themes which the elder Seneca has preserved for us in such tedious fullness. In form these declaimers affected an intensity of style in inverse proportion to the significance of their efforts. Brevity, point, elevation, finish and charm are the results at which they aim, but with a *κακοφροσύνη* which plunges them into all the corresponding defects. The careful characterization of this style, given on p. 263 ff., is one of the most valuable chapters of the book. The qualities which these rhetorical products display are the same as Cicero found to censure in the Asianism of his day. We therefore reach the result (p. 299) that in the historical development of ancient rhetorical prose, a continuous tradition may be discerned from the Vth century B. C. to the 1st and IIrd centuries A. D. The relation of the two stylistic theories to practice is then considered in a review of the principal authors of the silver Latinity. To select only the more important characterizations, the younger Seneca is the greatest and most typical representative of the new rhetoric. He was averse to imitation of the ancients and judged Cicero harshly; his nature was theatrical, and found a natural expression in the pointed and theatrical style of the declaimers. But his use of rhetoric is bold and conceived in large effects, and was a form of expression suited to an age of extravagant tendencies in good and bad—*ingenium amoenum et temporis eius auribus accommodatum*. In regard to Tacitus Norden is quite full, and what he presents is likely to meet with no little protest. The current conception of the genetic development of the style of Tacitus from the *Dialogus* to the *Annals* is rejected, and, with Leo, Norden believes that the *Agricola*, *Germania*, and *Dialogus* fall at nearly the same time and represent stylistic *tours de force* in different *genera dicendi*. His style at its culmination is a more highly developed form of the Sallustian *brevitas*, not with-

out large influence of the rhetorical and declamatory schools of his time (p. 342).

In the period which follows the archaistic tendency gains for a time the ascendancy, and, apart from the domain of stylistic theory, there emerges at this time a clearly defined romantic feeling of devotion to the past in all of its phases. It was a time of almost conscious recognition that the age of production was over and that it was time to gather up the heritage of the past for transmission to the future. But in the domain of literature the strife between the old and the new—between the style of conscious imitation of classical models, and the rhetoric of new inventions and new artifices for stimulating the jaded literary sense—continues. The difficulty of distinguishing between the two tendencies increases, however, for on the one hand the Asianism of the period sought for new effects in archaic words, while on the other some of the better representatives of Atticism (e. g. Arrian) reveal their theory less in painful reproduction of the vocabulary of the Attic masters than in the general ἥθος of their style. The interesting historical explanation of Roman archaism, which Wölfflin presented in his study of the Latinity of Minucius Felix, as the returning influence of the language of the provinces, and especially of Africa, where Plautus and Cato had remained the dominant authors, Norden (though he does not allude to it) would reject in favor of a conscious and learned archaistic movement, entirely analogous to the prevailing Atticism of contemporary Greek writers. Fronto, the most typical representative of archaism at Rome, was a personal friend of the Hyperatticists of his time; in his own use of Greek he is of the same school (cf. Naber, p. 242); he is opposed to the formation of new words, and, like contemporary Greek Atticists, he excerpted early Latin authors for archaic words and stimulated his pupils to the same activity.

For the new style the theoretical evidence is derived in larger degree from the abuse of the Atticists, but direct evidence is not lacking (p. 371). As in the Asianism of the III^d century B. C. so here it is possible to show that the new school was a conscious disciple of the rhetoric of the early sophists.

In practice, Norden distinguishes among the Atticists between the stricter and the more moderate followers of the dogma of imitation. To the latter class belong Plutarch, whose style is at its best in some of the ethical essays of the *Moralia*, Lucian, Arrian, Dio Cassius. Adherents of the stricter Atticism are rather the professional rhetoricians, Aristides and others. For the νεώτεροι Norden contents himself with giving specimens of their rhetoric, since, as he says, a characterization of their style would be only a repetition of the Asianism already described for the III^d century B. C. and the Ist century A. D. The volume concludes with a consideration of the stylistic position of some specimens of Greek literature which might not perhaps be looked for here; so especially the preface to the Pseudo-Xenoph. *Cynegetica* and the erotic Romances.

With volume two the literature of Christianity is taken up. Passing over the valuable introduction and the chapter on the literature of the New Testament, we may turn to the literature of Christianity which begins with the Apologists of the later part of the III^d century A. D. For the early church in general the New Testament stood as a protest against the pride of form and eloquence of the profane literatures, and in theory the majority of the Christian writers derived from the simplicity of their sacred books the principle that attention should be given only to the expression of thought, and diverted from care in regard to composition. But the literature that is preserved reveals that from an early time theory and practice were kept well asunder. In the gnostic heresy the complete assimilation of Greek form took place earliest, while in the orthodox church, as early as Clemens of Alexandria, we find a style as elaborated and as highly wrought as any product of the sophisticated prose of pagan rhetoricians (p. 549).

The influence of rhetoric on the Christian sermon culminates in the IVth century, when we find men like Johannes Chrysostom in the East and Augustine in the West complaining that their hearers come to them expecting much the same sort of entertainment as they would look for in the auditoriums of the declaimers. The form of the sermon developed on the lines of classical models, and on festival occasions corresponded to the panegyricus, while the ordinary sermon of instruction and exhortation was closely analogous to the Cynic diatribe (p. 556 and cf. p. 538). Of the three great preachers of the IVth century—Basil, Joh. Chrysostom, and Gregory of Nazianzus—Norden dwells longest on the last, of whom he has given a fascinating characterization (562 ff.). His style he designates in a word as a tempered Asianism and justifies this judgment in detail.

Returning to the field of later Roman literature, we find that the school of classical imitation has lost ground; for while in the ranks of the zealous protestants against Christianity (Macrobius and his circle) there was boundless devotion to the past, the stylistic tendencies of the present could not easily be escaped. The jurists, moving in a narrower tradition, are almost the only ones who succeeded in producing a style of classical purity, and of other writers Lactantius and Boethius were the only important representatives of the same effort. But for the whole period of the growing barbarism of the West, "the dogma of all stylistic barbarism was characteristic, that tattooing was essential to beauty" (Bernays).

The material for this period is arranged geographically, and accordingly Africa is taken up first. Here Norden's effort is to show first of all that there was, from a stylistic point of view, no such thing as a specific African Latinity, but that the qualities which, from the early Renaissance, have been looked upon as characteristic of a *tumor Africus* are nothing more than a pro-

nounced manifestation of the artifices of the sophistical rhetoric. Florus and Apuleius, Minucius Felix and Tertullian are reviewed, and the characterization of the last-named author seems of exceptional interest (p. 606 ff.). From the sermon style of Cyprian and Augustine characteristic rhetorical artifices already observed, especially parallelism with *homoioteleuton*, passed over into fixed characteristics of sermon literature.

As in the earlier period of the declining empire Africa holds the leading place in literature, so for the Vth and following centuries Gaul. The natural fondness of the Gauls for the refinements of speech (*argute loqui*), which Cato had observed and noted in his Origines, found in the sophistical rhetoric a welcome ally, and perhaps nowhere, not even in Africa, did the Asiatic tendency develop into more extravagant manifestations than here. The influence of Gaul was felt in Italy and contributed to the affected style of mannerism seen in Symmachus and Ammianus Marcellinus, Jerome and Ambrosius.

Limits of space which have already been far exceeded preclude a further following of Norden's argument through the Middle Ages and into the early Renaissance, although in many respects this is the portion of his work which makes the largest claim to original treatment. But passing over the valuable section on the antique in the Middle Ages, it must suffice to say that Norden continues the history of the two lines of stylistic tendency, traced through antiquity, down to the point where the Latinity of modern times ceased to be a thing cultivated for its own sake. For the English scholar the effort to prove that Euphuism is a direct product of the Isocratean studies of the humanists will be of interest, though doubtless others, with me, will question whether the problem is so simple. The work is concluded by two appendices, one on the history of rhyme, the second on the history of the rhythmic clausule.

To pass authoritative judgment on the enormous piece of work which is presented in these two volumes must be the task of students of vastly wider reading and more intimate familiarity with the field covered than the present reviewer possesses, or ever hopes to possess.¹ In detail there is much to which exception may well be taken, as is inevitable in the treatment of a theme so dependent on subjective feeling as literary style. For myself I have felt this in numerous places, where my own studies gave me some right to an opinion. But it is our duty to look beyond the limits of our own garden-patch, and to modify frankly

¹ Since this was written, aside from a number of briefer notices, a comprehensive review by W. Schmid, the learned author of *Der Atticismus*, has appeared in the Berliner Phil. Wochenschrift, No. 8 (Feb. 25), 1899. Unfortunately, he permits the effect of some excellent criticism, combined with genuine recognition of the merits of Norden's work, to be marred by a disagreeable tone of carping querulousness.

opinions or feelings, if in the light of the whole they shall require it.

It is therefore with diffidence that I would venture the opinion that the book is open to the criticism of endeavoring to formulate stylistic history within the limits of too simple a scheme. The problems are, I fear, vastly more complex than one would gather from Norden's treatment. So, for example, I question whether the personal element, which we formulate in the dictum of Buffon—*le style est l'homme même*—can be so largely eliminated as is done by Norden (p. 11). There was to be sure, as he points out, the rhetorical theory which made style dependent on subject-matter, and independent of personality, but in practice is the theory confirmed in antiquity (for its applicability to Tacitus is far from certain), unless in the case of some trifling rhetorician, such as Apuleius, to whom no style was a vital expression of character, and whose facility of change had, I suspect, much the same ethical significance as the 'style' which in certain grades of society is 'put on.' One may question, too, whether the regular recurrence of typical vices of style in all periods justifies in all cases the inference of historical connection with a given source. But that the elements to which Norden gives predominate significance are present and of wide influence no one will deny in the face of the evidence which is here arrayed, and to have drawn these lines sharply through the whole history of ancient style is an Herculean service, for which the author may be confident of the gratitude of literary students throughout the world.

JAN. 15, 1899.

G. L. HENDRICKSON.

Homère. Étude historique et critique. Par VICTOR TERRET, Professeur au petit séminaire d'Autun. Paris, Albert Fontemoing, 1899.

In a recent number of the Journal (A. J. P. XIX 346) I deprecated the premature introduction of the Homeric Question into the cycle of secondary studies. It can not fail to cool the ardor of the young student so readily kindled by the dramatic interest of Iliad and Odyssey; and to show how far I should be willing to go, I cited M. Victor Terret as an ensample to the flock. The *professeur au petit séminaire d'Autun* has read a great deal about Homer. The bibliography appended to his book takes up some 114 pages and covers the ground from 1795 to 1898. Being arranged chronologically and not topically, it is of the least conceivable practical value, even if the numerous misspellings did not breed distrust. Still, it is fair to suppose that the author has dipped into a large part of the works that he has cited in the text, if not all those he has cited in the bibliography. Into this stream of learning he stepped a unitarian. Out of it he stepped a

unitarian, and to an unbelieving generation and to those who would fain believe, some slight sketch of the portly volume may be interesting. Whether M. Terret's faith will save his book alive is another matter.

Homer, it seems, was born in Asia Minor and belongs to the Ionian race. The old contest as to his birthplace is settled in favor of Smyrna. The Greek epopee was composed at Chios. Homer is an historical personage, but the details of his life are unknown. There is every presumption that the text of his poems has been preserved intact by oral tradition—that is, substantially intact—for Aristarchus took the various editions in hand, and his *diorthosis* served as the basis of what is our *vulgata*. A great man was Aristarchus, but he suffered a sad eclipse of faith, if indeed it is true that he regarded the last book of the Odyssey as a spurious additament. Such a concession is as when one letteth out water. We all know the perils that environ the man who excises the last verses of St. Mark and obelizes the verse of the Three Witnesses. Crates of Mallos was a fanciful soul, but he was strong in the faith. He believed in the one Homer. Even the devils like Zoilus believed, although, unlike the orthodox devils, they did not tremble. Then there arose in the bosom of the Church the Separatists, who ascribed the Iliad and the Odyssey to different authors, in the same heretical spirit as that which divides the body of Isaiah. They had, however, no certain hold, and Seneca scouts their quibbles as Rabelais mocks at the futile controversies of the scholastics. Moderns have taken up the same line and pointed out the differences between the two poems in religion, morals and politics, the differences in art. There are differences but there are no dissidences. There is no great gulf fixed. The poems differ as the spheres differ, but the characters abide. The Ulysses of the Iliad is the Ulysses of the Odyssey, and the Helen of the one is the Helen of the other. There is no reason to believe in the superior civilization of the Odyssey. There is no East, no West. The civilization of both poems rests on the gold basis. In any case, what changes may not half a century produce in culture in composition? And the Iliad belongs to the morning, the Odyssey to the evening of Homer's life. Witness the difference between Hamlet and The Tempest, as set forth by M. Guizot. Then the diction is the same, the style is the same in the two poems. To be sure, when one is so poor a proof-reader of Greek as M. Victor Terret, one becomes happily inaccessible to the small discrepancies that agitate other scholars.

The fact is that the faith in the personality of Homer was undisturbed down to the close of the seventeenth century. Why, Fénelon proved the existence of God by the existence of Homer. Then the skeptics arose. While France was engaged in all manner of frivolities the Germans were working at Greek, and then came a renaissance of Greek studies. But the renaissance of Greek studies is as dangerous as the renaissance of Biblical

studies. The Elohist and the Jahvist take shape in the same century that gives birth to that Demogorgon, Wolf. Wolf was an unsanctified soul like his forerunner, Astruc. His incisive language, his violent temper and his literary vanity plunged him into difficulties with the leading scholars of Germany. He sought distraction in travel, and was about to betake himself to Italy when he died, at Marseilles, Aug. 8, 1824, at the age of sixty-five years. "By an odd irony of fate he still rests in the ancient city of the Phocaeans, where the cult of Homer was always held in honor." An odd irony of fate? Why not, M. Terret, a judgment of God?

Still, humanly speaking, the *Prolegomena* is a fine work of erudition, composed with the rigorous method that belongs to a scientific treatise. But compliments like this are always a flourish preliminary to fatal transfixion. Wolf's book staggered Goethe, but Goethe recovered his balance. Schiller never lost his, and it was well; for the rigorous scientific method has proved a failure. Wolf's notions as to the limitations of early poetic art are mere affirmations. His arguments for the late age of writing have been disposed of by Hissarlik and Cyprus. The bulk of the Iliad could not have interfered with the recital of it at festivals. Add up the verses of the dramatic pieces performed at the Dionysia and the sum amounts to more than the sixteen thousand verses of the Iliad. Exit Wolf.

The poetry of Homer differs so much from other Indo-European epopees that the unity of the Greek epic stands out in triumphant contrast. The critical dissection of the poems and the long array of inconsistencies amount to nothing. Modern literature abounds in errors that are just as flagrant, if not more so. Shakespeare and Schiller would fall into the same condemnation as Homer. French authors seem to have escaped. The language of Homer gives no hold to the notion of the diverse origin of the different books. It is useless to go into the matter, if one could. Differences have been pointed out, but they are not vital. The epic dialect is a literary idiom which had ripened by the tenth century and was ready for the hand of the great artist who supervened. This is M. Georges Perrot's judgment. Fick's theory of the Ionization of Aeolic songs, rejected by Maurice Croiset and Georges Perrot, has been finally disposed of by Zuretti. Helbig and Rayet, by the study of contemporary art, have vindicated Homer's truthfulness to his own time. *Summa summarum*. One does not hesitate to conclude, with Charles Thurot, that the dissection of the poems of Homer is the fundamental sin of modern philology.

This conclusion having been reached, the book might have stopped at the 128th page. But your true exorciser resorts to all his means, bell, book and candle, to lay the evil spirit, and there is yet to come an analysis of the Iliad with a refutation of all objections to the unity, and the like of the Odyssey. So many

eminent literary men are unitarians, so many eminent scholars assume the attitude of St. Michael when contending with the devil, that the time spent with M. Terret is pleasantly beguiled. Sainte-Beuve's practised hand sketches an outline of the Iliad. Lamartine, 'the French Homer,' utters an eloquent protest against "all these incredulities, these vestiges of the antique envy which has pursued the grand old man down to posterity"—an envy from which the French Homer doubtless felt that he himself was not free. But delightful as the book is, the limitations of the Journal in space and in character, both of which have already been violated in this notice, forbid me to follow M. Terret in his refutation of Lachmann and Grote, of Steinthal, Koehly, Kirchhoff, Wilamowitz and Seeck. Like Bossuet in his *Variations des églises protestantes*, M. Terret makes effective use of the divergencies of those who dissent from the faith in the oneness of Homer and the oneness of his poems, and there is something pastoral in his paternal insistence on belief in these fundamental articles. It will not do to find in the Odyssey a certain beauty, a certain dramatic force. Unity of action is the vital beauty of every poetical work. What saith St. Augustin? "*Epist. XVIII, ad Coelest, numerus 2*": *Omnis porro pulchritudinis forma unitas*.

Upon the long analysis of Iliad and Odyssey there follows a chapter on the poetical art of the two poems. In the appended bibliographical part an account is given of the MSS and editions of Homer, together with a long list of books pertaining to Homer. This bibliography has already been characterized. A number of illustrations, more or less capricious, add interest to the volume of 640 pp.

The technical Greek scholar will be fretted at the misprints and other slips. The lover of Homer will be attracted by the enthusiastic student revealed in M. Terret. The Homeric specialist can hardly be expected to find much satisfaction in a book like this. Discontent is the vital breath of the specialist, and I foresee that there are those who will quarrel with me for robbing phonetics in order to pay a tribute to mere literature. But the big book may serve as a temporary bulwark to the practical teacher, who declines to discuss with young boys the miserable patchwork of the *Κόλος μάχη* and the interpolated coquettishness of Penelope (A. J. P. VIII 422).

B. L. G.

Establishment and Extension of the Law of Thurneysen and Havet, by LIONEL HORTON-SMITH. (Reprinted from the American Journal of Philology.)

Mr. L. Horton-Smith has collected from this Journal (vols. XVI, pp. 444-67, XVII 172-96, and XVIII 43-69, in part) his

essays on the phonetics of *av/ov* and *au/ou* in Latin, and issued them with an index and "important postscript" under the title 'Establishment and Extension of the Law of Thurneysen and Havet,' etc. (Cambridge, Macmillan & Bowes). A proposition advanced by Thurneysen and Havet, and already accepted by the handbooks of Stolz, Henry and Lindsay, might be held not to demand any further establishment; but we can only be grateful for the skilful and painstaking defence here presented—*docta, Jupiter, et laboriosa*. The great exception to the law, *ovis*, is explained, like *boves*, as a loan-word, and *ovum* as a demi-semi-loan-word—for which English *egg* seems a striking parallel, though the force of this is somewhat lessened if we note that *eye* as a designation of both *egg* and *eye* would be confusing. But *ovis* may, after all, not be a loan-word and *movet* *vovet* *fovet* not come from **mevet*, etc.—An examination of the alleged cases of Gk. -οF- and Latin -av- shows that most of them are suspicious: *caulae* 'holes': *caulis* 'stalk' beside *cavus* 'hollow': *καυλός* 'stalk.' Again, *cavus*: *καῶς* 'dens' allows the explanation from *ə* in a long vowel-series, with *δ* in *καῶς* reduced from *ω* (cf. Collitz, Trans. Am. Phil. Assoc. 28, pp. 100 seq.).—What makes it probable that *Favonius* is "the burning wind" and not "the bright wind"? Plautus calls it *serenus* (Merc. 876) and *liquidusculus* (Mil. 665), and we may note the signification of German *heiter* (v. Kluge and Paul, s. v.).—Specific Latin explanations are at hand for some of the words. Thus *cavo-s* is a sort of reverse of **vaco-s*, and *vacuus* we must derive from **vacovos*. Is not **covo-s* in the word **co-hum* 'hollow in a plough' the result of an infection of *cavos* from **vacovos*? The vowel-color of Spanish *cueva* meets its explanation in this way, though the Greeks or Massilians may have introduced *καῶς* (Hesychius), or we might even suppose the *o* of our English *cove*—in its earlier Germanic cognates—to have had an influence, as Prof. Marden suggests to me.—The little gold weasel inscription on which our author and Lindsay, following Buecheler (cf. supra, vol. XVIII, 489), lay so much stress is also far from convincing: FOVE L· CORNELIAI L. F might be an amulet inscription meaning *fave Corneliae* (dat.), but I think it much more likely that Cornelia had had an image of a dead pet weasel made with the inscription *fui Corneliae* (gen.). This type of inscription is well known in Oscan (v. von Planta's texts, Nos. 137, 164a, 172, 177abc, 296), while Martial tells us of the picture of a pet dog painted in anticipation of her death (I 109), and reports the epitaph (in the 1st person) of a pet hound (XI 69). Corinna's parrot also had a 1st-person epitaph (Ovid, Amores, II 6, 61–2). The *e* of *fove* need cause no difficulty (v. Lindsay, The Latin Language, IV, §34). We might explain FOV-*e* as the unreduplicated correspondent of Avestan *b(a)-vāv-a*, and -*e* might even be an active ending. The normal form *fui* preponderated in compounds. We find *fūvimus* in Ennius, and *fvveit* on an epitaph. Perhaps *fove* is for *fvvei* with *ov* as a graphic

representation such as we have in *-vos* for *-vvs*. It involves us in less difficulty, however, if we explain the *-ov-* of FOVE as *-ou-*, and inscriptions of the first half of the 2d century B. C., or later, give us the following parallels: SOVEIS 'suis,' IOVENT 'iuvent' (C. I. L. XI 3078); POVERO 'puero' (ib. III, p. 962); SOVO 'suo' (ib. I 1007; VI 15346); and I note especially monosyllabic SOVEIS (ib. IX 4463). So in Old Latin we have FLOVIUS 'fluvius' and ELOVIES 'eluvies.'—It may well be that *u-ac-* is an Italic base derived from *ew-* 'is deficient,' but it is not of the things for which conviction may be demanded any more than for the derivation of Lat. *g-es-* from *ag-*, propounded by Osthoff: *haec olim fuere*.—Space forbids a longer setting forth of objections to the theory under discussion. I shall hope on another occasion to challenge in detail other examples of this alleged change. For my own part, I can not believe it probable that Early Italic *-ov-* from *-ev-* was so different a sound to *-ov-* from *-ow-*.

EDWIN W. FAY.

REPORTS.

PHILOLOGUS, LIII (1894).

I, pp. 1-12. S. Sudhaus: Neue Lesungen zu Philodem (de rhet. I, II). The results of personal examination of the charred papyrus-rolls at Naples.

P. 12. Cr.: Zu dem Elegien-fragment in den Flinders Petrie Papyri II. It begins like a prayer: the whole may have been a marriage-song.

II, pp. 13-37. J. Nusser: Ueber das Verhältniss der platonischen Politeia zum Politikos. The Politikos, now accepted as genuine, was written after the Theaetetus (i. e. after 370 B. C.), and, if Plato, Epist. XIII be genuine, in 364—a date to which the internal evidence also points. The statistical examination of the language groups together the Laws, Philebus, Politikos, Sophistes, and, according to Ritter, also the Timaeus and Kritias. The Politikos was written after the Republic, and is one of the latest of Plato's works. The Politikos shows an advance from the theoretical to the practical: in some details it seems to correct the Republic. Politikos 309 C disagreeing with Rep. X, presupposes Timaeus 69 D, and hence is later than the Republic.

III, pp. 38-45. J. Zahlfleisch: Aristotelisches. Proper understanding of the context of Pol. 1276a; 13-16 shows many changes of punctuation and emendation to have been unnecessary. The same conservative criticism is applied to passages in the Metaphysics, Ethics, etc.

IV, pp. 46-79. C. Wunderer: Textkritische Untersuchungen zu Polybios. I. The writer defends the MSS against the editors in 14 places. II. Thirteen new conjectures are offered and discussed. III. The readings are given of B, the so-called Laurentianus, for the last fifty years in the British Museum; a copy called for convenience *b* (Plut. 69, cod. 9) is in the Laurentian Library in Florence.

P. 79. O. Crusius: Zu den Canidia-Epoden des Horaz. All difficulties disappear if the speaker of the recantation called in vs. 58 *Esquilini pontifex venefici* is not Horace, but the *senex adulter* of Epode V, 57 ff.

V, pp. 80-126. U. Wilcken: Ὑπομνηματισμοί. W. had devoted several years to the official journal of Aurelius Leontas, *στρατηγός* in the district of Elephantine under Septimius Severus, which has

been preserved in some papyrus fragments in the Louvre. Text and interpretation of these accounts of monthly trips, and a discussion of ancient journals are given. The journal of Alexander the Great was the main source of the memoirs of Ptolemy I, which were the authority for Arrian's *Anabasis*.

VI, pp. 127-31. A. Funck: Zu Petronius und lateinischen Glossaren. Discussion of *acetabulum*, *periscelides*, *tonstrinam*, *ursina*, *lacticulosus*, *oclopeta*, *hoc suum*, *inter duo*, *opposita ad os*, *male dicere aliquem*.

P. 131. O. Crusius: Note on *acetabulum*, *δέυβαφον*.

VII, pp. 132-46. F. L. Gauter: Q. Cornuficius, a contribution to the history of the senatorial party in the last years of the republic. We first meet Q. C., Cicero's friend, in 48 B. C., as quaestor of Caesar, cos. II, who sent him in the summer of 48, before Pharsalus, into Illyria with two legions. In 47 he was besieged by M. Octavius, and relieved by Vatinius. In the beginning of 46 he was sent to Cilicia. He was not there in 45 (evidenced by the absence of the Cic. correspondence with him). In 44 by senatus consultum he was governor of Africa Vetus (Cic. ad fam. XII 20-30).

VIII, pp. 147-89. M. Krascheninnikoff: Die Einführung des provincialen Kaiserkultus im römischen Westen. The object is to determine the date of introduction of the worship of the emperors by entire provinces (in distinction from the municipia), especially in Narbonese Gaul and Baetica. The chief evidence is the Narb. law on a bronze tablet, C. I. L. XII 6038 and Tac. Ann. I 78: *datumque in omnes provincias exemplum*. It seems most likely that it was Vespasian who instituted the cult and that it was introduced into both provinces at the same time.

Miscellen, pp. 190-200.—1, pp. 190-91. R. Hartstein. In Hom., Od. IV 481 ff. the river not the country *Αἴγυπτος* is meant; co-ordination is required; hence read *Αἴγυπτόν τ'* for *Αἴγυπτόνδ'*.

2, pp. 191-4. H. Deiter gives a description and some readings of a comparatively valueless 13th-cent. Amsterdam MS of Cic. *Philippics*.

3, pp. 194-7. H. Meyer: Die Glossen in der Berliner Statius-Handschrift.

4, pp. 197-8. K. Tümpel: Tethys und die Tethysmuschel. These shell-fish, variously called *τήθεα*, *τήθηα*, *ῥαία*, etc., were in the Peloponnesus dedicated to Aphrodite, while in the more northern regions, to the mother of the Sea-Tethys.

5, pp. 198-200. E. Nestle: Etwas antikritisches zu dem kritischen Briefe über die falschen Sibyllinen, interprets *ἐπενόρησε* (Hellenistic for *ἐπενόρηθη*) in Septuag. Deut. 32. 11.

IX, pp. 201-13. F. Dümmler: Der Ursprung der Elegie. The ancient testimonies have been misunderstood. The elegy was

originally a patriotic exhortation arising from a sort of religious enthusiasm.

P. 213. Cr.: R. Volkman über die Sprache der Sibyllinen. Strange forms—perhaps belonging to the colloquial Greek—are not to be rejected for the sake of smoothing the verse.

X, pp. 214–16. W. Hörschelmann: Die Betonung des Choliambus. Ovid, Remed. 361, *extremum seu trahat pedem*, seems to indicate that there was a *ritardando*, not a shift of accent, at the close of the verse.

Pp. 216–27. O. Crusius cites additional evidence for the preceding thesis, shows how the erroneous method of reading came about through the tendency to put the strongest expiratory stress on the accented syllable, and adduces with approval the French habit where the tendency to give stress accent is less (cf. Chaignet, *Essais de métrique grecque*).

P. 227. Cr.: Babrius 95, 106. The authors of the epimythia or 'morals' were disposed to read a didactic purpose into the Fables of Babrius, whereas he has written for the most part mere animal-stories.

XI, pp. 228–52. O. Crusius: Fabeln des Babrius auf Wachs-tafeln aus Palmyra. These wax tablets, containing fourteen fables, are the efforts of a schoolboy. The text is inferior to that of the MSS; they show that Babrius was a Hellenized Roman of the beginning of the third century A. D. living in Syria.

XII, pp. 253–79. R. Peppmüller: Bemerkungen zu den home-rischen Hymnen (Hymns to the Delian and Pythian Apollo).

P. 279. R. Peppmüller, Hesiod, Theog. 466, reads *ὄγ' ἄρ'*.

XIII, pp. 280–322. A. Rzach: Zur Kritik der Sibyllinischen Orakel, combats the views of Buresch.

P. 322. O. Cr.: Ein griechisches Sprichwort bei Ammian. XXIX 2. 25 *στέφε τὴν τύλην*.

XIV, pp. 323–33. K. Zacher: Thongefässe auf Gräbern. Testimonia from the poets, e. g. Aristoph., Eccles. 1108 ff., and the evidence of excavations. According to Brückner (Athen. Mitt. 1893, 92 ff.) the lekythoi on the grave contained the libation for the dead, as is shown by the hole in the bottom.

XV, pp. 334–43. H. Blümner: Die trözenischen Fragmente des Edictum Diocletiani. Text after Legrand's copy, with transcription and interpretation.

XVI, pp. 344–51. J. Zingerle: Zu griechischen Inschriften. New readings for the *tabella devotionis* from Hadrumetum and various sepulchral inscriptions.

XVII, pp. 352–61. A. Milchhoefer: *Ὀπισθόδομος*. It seems likely from C. I. A. I 32, 109, etc., that the treasure-house was a

separate building, and that the name Parthenon applied to the west cella arose to differentiate it from the opisthodomos (Aristoph. Plut. 1193; Lysistr. 483).

P. 361. P. Sakolowski emends Anth. Pal. V 41, *ἔβλεπε* to *ἐλέει*.

XVIII, pp. 362-77. W. H. Roscher: Die Sagen von der Geburt des Pan. Fourteen different legends, of which (a) the majority, including the oldest, are traceable to local Arkadian cults, and (b) most name a nymph, Kallisto, Oenoe, et al. as the mother of Pan.

Miscellen, pp. 378-84.—6, pp. 378-80. R. Hartstein: Zu Telemach's Reisebericht. Od. XVII 107-49, *αὐθι ἔπειτα* for *αὐτίκ' ἔπειτα* makes XVII 120 agree with IV 585 ff.

7, pp. 380-81. R. Peppmüller emends Od. κ 116 to *ἐν νηὶ θοῇ*.

8, pp. 381-3. M. Schneider: Zu Matron. Conviv. Attic. 18 ff., emends (after Hom., Il. ψ 61) to *ὤς* or *ἄτε*. In Fr. II he conjectures *ἄοφοι* for *ἀοιδοί*.

9, pp. 383-4. L. Traube: Quaestiuncula Apuliana, retains *cole* (= *caule*) in Apul. Met. VI 6.

XIX, pp. 385-99. A. Milchhoefer: "Orphisch"-Unterweltliches. Orpheus playing his lyre before the abode of Hades, as represented on grave-vases, seems rather to be praying for the return of Eurydice than that his followers might enter the happy life.—Then follow observations confirming Wilamowitz's opinion (Hom. Unt., S. 199) that Hom., Od. λ 665-77 is an Orphic interpolation of the time of Peisistratos.

P. 399. O. Cr.: *κηρῶν λεπτότερος*. Eustath. ψ 72, p. 1288, 46, quotes from Athen. X, p. 55, but adds the strange phrase "thinner than ghosts" from an unknown source. If they are the words of Eustathios, *κηρῶν* has retained the ancient meaning.

XX, pp. 400-15. A. v. Premerstein: Nemesis und ihre Bedeutung für die Agone. Fear of Nemesis, who would punish excess, kept the Greek from showering costly honors on the victor. She was protectress of the national contests, as is evidenced by Lydus, de mensibus 1. 12, the only direct testimony; statues found at Olympia in the Stadion (Treu, Ausgrab. III, p. 12) and the altar of the Roman period found in the theatre of Dionysos at Athens, [τῇ] Νεμέσει. Later Nemesis passes into the goddess of vengeance.

XXI, pp. 416-28. W. Kroll: Adversaria Graeca, emends 10 passages of Proklos; 7 in Parisian, 6 in London, and 3 in miscellaneous papyri; 6 in Hermes Trismegistos; 2 in Iamblichos; 29 in Damaskios.

P. 428. Cr.: Ad Babrii fabulas Palmyrenas, adds to Philol. 53, p. 228, 5 conjectures.

XXII, pp. 429-35. E. Ziebarth (from the MS of the late H. Sauppe): Zu den rhetorischen Schriften des Dionysios von Halikarnass, contains some 150 emendations.

P. 435. K. Löschhorn: Sophokles, Philoktet. 1149, conjectures $\phi\upsilon\gamma\epsilon\ \mu'$ for $\phi\epsilon\upsilon\gamma\epsilon\tau'$.

XXIII, pp. 436-41. C. Wunderer: Ein Ephorusfragment bei Polybios (XII 16). The source is not Timaeus.

XXIV, pp. 442-8. C. E. Gleye: Die Abfassungszeit von Arrian's Anabasis. Lucian's Historia Quomodo Conscribenda, written in 165 A. D., contains allusion to Arrian's Prooemium, and must have been written very soon after. Nissen's view that Lucian did not know Arrian's Anabasis can not stand.

XXV, pp. 449-64. R. Fuchs: Simeon Seth und der cod. Par. graec. 2324, S. xvi. Readings of the Parisinus compared with the other MSS and editions of Simeon Seth.

XXVI, pp. 465-504. F. L. Gauter: Das stoische System der $\alpha\iota\sigma\theta\eta\sigma\iota\varsigma$ mit Rücksicht auf die neueren Forschungen. Gauter often agrees with Bonhöffer (Epictet und die Stoa), but generally differs from both Bonhöffer and Stein (Die Psychologie der Stoa).

P. 504. Crusius: Zu den delphinischen Hymnen, contains several new readings and restorations.

XXVII, pp. 505-34. W. Hoehler: Die Cornutus-Scholien zu Juvenal's VI Satire. Given in full with index verborum.

XXVIII, pp. 534-43. E. Samter: Der pileus der römischen Priester und Freigelassenen. Supplementary to Helbig's paper (Sitz.-Bericht d. Ak. d. W. zu München, 1880, S. 487 ff.) and deals with the literary testimonia. Donning the pileus (made *ex pelle hostiae caesae*) symbolized the clothing of the priest with the skin of the victim, and not only that the priest offered himself to the gods, but that he was also the consecrated property of the gods. (2) The freedman wore the pileus because originally he was lustrated *capite raso et velato*.

P. 543. O. Cr. $\mu\alpha\gamma\varphi\delta\acute{o}\varsigma$ is to be explained as $\mu\alpha\gamma[\alpha\delta]\varphi\delta\acute{o}\varsigma$ by syllabic hyphaeresis.

XXIX, pp. 544-53. K. Tümpel: Der Karabos des Perseus. Mykenai, the native city of Perseus, connected the spiny-lobster ($\kappa\acute{\alpha}\rho\alpha\beta\omicron\varsigma$) with his cult. The $\kappa\acute{\alpha}\rho\alpha\beta\omicron\varsigma$ is present in the hydra-myth. Herakles appears as its champion against the hydra, which is to be taken as a polyp, whose enmity for the $\kappa\acute{\alpha}\rho\alpha\beta\omicron\varsigma$ is given by Aristotle, H. A. VIII 34.

XXX, pp. 554-61. P. Knapp: Nike und Eos. In vase-paintings there is often present with Nike a youth with a lyre, who is to be taken as her favorite.

P. 561. W. Knoll: De Orphicis addendum, discusses Mnemosyne, XXII 286-329.

Miscellen, pp. 562-76.—10, pp. 562-3. O. Immisch: Ad Tyrtæum, fr. 9 (7).

11, pp. 564-7. Fr. Susemihl: Die *Πευθερχάρμεια*.

12, pp. 567-72. E. Holzner: Zu Euripides Iphigenie in Aulis, has conjectures for vv. 373, 1179, 1207 and 864.

13, pp. 572-6. Th. Stangl: Zu den Epitomatoren des Valerius Maximus. Remarks on some points of language.

P. 576. O. Cr.: Herondas, II 6.

XXXI, pp. 577-87. F. Krebs: Aus dem Tagebuch des römischen Oberpriesters von Aegypten. MSS 347 and 82 of the Berlin Papyri. The *ἀρχιερεύς* gives his official permission for the circumcision of a boy.

P. 587. C. E. Gleye: Zu den Nachrichten vom Tode Julians.

XXXII, pp. 588-628. W. Soltau: Die griechischen Quellen in Livius' 23-30. Buch. Too important and long to be well condensed. In bk. 23 no Polybian influence. In 24 and 25 Caelius was at first used, but in the revision of it Polybius. In 26-9 the notes on the Spanish wars came from Polybius through Claudius, who translated into Latin portions of Polybius and Acilius. The Greek sections in 27 are based on Polybius, while in 30 Livy follows him quite consistently.

XXXIII, pp. 629-86. A. Schulten: Die Landgemeinden im römischen Reich. I. Pagus—the outlying district about a city. (a) Pagani were closely bound to the worship of the rural divinities, hence their religious conservatism and determined stand against the Christian religion. (b) The pagani in historical times form a respublica like every collegium and pass decrees—pagi scitus (C. I. L. X 3772, etc.). There were *leges paganae* and *magistri pagi*; but the original independence was supplanted when the city set over them *praefecti pagi*. II. The vicus was formed by the association together of the individual possessors. After the Italian war, they lost their autonomy and became either cities, or villages in a city-district. III. Pagus et civitas referred to a community within a community development in Africa, of a village about a castellum. IV. This castellum, to which the rural community looked, had at first no political organization or rights.

XXXIV, pp. 687-716. O. Baumstark: Beiträge zur griechischen Litteraturgeschichte. (1) The *Γεωργία* of Orpheus stands in no relation to the work of Hesiod. (2) Observations on Lysimachus of Alexandria, who is put at 120-45 B. C. (3) Dionysus of Chalkis flourished in the 2d century B. C. (4) Lysanias of Kyrene. Didymus, ad Euripides, Hec. 3 and Androm. 10, quotes Lysanias *περί ποιητῶν*.

XXXV, pp. 717-28. O. Schroeder: Pindarica. Chronological. On p. 725 he fixes the first Pythiad with the *στεφανίτης ἀγών* as Ol. 49. 3, or 482 B. C.

XXXVI, pp. 729-44. R. Ehwald: Vergilische Vergleiche. Attempt to find Vergil's sources by tracing back the form and content of his comparisons.

XXXVII, pp. 745-54. K. Ohlert: Zur antiken Räthseldichtung. Discussion of riddles in Petronius, Marcellus, XXVIII 16, XXI 3, etc.; Maximus Planudes, V 36, Matreas (ap. Athen. I 19 d).

Miscellen, pp. 754-62.—14, pp. 754-5. G. Knaak: Zu Herondas. (1) Use of certain proper names. (2) Mime IV 1-2 paralleled by the closing verses of the Panake of Andromachos.

15, pp. 756-62. R. Hartstein: Noch einmal über die Abfassungszeit der Geschichten des Polybius—a reply to R. Thommen's critique in Philol. 46, 753 ff.

16, p. 762. J. Dietl: Zum delphinischen Pāan des Aristonoos. *εὐλιβανος* is not *ἀπαξ. εἰρ.*, but is in Orph. Hym. 54. 17; while *χλωρότομος* is a stonemason's error for *χλωρόκομος*.

Vol. LIII. Supplemental volume contains a work of 165 pp., by O. Crusius, on 'Die delphischen Hymnen.'

YALE UNIVERSITY,

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REVUE DE PHILOGIE, Vol. XXII.

No. 1.

1. Pp. 1-17. The Ars Poetica of Horace and the Roman tragedy, by Gaston Boissier. The author seeks to throw light upon the Roman tragedy of the times of Augustus by means of the Ars Poetica. He discusses the character and object of this work at some length. A brief *précis* would not be intelligible. He concludes, among other things, that the Thyestes of Varius was composed according to the rules laid down by Horace, or else Horace drew his rules from the Thyestes. The author makes one remark which is hard to understand. After speaking of certain changes which Ennius made in the constitution of the chorus of his Greek models, he adds: "De même, dans sa Médée, les femmes des Thèbes, qui chez le poète grec lavent leur linge à la fontaine, sont devenues des *matronae opulentiae optumates*."

2. Pp. 18-27. Avillius Flaccus, prefect of Egypt, and Philon of Alexandria, by Jules Nicoles. A fragmentary papyrus, purchased at Cairo by Alfred Boissier of Geneva, is shown by comparison with Philon to be an order of Flaccus for his subordinates to collect arms in the possession of the people. The article con-

tains some interesting details. The full name αὐλος αὐουίλλιος φλακκός occurs only here. [The spelling αὐουίλλιος is noteworthy.] The date of the papyrus is the 21st year of the reign of Tiberius.

3. Pp. 28-36. Victor Mortet critically discusses Vitruvius Rufus 39 (on the measurements of heights) and 39 (bis) on arches, and a fragment in the library of Valenciennes compiled from Vitruvius (I 3 and 4) on the proportions of columns.

4. Pp. 37-54. The Temple of Didymean Apollo, by B. Haus-soullier. The author proposes to discuss the chronology of the construction of this temple, which was never completed. In this preliminary article he carefully examines several inscriptions which report progress in the construction. A few new technical words are pointed out.

5. Pp. 55-7. Critical discussion of Plaut., Curcul. 16-19, 28-9, 33-8, 219-21, by Georges Ramin.

6. Pp. 58-61. Critical discussion of Phaedrus, I 16. 2; IV 9. 6; 22. 5, by Louis Havet.

7. P. 61. B. H. corrects an error in the important decree published in the 'Εφημερίς 'Αρχαιολογική, 1897, p. 173, showing that ΤΟΝ ΔΕΜΟΣΙΟΝ is τὸν δημόσιον, not gen. pl.

8. Pp. 62-76. Critical notes on sixty-three passages of Dion Chrysostomus, by Henri Weil.

9. Pp. 77-92. The chronology of the works of Tertullian, thoroughly discussed by Paul Monceau.

10. Pp. 93-7. On Carpus of Antioch, by Paul Tannery. This article discusses the question whether Carpus lived before or after Geminus, and shows that he *may* have lived after him.

11. Pp. 98-109. Book Notices. 1) Michel Bréal, Essai de sémantique, Paris, 1897. Highly commended by Louis Duvau. 2) J. Kublinski, De Sapphus vita et poesi, Pars prior, Premislae, 1897. Brief but, on the whole, favorable mention. 3) Parmenides Lehrgedicht, griechisch und deutsch, von H. Diels, Berlin, 1897. Highly praised by P. Couvreur. 4) Bernh. Heidhues, Ueber die Wolken des Aristophanes. Beilage zum Programm des Königl. Friedrich-Wilhelms-Gymnasium zu Köln, 1897. Reviewed by Albert Martin, who begins: "Le bon sens et le bon goût finissent un jour ou l'autre par triompher. Cela arrive même en Allemagne: la présente dissertation en est la preuve." And this because "le savant allemand est convaincu que les *Nuées* sont une pièce bien faite, que rien n'est plus claire, plus naturel, plus logique que la marche de l'action." The reviewer regrets that the author is unacquainted with a work of M. Denis, who holds the same view. Heidhues thinks that the parabasis proper, and it alone, was rewritten. M. Martin thinks it is not proved that the Agon of the Λόγοι was in the original play. It is to be hoped that this sort of "common sense and good taste" is a monopoly of Messrs. Denis,

Heidhues, and Martin. 5) Thukydides erklärt von J. Classen. Erster Band. Vierte Auflage bearbeitet von J. Steup, Berlin, 1897. E. Chambry gives a tolerably full criticism of this work, and, while he admits that some improvements have been made, he considers the changes, on the whole, as being for the worse. 6) Giovanni Vailati, Del concetto di centro di gravità nella statica d'Archimede, Turin, 1897. Paul Tannery, in making favorable mention, points out one or two errors. 7) Plutarchi Moralia, vol. VII ed. Gregorius N. Bernadakis, Plutarchi fragmenta . . . continens, Leipzig, 1896. Mentioned by Albert Martin, who finds that the work is not without fault but still makes a step in advance. 8) Tryphiodori et Colluti carmina ad codicum fidem recensuit . . . Guilielmus Weinberger, Leipzig, 1896. Albert Martin points out some *desiderata*, but recognizes the merits of this work. 9) J. Viteau, Passions des Saints Écaterine et Pierre d'Alexandrie, Barbara et Anysia, publiées d'après les mss. grecs de Paris et de Rome avec un choix de variantes et une traduction en latin, Paris, 1897. Commended by B. Haussoullier, who regrets the absence of an introduction and the meagreness of the notes. 10) Lionel Horton-Smith, Two Papers on the Oscan Word ANASAKET, London, 1897. The author considers the word a transcription of ἀνάθηκε: a view rejected by the reviewer, Louis Duvau. 11) Giacomina Tropaea, Il nome Italia, Messina, 1896. Noticed favorably by L. D. 12) Otto Ribbeck, Scaenicae Romanorum poesis fragmenta tertiis curis recognovit. Vol. I: Tragicorum fragmenta, Lipsiae, 1897. Noticed briefly by Philippe Fabia. This edition is, of course, an improvement over the former editions, but the Index and the Conspectus metrorum are omitted. 13) V. Landström, Aussen oder innen? Einige Bemerkungen zur Inszenierung der römischen Komödie (in *Eranos*, Acta philologica Suecana, 1896, pp. 95-110). Philippe Fabia states contents, and finds the paper very important despite its brevity. 14) M. Tullii Ciceronis Cato Major, erklärt von Julius Sommerbrodt, 12. Aufl., Berlin, 1896. Commended by Philippe Fabia.

No. 2.

1. Pp. 113-31. The Temple of Didymean Apollo (second article), by B. Haussoullier. Examination of several inscriptions, the dates of some being exactly determined (B. C. 160-154).

2. P. 132. H. Diels shows that APEINON (ἄπεινον) in an inscription of Delos is an adjective, ἀρείνος, from a noun represented by the Modern Greek ἀρεος (*quercus ilex*).

3. Pp. 133-45. Julius Paelignus, Praefect of the Watch and Procurator of Cappadocia, by Philippe Fabia. This article demonstrates that 'Laelianus' in Dion Cassius, LXI 6. 6, is an error, and that Paelignus is meant. The article contains many interesting details.

4. Pp. 146-62. Latin Numerical Alphabets, by Paul Lejay.

A painstaking and laborious investigation of the use of letters as numerals in Latin.

5. Pp. 163-9. Epigraphic Notes, by B. Haussoullier. Examination of inscriptions relating to 'Απόλλων Κραταεανός, Ζεὺς Κερσοῦλλος, and Ζεὺς 'Επικάρπιος, found chiefly in Asia Minor.

6. Pp. 170-76. Vergil, Eclogue, I 5, by Georges Romain. He denies the correctness of the usual interpretation, grammatically and otherwise, and maintains that the meaning is: "You teach the beautiful Amaryllis to make the woods resound." He holds that Amaryllis is to be conceived of as being present, and points out several evidences of this in the rest of the poem.

7. P. 176. Armand Dauphin reads, Soph. Phil. 32, ὁ δ' ἔνδον οἶκος ποῖός ἐστι; τίς τροφή;

8. Pp. 177-8. Louis Havet points out that the soldier (*cinaedus habitu sed Mars viribus*) whose exploit is portrayed in Phaedr., Append. Perott. 8, represents Chaerea, the assassin of Caligula, and that the story was borrowed from Varro (Plin., N. H. 7, 81). The original soldier was the Tritannus of Lucilius ap. Cic. Fin. I 9.

9. Pp. 178-82. Louis Havet emends six passages of Cic. Fin. I.

10. Pp. 182-3. M. L. Earle directs Keelhoff's attention to the fact that in his article on the construction of verbs of hindering (Rev. d. Phil. XXI, p. 179 ff.) he disregarded the distinction pointed out by Koch between the two conceptions εἶργει | σε τοῦτο ποιεῖν and εἶργει σε | τοῦτο ποιεῖν, with its application to the other formulae.

11. Pp. 184-95. Notes on Bacchylides, by A. M. Desrousseaux. The subject sufficiently indicates the character of these notes. The article begins: "Tout le monde, sauf quelques habiles du Royaume-Uni, que rien ne saurait satisfaire, s'accorde à féliciter M. Frederic G. Kenyon de la façon dont il a compris et exécuté sa tâche de premier éditeur de Bacchylide."

12. Pp. 196-211. Book Notices. 1) G. F. Hill, Sources for Greek History between the Persian and Peloponnesian Wars, Oxford, 1897. Noticed by B. Haussoullier, who gives an analysis, points out several serious faults, but finds the work on the whole excellent. 2) Johannes Toepffer, Beiträge zur griechischen Altertumswissenschaft, Berlin, 1897. Max Niedermann commends the friends who have collected into this volume so many valuable articles of the lamented author. 3) Arthur Brock, Quaestionum grammaticarum capita duo, Dorpat, 1897. Max Niedermann gives a *précis*. The subjects treated are, I. Superlative forms. II. Perfects in -vi in Plautus and other iambic poets. 4) H. de la Ville de Mirmont, La vie et l'œuvre de Livius Andronicus (reprint from the Revue des Universités du Midi, 1896-97). Mentioned

rather unfavorably by Philippe Fabia. 5) The *Pseudolus* of Plautus, edited with introduction and notes by H. W. Auden, Cambridge, 1896. Philippe Fabia finds this work scholarly, but not without serious faults. 6) Jos. Koehm, *Quaestiones Plautinae Terentianaeque*, Diss. inaug., Giessen, 1897. Brief but very favorable mention by Ph. F. 7) Cicero's journey into exile, by Clement Lawrence Smith, Boston, 1896. Highly commended by Philippe Fabia. 8) Th. Zielinski, *Cicero im Wandel der Jahrhunderte*, Teubner, 1897. Brief but highly laudatory mention by Ph. F. 9) Francis W. Kelsey, *Caesar's Gallic War*, with an introduction, notes, and vocabulary, Boston, 1897. Highly commended, with some slight reservation as to certain details, by E. Chambry. 10) C. Julii Caesaris cum A. Hirtii aliorumque supplementis ex recensione Bernardi Kübleri.—Vol. III, pars prior. *Commentarius de Bello Alexandrino* rec. B. Kübler.—*Commentarius de Bello Africo* rec. Ed. Wölfflin, Leipzig, 1897. E. Chambry, with some slight reserve as to a few matters of detail, bestows high praise upon this work as meeting a long-felt want affecting the scientific restoration of Latin texts. 11) Pierre de Nolhac, *Le Virgile du Vatican et ses peintures*, Paris, 1897. Pronounced by Max Niedermann a profound and able study of this famous MS. 12) Émile Thomas, *Rome et l'Empire aux deux premiers siècles de notre ère*, Paris, 1897. Max Bonnet finds this a very interesting work for the public, but regrets that so distinguished a philologist should for a moment desert the ranks of true scholarship. 13) Livy, Book I, by John K. Lord, Shewell and Sanborn, Boston, New York, Chicago, 1897. Philippe Fabia finds fault with the general plan of the "Students' Series of Latin Classics," to which this book belongs, and finds special fault with this particular work. Speaking of the advantages and disadvantages of quantity marks, he says: "Seulement, pour le surplus, prononceront-ils à l'anglaise?" Here he betrays a misconception which is very widespread among European scholars. 14) M. Annaei Lucani de Bello Civili Liber VII, with introduction, notes, etc., by J. P. Postgate, Cambridge, 1896. Highly commended by Philippe Fabia. 15) Lucii Apulei *Metamorphoseon Libri XI*, ed. J. Van der Vliet, Leipzig, 1897. M. Laurent comments on some details and concludes: "L'édition de V. d. V. rendra de bons services à condition que l'on se mette en garde contre les principes et la virtuosité de son auteur." 16) Julii Firmici Materni *Matheseos Libri VIII*, ediderunt W. Kroll et F. Skutsch. *Fasciculus prior IV priores et quinti prooemium continens*, Leipzig, 1897. Max Bonnet comments on this work for the most part very favorably, but dislikes the German punctuation, especially the frequent parenthesis marks. 17) *Dicta Catonis vulgo . . . Disticha de moribus . . . recognovit . . . Michael Autore*, Neapoli, 1897. Max Bonnet criticises this work rather unfavorably. He finds it very much like—too much like—the edition of Némethy (Budapest, 1895).

MILTON W. HUMPHREYS.

Beiträge zur Assyriologie und semitischen Sprachwissenschaft, herausgegeben von FRIEDRICH DELITZSCH und PAUL HAUPT. Vierter Band, Heft 1 (pp. 1-154). Leipzig, 1899.¹

The first Heft of the fourth volume of the *Beiträge* contains four articles.

The first of these (pp. 1-77) is an exhaustive treatise by Victor Marx on the position of women in Babyloniā as illustrated by the contract literature dating from Nebuchadnezzar until Darius (604-485 B. C.). This work is a dissertation for the Doctorate which was handed in at the University of Breslau. Victor Revillout, in the *Revue égyptologique*, iii^e année, nr. IV, pp. 183-6, had already published an article entitled 'Les droits des femmes dans l'ancienne Chaldée,' in which, however, he dealt exclusively with the condition of the female slaves. To this paper Marx owed his first interest in the subject, ample materials for the elucidation of which he found in the contracts published by Demuth, Evetts, Peiser, Strassmaier, Tallqvist and Ziemer. Marx avoids all discussion of the condition of the female slaves, however, regarding this very properly as a special study in itself which would necessitate a thorough examination of the documents pertaining to the slaves in general.

His present treatise, which is a very important contribution to Babylonian juristic literature, is divided into six heads. Under the first, A. (pp. 2-4), he publishes two documents illustrative of business contracts made by or in the interest of unmarried girls, which show plainly that Babylonian maidens could possess property in their own right.

Under the second head, B. (pp. 4-43), we find a full discussion of the interesting subject of matrimony, which is again subdivided into four sections: e. g. marriage contracts (pp. 4-11); the dependence of the son on his father's wishes in the choice of a wife (pp. 11-12); dowry (pp. 13-39); and the documents treating of the personal relations and support of married women (pp. 40-43).

Under the title of dowry he publishes: 1) a specimen of a dowry contract, stating the amount and the nature of the property to be given (pp. 13-14); 2) documents illustrating by whom the dowry might be paid (e. g. by the father, both parents, mother, or brothers; pp. 14-22); 3) a contract dealing with the apportionment of the dowry (pp. 22-3); 4) documents relating to the time when the dowry should be paid, i. e. at once, by installments, or in bulk after a term of years (pp. 24-5). It is clear, furthermore, that the dowry could be regarded as a legally collectable debt; that it was sometimes paid formally in the presence of a judge; that the son of the house had to pay his sister's dowry at a slight discount, if his deceased father had neglected this obligation during his lifetime, and finally, that the dower might be paid in kind

¹ For the report on Bd. III, Heft 4, see A. J. P. XIX, pp. 108-11.

if actual money were lacking. 5) We see from a document, published p. 28, that the son-in-law was the legal recipient of the dowry, but 6) that the property was always designated as the wife's dower, although the husband received the interest. That the wife retained a proprietary interest in the capital sum is seen from p. 32, where it is stated that a security or bond had to be given for the dower-money, over which the husband had no owner's right. 7) Finally, the money of the dower could be invested in realty by the husband, but in his wife's name.

The documents dealing with the personal relations of married women are quite interesting. We see from pp. 40-41 that the consent of both husband and wife had to be obtained in order to sell their child to be adopted by others, and the same rule seems to have applied in letting property. The woman was regarded, therefore, as having equal rights with the man in certain cases, or, at any rate, as a person entitled to legal recognition. Very little material regarding the husband's duty to support his wife can be gathered from the contracts, but it appears clear that, in the case of a divorce or legal separation, the husband was bound to pay alimony according to his means.

The third head of the article, C. (pp. 43-60), treating of transactions performed by women, the author has subdivided in six sections; viz. I. Business transactions which were usually performed in common by husband and wife: *a*) borrowing, *b*) lending, *c*) sales, *d*) purchases, and *e*) exchanges of property. In these common transactions the man alone seems to have been responsible as a guarantor. Thus, in case a slave given as a security for a debt should escape, the man only was responsible for the loss to the creditor. He either had to restore the slave or pay the interest agreed upon in case of such a flight, e. g. $\frac{1}{2}$ a shekel a month. In a number of instances cited p. 47, a wife by her mere presence gave legal recognition to her husband's transactions. II and IV.¹ Independent transactions of married women all related to money, which they could lend or borrow, to realty, which they could sell or let, or to slaves, whom they could buy or sell. In many cases the husband appeared as a witness of his wife's acts (pp. 48-9, 50-54). III. Married women could also enter into business transactions with other men besides their husbands (pp. 49-50). V. Women who were apparently not married could also borrow, lend, own realty, or deal in slaves (pp. 54-8). VI. The author is not very clear on the subject of a woman's position with respect to guarantees and bail-bonds (pp. 58-60). According to p. 45, in cases where a man and wife gave a guarantee, the man alone is responsible, but from p. 58 we see that women may appear alone as guarantors. This apparent discrepancy may perhaps be explained by assuming that women were held responsible only when no man appeared with them in a

¹ The author has unnecessarily grouped this material under two distinct headings.

transaction (?). VII. In this connection it is interesting to note that sometimes a woman alone could actually represent a man (pp. 59-60).

Under the fourth head of the article, D. (pp. 60-62), the author cites documents which show the position of a woman in a legal suit as plaintiff, defendant, or witness.

The fifth head, E. (pp. 62-9) deals with the legal relations between mother (grandmother) and children (grandchildren), subdividing the subject into eleven sections: 1) common property; 2) common debts; 3) common guarantees; 4) mutual responsibility; 5) property transfers of a mother to her children; 6) mothers as witnesses; 7) inheritance from the mother; 8) disagreements between mother and children (notably between step-mother and stepson); 9) grandmother and grandchildren; 10) father and daughter; 11) relations between brothers and sisters.

The sixth and last head of the article, F. (pp. 69-72), deals with women's rights of inheritance. The treatise closes, p. 72, with a brief appendix treating of sealing contracts, taxation, etc. A paged table of contents and a numbered list of the tablets quoted follow the article, pp. 73-7.

With respect to the philological material, I will call attention only to the author's comparison of *šulāpu* 'companion, partner' with modern Hebrew חֲנִיכָּה (p. 60). It would have been more to the point to cite the exactly equivalent Aramaic word חֲנִיכָּה. In my opinion, *šulāpu* is a cognate with *šetiṭtu* = *unqu* 'ring,' II. R. 25, 81. *Šetiṭtu* and *šulāpu* are both from a stem שָׁחַ 'bind' which is well known in Aramaic.

Friedrich Delitzsch supplements Marx's article by a short treatise on the Babylonian juristic literature (pp. 78-87). After commenting on Marx's thesis and calling attention to a number of minor errors in the work, he proceeds to criticise several points in Bruno Meissner's article in B. A. III, pp. 494-523, on the old Babylonian laws which regulate private life. Delitzsch thinks, as did Meissner, that this series belongs to the first Babylonian dynasty, and he even hazards the supposition that Hammurabi himself, the founder of the dynasty, gave orders to codify the laws in question. Delitzsch treats critically six of these laws, translating them somewhat differently to Meissner's version.

Delitzsch points out (pp. 85-7) that the so-called family laws¹ (V. R. 25) were in force at the time of the first Babylonian dynasty, and he considers it highly likely that they were a part of this Hammurabi collection. The family laws of the ancient Babylonians, like the Hebrew Fourth Commandment, show the importance which the ancient Semites attached to a well-ordered household. If we consider that laws covering every relation of private

¹ The first of these laws was published by Haupt, *Die sumerischen Familien-gesetze*. Leipzig, 1879.

and public life were firmly fixed in Babylonia as early as 2250 B. C., we cannot fail to infer that they must have influenced in a marked degree the social and political views of the early Hebrew nomads who themselves came out of Babylonia centuries after the codes were in practice. It is to be hoped, as Delitzsch says, that during the next twenty years, as the old Babylonian juristic system becomes better known, we shall obtain more and more light on the origin and development of the Mosaic legal compilation.

The third article in the *Beiträge* (pp. 88-100) gives an elucidation of four letters of Hammurabi, king of Babylon, to Sin-idin-nam, king of Larsa. The text is presented by Knudtzon and the remarks on it by Friedrich Delitzsch. In the *Recueil de travaux relatifs à la Philologie et à l'Archéologie égyptiennes et assyriennes*, vol. XIX, 1896, pp. 40-44, V. Scheil published three of these documents, of which Knudtzon and Delitzsch now give an improved version. Such a revision is considered necessary, chiefly because Scheil asserted that the name Chedorlaomer (king of Elam, Gen. ix) occurs in one of the documents. Scheil unfortunately gave the text only in a late Assyrian form, instead of adhering to the original archaic Babylonian characters. This naturally makes his work highly unsatisfactory for Assyriologists. Knudtzon and Delitzsch rightly deny that the name Chedorlaomer occurs at all in the passage where Scheil believed it to be, showing that the real text, which Scheil misunderstood, makes such a reading impossible.

The article is followed by two pages of plates (pp. 97-8) giving the original characters of the three tablets published by Scheil.

The fourth and last article of the *Heft* is a new collation by Knudtzon (pp. 101-54) of some of the El Amarna tablets already published by Winckler.¹ Knudtzon, after some introductory remarks relating to his improvements on Winckler's text (pp. 102-16), gives a transliteration of eleven Babylonian tablets (pp. 116-34), of a long inscription in the Mitanni language (WA. 27; pp. 134-53), as well as of the tablet of Tell el Hasi (W. 219; pp. 153-4). The author states that his text improvements are in no way directed against Winckler's scholarship, but rather against Abel's work in autographing the documents. Knudtzon has been the means of effecting an interchange of El Amarna documents between the museums of Berlin and Guise, so that a number of these texts, hitherto fragmentary and disconnected, can now be satisfactorily filled out.

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¹ Winckler and Abel, Berlin edition, WA.; London edition, L.; Winckler, 'Die Thontafeln von Tell el Amarna' in the *Keilinschriftliche Bibliothek*, V. (called W.). Knudtzon follows the last German edition of Baedeker's *Aegypten*, where it is stated that the name El Amarna is better than the former Tell el Amarna.

BRIEF MENTION.

MAASS has followed up his *Aratea* in the *Kiessling-Wilamowitzsche Philologische Untersuchungen* by a volume of 750 pp. entitled *Commentariorum in Aratum Reliquiae* (Berlin, Weidmann), and MAASS's pupil, GEORG THIELE, has published through the same house his *Antike Himmelsbilder*, in which a large space is given to the Germanicus MS in Leiden, the Codex Vossianus (saec. IX), which is "not only one of the important monuments of Carolingian pictorial art, but a still more important specimen of the antique method of illustrating books." This fourth chapter is preceded by chapters on the origin of the Greek constellations, on the Atlas-types and on the zodiac in art. The work is lavishly illustrated and appeals to wider circles. With all our advance in scientific astronomy, the average modern man is not so familiar with the sky as was his antique brother, and some of the blunders in modern works of fiction that are scored from time to time in scientific journals would hardly have been possible for a ploughman of antiquity, not to say a sailor. The world needs every now and then a reminder that the modern head holds different things from the ancient brain-pan, not necessarily more.

The first fascicle to appear, the sixth on the list of the v. WILAMOWITZ-MOELLENDORFF *Collection*, gives us an instalment of KAIBEL'S *Comicorum Graecorum Fragmenta* (Berlin, Weidmann), comprising the *Commentaria Vetera de Comoedia Graeca* and the *Comoedia Dorica*, together with the *Mimi* and *Phylaces*. This portion will be especially welcome to the student of Greek comedy, who will no longer be sent to Ahrens or Lorenz for Epicharmos, or to Ahrens or Botzon for Sophron, and it is a boon to have all this material gathered within the compass of a single volume and handled in a masterly way. The other volumes are to follow at a comparatively early day, and we are led to expect something far different from Kock's disappointing performance, which receives a sharp sentence of reprobation in KAIBEL'S preface, where he speaks of "<Meinekii> opus plane admirabile a Theodoro Kock expilatatum magis quam ita ut debebat retractatum." I have no desire to add here to the cairn that others have raised over Kock's *Fragmenta*, and will refrain from pointing out a number of things that have arrested my attention in a recent stroll through the thick volumes. Some of them, it is true, belong

to spheres in which it is as well not to be too knowing, and I do not wish to imitate the self-satisfied smirk of old Küster when he says on Ar., Eccl. 721: nisi hic locus obscœnus esset, plura ad eius illustrationem afferre possem, nor the lingering protest of Boeckh on Pind., P. 3, 19 (A. J. P. XVI 527). There are Aristophanic scholars who have no need to sigh with the servitor in the Peace: πόθεν ἂν πρῆταιμην ῥῖνα μὴ τετρημένην; Their noses are imperforate. The really sad part is the ineffectual snuffle. But whatever Kock's merits or demerits, few young students can afford to own Kock, and Kaibel's words will comfort them for their restriction to Meineke's smaller edition.

In his *Here and There in the Greek New Testament* (Chicago, Revell), Professor POTWIN has said an emphatic word, still needed in some quarters, on the necessity of a serious study of Classical Greek as an introduction to New Testament Greek. In one of the chapters he takes up the frequency of the Historical Present in the Gospels as a stylistic test. Matthew, it appears, has 93, Mark 143, Luke 16, John 160. 'If Mark be called 1, John 1½, Matthew 1½ and Luke 1½,' the corrected figures would be Matthew 62, Mark 143, Luke 9, John 128. The disparity is so great that it is not necessary to reduce Professor POTWIN's figures to decimals. But he has not taken into account the proportion of narrative in Mark and in John, which would bring the two still nearer. Comp. A. J. P. IX 153. On the historical present itself see A. J. P. XIV 105, XVI 259. According to Professor POTWIN, the Historical Present does not occur in the Acts, another point that seems to him to make for the common authorship of Acts and Luke. Blass (Grammar, Engl. ed., p. 188) had already noted the rarity, but does not go into details. It really seems as if the correspondent of Theophilus were aiming at a certain dignity of style.

In his thesis *De la déclinaison dans les langues indo-européennes et particulièrement en sanscrit, grec, latin et vieux slave* (Paris, Klincksieck), M. EDOUARD AUDOUIN tries to reconcile the results of syntactical with the results of morphological study. In due course he brings up the question (p. 200), discussed in this Journal (XVIII 119, 120), as to *ἐν* with the genitive and *ἐπὶ* with the dative. Agreeing, as he does, with Delbrück that *ἐπὶ* w. gen. is due to the gen. with verbs of attaining, he finds herein a happy confirmation of the difference that Krüger makes between *ἐπὶ τῆς κεφαλῆς* and *ἐπὶ τῇ κεφαλῇ*. There is a notion of change, and hence a notion of fortuitousness, in the construction with the gen. *ἐπ' ἡπίρου*, *ἐπὶ χέρσου* are opposed to *εἰν ἄλῃ*, *ἐν πελάγει* and imply a

passage from the sea to the continent, whereas in ἐνὶ χθονί there is no such change. Hence in Attic ἐνί with the gen. gives a fortuitous position, ἐνί with the dat. a permanent position. Still, as ἐνί with the dative is also employed after verbs implying change, such as τίθημι, we are not on *terra firma* after all. Unfortunately, Krüger's distinction seems to be hopelessly false, and there is nothing to confirm. The difference between the two constructions is largely that of picturesque effect, as has been pointed out. In this whole domain, however, the linguistic sense of smell is not to be despised. Odors escape the chemist's tests. No Hephaistos with all his ἰδυίησι προπίδουσι can immesh the loves of prepositions and cases, and the difference between ἐφ' ἑαυτοῦ γελᾶν and ἐφ' ἑαυτῷ γελᾶν, which Krüger emphasized (on Xen. Anab. 5, 4, 34), is undeniable, but not easily deducible. The behavior of Anglo-American prepositions ought to give us pause. On this side we are prone to overdo *on* and use it where the English use *in*, and many pages have been written about *in* and *at*—more by despairing Germans than by happy-go-lucky natives.

The general public and the scholarly public alike will doubtless welcome v. WILAMOWITZ-MOELLENDORFF'S *German Translations of Greek Tragedies* (Weidmann). Of the four that have thus far appeared, the *Hippolytos* and the *Herakles* are already familiar to the Hellenist, *Oedipus* and *Euripides' Hiketides* (*Der Mütter Bittgang*) are new. As this Journal has never found space for the consideration of such remarkable pieces of English work as Mr. WAY'S *Euripides* (A. J. P. XVIII 245), it is hardly to be expected that any detailed criticism of a German rendering should be undertaken here. In a former volume of the Journal (XIII 517) I ventured to say something about the translation of the *Hippolytos*, and so much interested was I in Wilamowitz's exposition of the art of translation that I failed to verify and correct his quotation of Il. I, 299. It is a poor tribute to the fascination wrought by the brilliant essayist, but it is a manner of tribute after all that so old a hand as the writer of these lines should have sinned against a cardinal law. Add therefore to the many *Errata* of the Journal: "XIII 517, l. 17 from top. Read ἐπεὶ μ' ἀφέλεσθέ γε δόντες."

Messrs. SIKES and WILLISON have got up a school edition of the *Prometheus Vincetus* (Macmillan) which is no worse than the average of text-books manufactured to meet a supposed need. In fact, it is rather better. But the only excuse for mentioning it here is the pretty illustration which the editors have given of the fatality which attends those who make haste to correct mistakes (A. J. P. III 228, note). Eager to score one on Fennell, perhaps

on other editors of Pindar, they inform us (v. 80) that Προμαθείος (Pindar, Ol. VII 80) is 'the Forethinker,' not merely 'abstract Forethought,' and bid us compare Pyth. IV 173. For Pyth. IV 173 read Pyth. V 27 (36). As to the contention, it is naught. What we call abstracts were originally personifications. Dan Forethought has as much right to be as Dan Cupid. USENER'S *Götternamen* has put all these matters in a new light (A. J. P. XVII 366).

By the way, it is an old remark that the abstract noun adds σεμνότης to language. σεμνή λέξις ἡ ὀνομαστική καὶ αὐτὰ τὰ ὀνόματα. ὀνομαστικὴν δὲ λέγω τὴν ἀπὸ τῶν ῥημάτων εἰς ὀνόματα πεποιημένην κτέ., says Hermogenes in a passage (III 226 W) which has often been quoted (A. J. P. VIII 333) and which I find quoted again by Mr. JOHN D. WOLCOTT in his *New Words in Thucydides* (Tr. Am. Phil. Ass. 1898, p. 143). A similar phenomenon has been noticed in English style. (See my 'Essays and Studies,' p. 155.) Mr. WOLCOTT says that Hermogenes gives the true reason; but Hermogenes gives only a rule, not a reason. For the reason we must look elsewhere. In the first place it is worth noticing that there is a difference in σεμνότης between the nominative of the verbal noun and the oblique cases, for the simple reason that the nominative is apt to hark back to the primal personification. Hence Nägelsbach's stylistic rule that for verbs which express action persons are preferred as subjects to things. To use his illustration (A. J. P. X 37), the Roman, say of the best period, prefers *Caesar virtute atque consilio Galliam perdomuit* or *Caesaris virtute Gallia perdomita est* to *Caesaris fortitudo Galliam perdomuit*. The personifying nominative is too stilted, has too much σεμνότης, and something of the same kind has been noticed in regard to ὑπό with the gen. and ἀβ with the abl. of abstracts (A. J. P. VI 488). But apart from this personifying use, which has been treated in an unpublished dissertation by one of my students, the abstract noun promotes σεμνότης partly by its reserve, partly by its use in periphrasis. The abstract noun does not go into details like the verb, has less sympathy and therefore more true σεμνότης than the articular infinitive, which I have compared somewhere to a tribune of the people, an upstart vulgarian of whom it may be said ὡς σεμνὸς ὁ κατάρατος. The abstract noun wraps itself up in its own worth. And then again in periphrases the abstract noun lays solemn stress on character. We have not merely the ἄγκος of a fuller expression, we have a moral analysis. 'The verb is not suffered to remain as a simple act. The moral responsibility of the doer, the dread irrevocableness of the deed must be emphasized' (A. J. P. XVI 525). So both in reserve and in expansion we have important elements of self-conscious σεμνότης, and one recalls the chapter in which Lotze, Mikrokosmos (B. V, K. 2), discusses the moral significance of dress. The abstract noun is now a corset, now the hem of a trailing robe.

G. M. B.: In the study of the rarer absolute constructions—the accusative absolute in Greek, the genitive absolute in Sanskrit—the points of resemblance and of contrast are such as to invite comparison. The Hindu doctrine of *anādara*, which on being sifted (cf. Ferdinand de Saussure, *De l'emploi du génitif absolu en Sanscrit*, Genève 1881) amounts only to the predominance of the adversative relation, recalls how this relation also predominates in the Greek accusative absolute. Besides this in Sanskrit we have only present participles or equivalents, while in Greek the present is at least the most prominent tense; but then that is always the case in the adversative participle. More interesting still is the way in which both languages take distinct positions in relation to the impersonal verb, and positions that are diametrically opposite. In Sanskrit the impersonal verb is excluded from the genitive absolute, while in the Greek accusative absolute the impersonal verb reigns supreme, and for it this is the normal construction. It is with surprise, therefore, that one reads in the interesting monograph already cited, p. 7: “Le génitif *varṣatah* ‘*ῥοντος*’ que nous avons cru reconnaître dans les nos. 80 et 81, doit être considéré comme un cas particulier où le sujet reste innommé. Il faut sous-entendre *devasya* ou *Parjanyaasya* car le verbe *varṣati* n’est point impersonnel comme le grec *ῥει*. Aussi, au point de vue syntaxique, ce n’est pas *ῥοντος*, mais bien les locutions telles que *παλλομένων* ‘en tirant au sort’ (Il. 15, 191) qui fourniraient ici le meilleur parallèle.” In reality *ῥοντος* guarantees the personal character of *ῥει*, just as *varṣatah* does that of *varṣati*. If further proof were needed, passages in which the subject is expressed might be cited; e. g. M 25 = ξ 457; Hes. W. 488; Alcaios 34. 1; or better still, those in which the subject is not expressed but the gender of the participle shows the personal conception; e. g. Her. 4. 28 *ἐν τῇ τὴν μὲν ὥραιην οὐκ ῥει λόγου ἀξιον οὐδέν· τὸ δὲ θέρος ὕων οὐκ ἀνίει*, a usage so firmly rooted in the language that Socrates cannot free himself from it even after denying the existence of Zeus. Compare the lines in which he replies to Strepsiades’ question, *ἀλλὰ τίς ῥει*; Ar., Clouds 370 f.:

φέρε, ποῦ γὰρ πάποτ’ ἄνευ νεφελῶν ῥοντ’ ἤδη τεθίασαι;
καίτοι χρῆν αἰθρίας ῥειν αὐτόν, ταύτας δ’ ἀποδημείν.

As for the “better parallel,” it is no genitive absolute at all, but partitive; cf. La Roche’s note.

E. W. H.: Prof. HILLEBRANDT’S *Vedische Mythologie*, zweiter Band (Breslau, Marcus), gives a further instalment of the speculations with which the reader of the first volume, issued eight years ago, is already well acquainted. As the author found the moon in that volume, so he continues to discover the same long-lost god in the present essay on Agni, whose “third form” is not the lightning, but the moon, which apparently is hung between the sky and earth in the “interspace.” In this volume, besides

Agni, Ushas and Rudra are interpreted anew. The former becomes Easter (the "three dawns" being the three seasons), while Rudra appears as a questionable star. To explain the Rig-Veda from a classical or from an anthropological point of view and not "from itself" still remains, in Prof. Hillebrandt's eyes, a weakness, if not a lunacy. But to argue about "principles of interpretation" is fruitless. The principal thing in interpretation is to interpret. Who makes clearest what has been obscure is the best interpreter. If Prof. Pischel can illuminate a doubtful Vedic passage with a later form or belief; if Prof. Oldenberg can explain a mysterious Vedic rite on the basis of primitive custom; if Prof. Hillebrandt can prove from the Rig-Veda that Brihaspati is the moon,—why, Heaven be praised for more light. But no one principle applies to all. Much that is Vedic has become distorted or is lost, but much remains to this day. The peasant by the Ganges worships modern gods, but when he wants rain most he still invokes Kālī's husband—Indra! The Sheth of Ahmadābād still circumambulates the town during a famine and makes libations to Indra, as a form of the All-God. But otherwise Indra is a dead god. We cannot read this Kālīpati Indra into the Rig-Veda; but, on the other hand, the persistence of the rain-god Indra is not without significance. Prof. Hillebrandt's method of interpretation tends to make him ignore as late and foreign what is not sanctioned by the Veda as he interprets it. Unless infallible, he is thus liable to enter a vicious circle. His interpretation, as giving the judgment of a mature scholar, is welcome; it is valuable if not definitive. But a wider view would, perhaps, not impair the judgment. The author wishes to show that Mātariçvan is wind, because fire is begotten by wind. He wants an illustration (p. 152) of belief in 'automatic' fire, has, however, only the fact of such fire as given in Croomie to fall back on. The Sanskrit epic parallel to Thucydides, ii. 77, would have been nearer the point, since Prof. Hillebrandt here needs not the fact but the native view—and this view is given by what he despises as evidence. Of the Vedic seers, Prof. Hillebrandt says with confidence (p. 6) that they had lost the word for snow, and "knew the snow no more." Snow still falls in the Puñjāb occasionally. The Mahāvagga, too, says, i. 20. 15, that snow falls in winter. To sum up, there are more things in the Puñjāb than are mentioned in the Rig-Veda, and outside information—all information—is necessary to any method of interpreting the oldest literature.

Especial interest attaches to the forthcoming volume (No. IX) of the *Harvard Studies in Classical Philology* (Ginn & Co.), which contains memoirs and portraits and posthumous papers of GEORGE M. LANE and FREDERIC D. ALLEN. The Lane memoir is by Professor MORGAN, the Allen memoir by Professor GREENOUGH.

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Thanks are due to Messrs. Lemcke & Buechner, 812 Broadway, New York, for material furnished.

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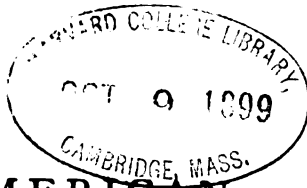
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I.—THE GREEK VERBAL IN -TEO.

PART II.—ON THE USE OF THE PLURAL FOR THE SINGULAR IN VERBALIA IN -TEO.

Forerunners to the construction of the plural for the singular are met with in Sanskrit; cf. Delbrück, *Syntaktische Forschungen*, V, p. 83: "Etwas häufiger kommt es vor, dass mit dem neutr. plur. ein singularisches Verbum verbunden wird"; but he considers only three Rig-Veda cases as sure. Similarly in vol. IV of the *Synt. Forsch.*, p. 26: "Es kommen im Rigveda einige Stellen vor, an denen klarlich das Verbum im s. neben dem Neutrum im pl. steht . . . Da nun das Sanskrit sonst die äussere Congruenz mit einer ausserordentlichen Strenge wahrt, so kann diese gelegentliche Abweichung von der Congruenz nur als Alterthümlichkeit aufgefasst werden, welche sich gegenüber dem sonst vorhandenen Bestreben, die Congruenz vollständig durchzuführen, nur noch in wenigen Exemplaren gerettet hat," and Madvig (*Griech. Syntax*, p. 3, Anm. 4) teaches that "ein sächliches Adjectiv, mit dem Verbum *ἐστί* von einem Infinitiv ausgesagt, steht (*besonders bei den alten Schriftstellern*) bisweilen in der Mehrzahl." Brugmann (*Gr. Gram.*², p. 198, §173), after rapidly sketching the leading uses of the plural, closes with the words: "Zu allen diesen Gebrauchsarten des Plur. stellen die anderen idg. Sprachen Analogien . . . und es wird wenigens speziell griech. Neuerung sein"; but Delbrück² is less bold (*Vgl. Syntax*, p. 147) about the use of sg. and pl. in our family, and uses the words: "Das freilich muss man zugestehen, dass unser

Material selten ausreicht, um mit einiger Sicherheit sagen zu können, wie der Zustand in der Ursprache gewesen sein mag." Approaching the Greek usage of this construction, we first cite a few grammarians. Aristotle, *Rhetor.* III 6: *εις ὄγκον δὲ τῆς λέξεως συμβάλλεται . . . τὸ ἐν πολλὰ ποιεῖν, ὅπερ οἱ ποιηταὶ ποιοῦσιν*, followed by several examples. Longinus, *περὶ ὕψους*, 23: *ἔσθ' ὅπου προσπίπτει τὰ πληθυντικά μεγαλορρημονέστερα, καὶ αὐτῷ δοξοκοποῦντα τῷ ὄχλῳ τοῦ ἀριθμοῦ*. cf. Dionys. Hal., *De iis quae Thucyd. propria sunt*, §9. Eustathius (p. 759, 38), commenting on the verse (*Il.* I 401) *οὐ γὰρ ἐμοὶ ψυχῆς ἀντάξιον οὐδ' ὅσα φασίν*, says: *ἰστέον δὲ ὅτι τὸ ἀντάξιον ἀντὶ πληθυντικοῦ λεχθὲν (!) Ἀττικῶς ἐσχημάτισται, καθὰ καὶ ἕτερα πολλὰ . . . καὶ μὴν ἄλλως ἀττικίζεται καὶ τὸ τὰ ἐνικά πληθύνειν, οἷον, οὕτως ἀμυντέα ἐστὶ τοῖς κοσμουμένοις, καὶ οὐ γυναικῶν ἥσσητέα, ἀντὶ τοῦ ἀμυντέον καὶ ἥσσητέον, καὶ, συνεκποτέ' ἐστὶ σοὶ καὶ τὴν τρύγα, ἢ γουν συνεκποτέον*. *Ibid.* 1657, 44, on *ἀμφὶ δὲ τόξα* (*Od.* κ 262): *τούτέστι τόξον δὲ πολλὰχού πληθύνει Ὅμηρος, ὥς πον καὶ τὰ ἄρματα καὶ τὰ πρόσωπα. χαίρουσι δὲ Ἀττικοὶ τῷ τοιοῦτφ σχήματι, παρ' οἷς καὶ ἀφύαι μὲν πληθυντικῶς τὸ ἰχθύδιον, etc.* *Ibid.*, p. 114, 36, commenting on *Il.* A 338: *τὸ δὲ, μάρτυροι ἔστων, ἀρχαϊκῶς ἀττικίζεται, κατὰ ἔθος συντάσσειν οὐ μόνον δυϊκὰ ὀνόματα πληθυντικοῖς ῥήμασιν ἀλλὰ καὶ πληθυντικά ἐνικοῖς καὶ ἀνάπαλιν*. *Ibid.*, p. 191, 21, on *Il.* B 135: *τὸ δὲ δοῦρα σέσηπεν, Ἀττικόν. Ἀθηναῖοι γὰρ πληθυντικοῖς οὐδετέροις ἐνικά ἐπάγουσι ῥήματα*. *Ibid.*, p. 38, 41, on *Il.* A 45: *ὅτι ἔθος Ὅμηρῳ ἐν πολλοῖς πληθύνειν τὰ ἐνικά, ὥς ὅτε τὸ ἄρμα λέγει ἄρματα καὶ τὸ τοῦ Αἰάντος πρόσωπον πρόσωπα*. οὕτω καὶ τὸ τοῦ Ἀπόλλωνος τόξον τόξα ἐνταῦθα φησὶ διὰ σεμνότητα, εἰπὼν τόξ' ὤμοισιν ἔχων. *Ibid.*, p. 59, 27, commenting on *Il.* A 107: *καὶ ἔστι τὰ φίλα Ἀττικῶς ἀντὶ ἐνικοῦ τοῦ φίλου, ὥς καὶ παρὰ Σοφοκλεῖ*. οὕτως ἀμυντέα ἐστὶ τοῖς κοσμουμένοις, ἀντὶ τοῦ ἀμυντέον καὶ, σχέτλια γὰρ ἐμέ γε τάδε πάσχειν, ἀντὶ τοῦ σχέτλιόν ἐστι. καὶ παρ' Ἡροδότῳ νομιζόμενα ἀντὶ τοῦ νομιζόμενον καὶ παρὰ τῷ κωμικῷ συνεκποτέα ἐστὶ σοὶ καὶ τὴν τρύγα. *Ibid.*, p. 1302, 15 (on *Il.* ψ 297): *ὅρα . . . ὅτι ἀντὶ τοῦ δῶρον δῶρα εἶπε, πληθύνας τὸ ἐνικὸν συνήθως, ἵνα ἐνδείξηται τὸ τοῦ δῶρου τίμιον*. τοῦτο δὲ καὶ ἄλλως ἀπλοϊκῶς ποτέ γίνεται, ἥγουν τὸ πληθύναι τὸ ἐνικόν, ὥς μετ' ὀλίγα ἔχει τὸ, δῶμεν ἀέθλιον δεύτερα. τὸ γὰρ σὺνήθες ἦν εἰπεῖν ἀέθλιον δεύτερον. τοιοῦτον δὲ τι καὶ τὸ, ἵνα μὴ σε παρεκπροφύγησιν ἄεθλα, ἥγουν ἄεθλον. ἐν γὰρ πάντως ἄθλον ἐνὶ δίδοται. Similar passages in Eustathius are pp. 557, 29; 47, 27; 1480, 49; 1308, 20; 1679, 58. Schol. Aristoph., *Acharn.* 394. Now, it is no news that Eustathius makes mistakes sometimes; but one point he emphasizes, in common with other grammarians and scholiasts, etc., living at different periods, from Aristotle down to the Middle Ages, viz. that this use of pl. for sg., besides being archaic, dignified,

(pseudo-)majestic like the "ausgepolsterte Schauspieler" of the comedy, is also especially *Attic*; and yet Eustathius himself adduces an example from Herodotus! Already in the Homeric time the construction was handled with some caution, and Nägelsbach (*Anmerkungen zur Ilios*), commenting on the well-known verse A 107, reminds us "dass in allen homerischen Stellen, in denen ein Neutrum Plurale wirklich für den Singular steht, *nicht*, wie hier, die Möglichkeit gegeben ist, den Plural des Neutr. auf den Plural eines Substantivs zu beziehen"—a remark, moreover, which is also true of all other examples in the classical period, so far as the adj. verb. in *-réos* are concerned, since Soph., *El.* 340 and Plato, *Rep.* 387 B are only apparent exceptions to that rule. The construction was evidently used with this circumspectness for perspicuity's sake. The whole state of the case in Homer is thus summed up by Delbrück (*Synt. Forsch.* IV, p. 26): "Es giebt eine Anzahl von pl., in welchen der Gedanke der Vereinigtheit, andere in denen der Gedanke der Mehrerleiheit überwiegt, bei den ersteren steht das Verbum im s., bei den anderen im pl. Zwischen beiden existirt ein Mittelgebiet, bei dem keine der beiden Auffassungen als allein geboten erscheint, bei dem also beide Constructionen möglich sind, ohne dass eine wahrnehmbare Sinnesdifferenz hervortrete. Auf die Wahl der einen oder anderen Construction mag das Metrum nicht ohne Einfluss gewesen sein"; cf. *Monro, Hom. Gram.*, §172. While the above and like statements are rather interesting than satisfactory, and apply to the use of nouns and adjectives, etc., in general, yet they are not without their especial and appropriate interest for our investigation. Similarly two programs should be mentioned here, entitled: 'Ueber den Gebrauch des Plurals für den Singular bei Sophocles und Euripides,' by Prof. Kummerer, of the Klagenfurt-Gymnasium, for the years 1869 and 1870. Curiously enough, the whole of Prof. Kummerer's investigations centre on the pl. of *nouns* only, and hence we can only occasionally draw from him help of material value. The results summed up on p. 6 of the first Heft, summarizing the salient points of the use of pl. for sg. in concrete nouns, would help but little, even were they expressed in more definite words than he there uses. More valuable for us, because more closely connected with our especial theme, is his discussion of the use of pl. for sg. in the case of abstracta. "Im Allgemeinen," says he, p. 1 of the 1870 Heft, "ist zu constatiren die Vorliebe der Tragiker für die Bildung von Abstracten, und

von diesen wiederum das Vorherrschen des Plurals. Es zeigt sich mithin ein Anlehnen und Zurückgehen auf Homer, bei dem das Abstract, als allgemeiner Begriff im Entstehen begriffen, überwiegend im Plural sich findet. Fragt es sich nun, wie der Plural der Abstracta zu erklären sei, so lassen sich die meisten Fälle desselben zusammenstellen mit dem substantivirten Neutrum Plural der Adjectiva und Participia, mit dem er im Gebrauche die grösste Aehnlichkeit zeigt," and he compares the frequent interchange between, e. g., *τύχαι, συμφοραί, πάθη, παθήματα*, etc., with *κακά*. He continues: "Wie das Neutrum Plurale der substantivirten Adjectiva und Participia bezeichnet also der Plural der Abstracta eine Mehrheit. Gleichwie aber beim Neutrum Plural besonders der Adjectiva die Vorstellung vereinzelter Dinge oft ziemlich verwischt ist und man beim Plural eine Mannigfaltigkeit zu einer Masse geeinigt denkt, ebenso finden sich von Abstracten auffallende Fälle des Plurals, in denen wir diesen grösstentheils nur mit dem Singular übersetzen können." And finally, pp. 13-14, l. 1: "Werfen wir nun einen Blick auf die Fälle, in denen der Plural von Abstracten auffallend gebraucht erscheint und seine Erklärung Schwierigkeiten verursacht . . . so finden wir den Plural durchwegs *konkret* gebraucht, so dass diese Fälle auch hierin Aehnlichkeit mit dem substantivirten Neutrum der Adjectiva u. Participia zeigen, das ebenfalls mehr oder minder concrete Bedeutung erhält . . . An einen intensiven Gebrauch des Plurals ist mithin schlechthin nicht zu denken." This last remark applies to the neuter adjective: we shall see that the remark would need some change in its casting, when applied to the verbalia in *-ría*.

Now, adjectives can be used in the neut. pl. expressing 'cases of the manifestation' of the quality in question, or even the abstract quality itself. Similarly participles, though less frequently. Continuing the application of this usage, why not apply it to the infinitive also? Hurriedly sketching the development of this most interesting verb-noun, we note that there is in Sanskrit no infinitive proper in the older language. Whitney (Sk. Gr., §§538 and 969) mentions certain nomina abstracta and nomina actionis, especial cases of which were evidently used much as infinitives are in other languages, and the Greek infinitive *seems* to arise from the dative of some of these nouns. "The distinction between infinitives and other abstract substantives, and again between participles and other primitive adjectives, was probably not always so clearly drawn as it is in Greek. The

infinitives of the oldest Skt. hardly formed a distinct group of words" (Monro, *Hom. Gram.*², §230); "they are abstract nouns of various formation, used in several different cases, and would hardly have been classed apart from other case-forms if they had not been recognised as the precursors of the later, more developed infinitive"; and Delbrück (*Synt. Forsch.* IV, p. 122) develops the infinitive out of the dative of the abstract noun, "welche sich von den Dativen anderer Substantive nur dadurch unterscheiden, dass sie verbale Construction haben können, u. dass neben ihnen selten andere Casus von demselben Stamme gebildet werden"; and we may postulate entire absence of the infinitive, as of all (other) abstract nouns, in the mother-language. But here is the rub: granted that one abstract noun, of verb-idea, can be used in the plural, why not another? Monro (*Hom. Gram.*, l. l.) attempts to see a distinction between the infinitive and (other) verbal nouns, thus: *πράττειν* and *πράξαι* suggest a *particular* doing, momentary or progressive, at or during a time fixed by the context; *πράξις*, on the contrary, denotes a mere *doing*, irrespective of time. But—and Monro half admits it—this cleverly devised distinction easily breaks down in practice, especially in the case of those writers who, like Thucydides, constantly use the verbal noun for the infinitive! Now, so long as the etymological dativeness (?) of the infinitive form continued to be recognized and felt, the speaker naturally resisted the inclination to pluralize *this* abstract noun, as he did others. But when once the origin of the form was forgotten—and that was soon enough, as is shown by the different cases assumed by the infinitive in the earlier language—why not use it in the plural also? If *τὸ πράξαι* = *πράξις*, why not *τὰ πράξαι* = *πράξεις*? There seems to be no satisfactory reason why the substantive infinitive can not be used in the plural, just as any other abstract noun, and as a matter of fact the construction does exist in M.H.D., and Delbrück (*Vgl. Synt.*, p. 169) cites an example from the *Parzival*, *zwei bliuwen*. Surely no language of the I.G. group stands above the Greek in flexibility and capability of adjusting the language to the countless requisites and shadings of human thought; and is it not just possible that in the mass of non-articular noun-infinitives in Greek some, like other *singularia tantum*, may have been logical plurals, others—a smaller number—really felt to be plurals by the ancients?

The use of the plural of verbal adjectives in -τος is at least as old as the *Odyssey*, where *φυκρά* is a substantive (θ 299) in the

line δ τ' οὐκέτι φυκτὰ πέλοντο. This use of the verbals in -τος can be most readily developed out of the *modal* sense of that verbal, since both plurality and modality have this in common, viz. that they do not rivet the action in question down to one positive, avowed and exclusive fact, but leave a certain liberty in both the mood and number of the action-thought. Now, as all -τέος verbalia are modals, we expect to find a richer use of pl. for sg. in -τέος than in -τος verbalia. With verbalia in -τέος, as with other adjectives, the use of the plural is actually more frequent in the earlier period (cf. Madvig, Synt. der griech. Spch., p. 3, §1, b, Anm. 4). Now, as seen above, the ancients (e. g. Gregorius Corinthus, De dial. Attic., §63) regarded this construction as especially Attic (πληθυντικά Ἀττικά, Eustathius), and yet even the ancients cited examples from Herodotus, and we are also taught by repeated utterances that the construction is especially poetic: "Imo haec pluralis usurpatio poetis peculiaris est" (Henr. Stephanus, App. de dial. Att., cap. VIII, Thesaurus ling. graec. VIII, pp. 186 ff.). The facts are, more accurately, as follows: The verbal adjective in -τέος occurs generally in the singular; its use in the pl. is comparatively rare. Out of 91 cases of the verbal in -τέος being used personally, about 29 are in the pl. (some cases are of doubtful interpretation). 19 of these 29 are associated with things, giving therefore a preference for the association of the vbl. in pl. with things, not persons. Once it occurs in the gen. absolute in the pl. (Isoc. XV 59).

Following are the passages in full in which the construction under discussion occurs:

Sophocles:

Ant. 677-8: ἀμυντέ' ἐστὶ τοῖς κοσμουμένοις, κοῦτι γυναικὸς οὐδαμῶς ἡσσητέα. Evidently the Schol. (τὰ τῶν νόμων) misunderstood the passus.

O. C. 1426: ἡμῖν δ' οὐχὶ συγχωρητέα.

El. 340: τῶν κρατούντων ἐστὶ πάντ' ἀκουστέα: v. l. ἀκουστέον.

These are the only sure cases in Soph. Gross (III, p. 4) is plainly in error when he refers to this usage, Phil. 116, where τὰ τόξα is the grammatical as well as logical subject, and it is extraneous to the whole drift of the context to introduce this rarer construction. Few things could be more perverse and unnatural than, with Blaydes (cf. note to Soph., Ant. 678), to see some irregularity in the vbl. in ὅποια δραστέ' ἐστίν. This construction is

foreign to the language of Aischylos and Euripides—unless we would follow Blaydes again, who would add to this list Eur., Androm. 63: *δ σοι φυλακτέα!*

Aristophanes (the construction is here almost as frequent as in Thucydides):

Acharn. 394: *καί μοι βαδιστέ' ἐστὶν ὡς Εὐριπίδην.* Schol.: *βαδιστέα ἀπὸ τοῦ βαδιστέον, etc.*

Acharn. 480: *ἄνευ σκάνδικος ἐμπορευτέα.*

Nubes 727: *οὐ μαλθακιστέ', ἀλλὰ περικαλυπτέα.*

Lys. 122: *ἀφεκτέ' ἐστὶ.*

Lys. 124: *ἀφεκτέα τοίνυν ἡμῖν ἐστὶ τοῦ πέους.*

Lys. 450: *οὐ γυναικῶν οὐδέ ποθ' ἔσθ' ἡττητέα ἡμῖν.*

Lys. 411: *ἐμοὶ . . . ἐς Σαλαμῖνα πλευστέα.*

Ran. 1180: *οὐ γάρ μοῦσιν ἀλλ' ἀκουστέα τῶν, etc.*

Plout. 1085: *συνεκποτέ' ἐστί σοι καὶ τὴν τρύγα.*

Herodotus:

III 61: *ὡς Σμέρδιος τοῦ Κύρου ἀκουστέα εἶη.*

VII 185: *τὸ . . . στράτευμα ἐτι προσλογιστέα.*

IX 58: *ἐκείνοισι ταῦτα ποιεῦσι οὐκ ἐπιτρεπτέα ἐστί.*

Gross (III, p. 5) errs in giving Herodotus only two such cases, Abicht (ad VII 2, 12) in stating "auch die Adjectiva Verbalia auf -τέος stehen so häufig im Plural." But surely Abicht (cf. note to Herod. VII 8, 4) does not mean that in *ποιητέα μὲν νυν ταῦτά ἐστι οὕτως* the pl. is used for the sg. in the sense in which we use the term here.

Thucydides:

I 86: *οὗς οὐ παραδοτέα . . . οὐδὲ . . . διακριτέα . . . ἀλλὰ τιμωρητέα κ. τ. λ.*

I 118: *ἀλλ' ἐπιχειρητέα ἰδόκει εἶναι.*

VI 50: *αὐτοῖς πολεμητέα ἦν.*

I 72: *ἰδοξεν αὐτοῖς παριτητέα . . . εἶναι.*

I 79: *πολεμητέα εἶναι ἐν τάχει.*

I 88: *ἐψηφίσαντο . . . πολεμητέα εἶναι.*

I 93: *ὡς ἀνθεκτέα ἐστί (sc. τῆς θαλάσσης).*

II 3: *ἰδόκει οὖν ἐπιχειρητέα εἶναι.*

VI 25: *τριήρεσι . . . πλευστέα.*

VII 60: *τοῖς δὲ Ἀθηναίοις . . . βουλευτέα ἰδόκει.*

As is known from the statements of countless grammars, this construction is one in which Thucydides delights most.

Some of the statements concerning the frequency of this usage are little short of amusing. Gross (III, p. 4) says, philosophically: "Apud Thucydidem paullo inferior est numerus pluralis, quam singularis gerundii." To prove how utterly unreliable such a statement is we need but note the fact that Thucydides uses the verbal in *-reo* demonstrably impersonally 20 times, pl. for sg. 12 times; besides these cases there come the vexatious class of neuter forms which are dubia, and it is a sheer impossibility in the great majority of such instances to even approximate a certainty as to whether the Greeks felt them to be personalia, agreeing, or impersonalia, governing. This use of the verbal in pl. for sg. does not occur in Xenophon—who, by the way, uses the verbal in *-reo* in the *Anabasis* 23 times, not 20 times, as Joost teaches us, 'Was ergiebt sich aus dem Sprachgebrauch Xenophons?', etc., p. 30. The loci are: *I* 3, 15; *II* 4, 6; *III* 1, 18; *III* 1, 35; *III* 3, 8; *IV* 7, 3; *V* 6, 5; *VI* 4, 12; *VI* 5, 12; *VI* 5, 12 from ω trans. verbs; *III* 2, 23; *IV* 4, 14 from ω intrans. verbs; *III* 1, 7; *V* 3, 1; *VI* 5, 30 from $\mu\iota$ intrans. verbs; *I* 3, 11; *IV* 6, 10 from $\mu\alpha\iota$ trans. verbs; *II* 2, 12; *II* 5, 18; *II* 6, 8; *IV* 1, 2; *IV* 5, 1; *VI* 6, 14 from ω verbs in middle sense. Passages like *Mem.* I 1, 6; *Anab.* V 6, 6; *III* 1, 35; *Oeconom.* XIII 3 are to be explained as personalia.

Plato is said by Moisisstzig (*II*, p. 5) never to have used this plural for the singular; Gross (*III*, p. 5), however, cites five passages which he thus interprets, while Kopetsch (pp. 28–9), conceding that Gross is right in one, possibly two passages, argues that the others are misinterpreted by Gross. The construction is certainly rare in *Plato*; yet the following instances seem plain:

Republic 532 D: οὐ γὰρ ἐν τῇ νῦν παρόντι μόνον ἀκουστέα. Kopetsch's argument against our interpretation is far from convincing: "ἀκουστέα refertur ad verba plura: itaque neutrum pluralis suo iuro est positum"; in which event we must correct *Plato* for continuing "ἀλλὰ καὶ αὐθις πολλάκις ἐπανιτέον" in the very same construction!

Leges 895 A: κάλλιστα εἶπες, συγχωρητέα τε τοῖτοισι. Both Gross and Kopetsch seem to have overlooked this passage.

Leges 770 B: ἀλλ' οὖν πειρατέα γε καὶ προθυμητέα.

Republic 387 B: ταῦτα ὀνόματα πάντα . . . ἀποβλητέα, κωκυτούς τε καὶ σῶγας, etc.

Republic 387 C: ἀφαιρετέα ἄρα, in same construction as above, ἀποβλητέα.

Epistolae 341 D: εἰ δέ μοι ἐφαίνετο γραπτέα θ' ἱκανῶς εἶναι πρὸς τοὺς ἄλλους. It is plain that this conditional is not grammatically connected with the γεγραμμένα of the preceding clause: it is vague—sweeping—in its meaning: “if writing must be done.”

The *Attic Orators* never admit this construction (cf. e. g. Schulze, p. 5), unless in loci like Antiphon, B δ 2; Andocides, I 136; Dem. XXXVI 30; Aischines, I 138; Dinarch, II 1, we should be as “perverse and unnatural” as Blaydes was (above) in his note on Soph., Ant. 678.

We note a few more minute particulars concerning the grammatical setting of the verbal in -τέα for sg. The agent of the verbal is expressed 8 times, omitted 28 times—which more frequent omission of the agent-specification adds to the vague, more sweeping tone of the command or suggestion clothed in the verbal in -τέα. Moreover, the comparatively few cases of this expression of the agent are confined to the earlier period: of the 8 cases, 1 occurs in Aischylos, 6 in Aristophanes—for clearness' sake, in the sermo plebeius and dialogue?—1 in Thucydides. This expressed agent-case, always the dative, shows a preference for the position before the verbal, which position it occupies 5 times, as against 3 times after it; nor does there appear to be any connection between the pluralness of the verbal and the grammatical number of its agent—of the 8 agent-datives, (ἐ)μοί occurs 3 times, σοι once; ἡμῖν 3 times, αὐτοῖς once! While therefore half of the agent-cases are sg., half pl., the pronoun of the 1st person occurs 6 times, as against one case of the 2d person, one of the 3d person. Of the direct objects of these pl. verbalia, 4 are accusatives, 7 genitives, 3 datives; there are, moreover, 3 prepositional phrases, while in the remaining 19 cases the vbl. is used absolutely. The copula is expressed 18 times, omitted 18 times! This would be all the more surprising, since *in the whole mass of verbalia in classical Greek, from Theognis to Deinarchus inclusive, the copula is hardly expressed so often as once in four cases.* Furthermore, the expressed copula regularly follows its vbl. (so 15 times, while preceding it only 3 times—once in Soph., twice in Aristoph.); is oftenest in the indicative (= 11 times), infinitive 6 times (of which 5 are in Thucyd., 1 in Plato), optative once (in

Herodotus). There is especial strength and significance in the association of these pl. verbalia with the copula always (for so it is) in the sg. Had the copula been in the plural, the vbl. might have been differentiated—broken up into the numerous cases which, combined, constitute the general statement of the verb's action contained in the pl. vbl.; when, however, the plural of the verbal is connected with the sg. of the copula, the resultant is the might of unity plus the sweeping exhaustiveness of the pl. These verbalia generally occur in affirmative sentences (= 27 cases), less commonly in negative (= 9 cases). Now it is not to be denied that a certain sweeping force is given the statement by this use of the plural, however difficult, not to say impracticable, it is to define the limits—as has been attempted—between specific, specific-general and universal command. This sense of a sweeping, more comprehensive and therefore less detailed suggestion or request is present in, e. g., Antig. 677–8; El. 340; Lys. 450; Herod. III 61 (and IX 58?); Thucyd. VI 50; I 79; I 88; Plato, Rep. 387 B; this (characteristic) force of the combination is less prominent in the comedy—where the action is more narrowed down to the limits of the individual theme to be developed—and this *ὅγκος τῆς λέξεως* is sometimes further increased by the presence of the sweeping negative or a word like *πάντα* or the like. We can readily understand Thucydides' love for this stately plural: that Aristophanes' characters are also no little taken with it is not strange, since no class is more delighted with aping stateliness and terrible authoritativeness than the half-lettered.

This pl. for sg. occurs in both transitive and intransitive verbs, but Madvig is unfortunate in citing *ιρηρία* (Syntax, p. 86, §84, δ), since this (uncompounded) form is not found in classical Greek.

Proceeding to the dubia, we first note those verbalia which are accompanied by the 'complementary' *infinitive*.¹ We might know at least how the construction of those verbals should have been explained originally, if we knew what case the inf. represents; but even its etymological case is almost as far from being practically settled now as it was before Bopp, Meyer, Curtius et al. showed us that this crystallized noun-form being, as it were, disguised, its prehistoric development is conjectural. Granted

¹ As in the remainder of this thesis we shall be discussing larger groups of words, clauses, etc., the fragments of the Orators and Historians and Philosophers will be almost entirely ignored from this point on.

that we incline to the identification of the Greek ending *αι* with the Sanskrit *ḷ* of *vedanḷ*, itself a locative, yet the unstable and deceptive functions of these dative-locative infinitives are too well known to readers of the Journal (cf. A. J. P., vol. XIV, p. 373); and I claim that it is very possible that different usages of the infinitive may have sprung from cases which were in origin etymologically quite different.

We can do little more here than catalogue examples. The commonest verbals are *πειρατέον* and *εἰατέον*. Of these I count something like 3 cases of *πειρατέον* in Xen., 29 in Plato, 5 in Isoc.; of *εἰατέον*, 1 in Eurip., 1 in Hdt., 10 in Plato, 1 in Isocrates. While therefore the infinitive depending on *εἰατέον* or *πειρατέον* has as much right to rise to the position of a nominative as any other neuter can, yet as the passive of *εἰάω* is more regularly used personally, it almost amounts to a certainty that such verbalia are transitive-active, not personal-passive. The remaining cases of the non-articular infinitive dependency will detain us but a short time. *ἀναγκαστέον* and *προθυμητέον* occur each 7 times with the infinitive, *(ἀπ)οκνητέον* and *τολμητέον* similarly 6 times each, *ἐπιχειρητέον* 4 times; *ἐθιστέον* 3 times; *ἐγχειρητέον*, *ἐπιτρεπτέον*, *(παρα)σκευαστέον* and *ποιητέον* each twice; the rest (*διακελευστέον*, *διακωλυτέον*, *εὐλαβητέον*, *προτιμητέον*, *ἀνεκτέον*, *ἀρκτέον*, *αἰτητέον*, *μηχανητέον* and *προστακτέον*) each once, according to my statistics. Many of these infinitives are, considered from the standpoint of logic, datives. But, e. g., *προστάσσω* can (in Thuc. and Herod.) be used in the *passive* and inf.! The interpretation of Xen., Mem. II 1, 28 is disputed, but we construe *ὑπηρετεῖν* as inf. of result (or purpose?) after *ἐθιστέον*, while *σῶμα* is obj. We interpret the infinitive after *προθυμητέον* (cf. Pl., Cratylus 421 D, etc.) as loc. acc. limiting the sphere of the leading verb. Is *ἀκούειν* (in Pl., Laws 638 E) a genitive? It seems that the acc. of the active is not often turned into the nom. with the passive of *διακελεύω*, hence the greater probability that the vbl. is neuter in Pl., Laws 631 D. Politicus 262 C *ἐπιχειρητέον* has the inf. The verb is generally followed by the dat., sometimes by the acc.; the dative is as early as Theognis 75. Is not the inf. after *ἐθιστέον* (Pl., Repub. 396 A) a final dative? After the analogy of *εὐλαβοῦ τὸν κύνα*, we construe the inf. *μεταβάλλειν* (Pl., Rep. 424 C) as an accus. We have an especial pocket for cases like Pl., Rep. 378 E: *περὶ παντὸς ποιητέον . . . ἀκούειν*, where the *ἀκούειν* is, as it were, an accus., *περὶ παντὸς* being the other in the construction of the double accus. Similarly Lycurgus 15, etc.

Before leaving the subject of the non-articular-infinitive dependency, we hurriedly note the O. O. dependencies, depending on ῥητέον, etc. Some theory of the much-debated construction of the acc.+inf. must be accepted, and we hesitatingly follow, e. g., Schmitt (Ueber den Ursprung des Substantivsatzes mit Relativpartikeln im Griechischen), and consider the infinitive as representing the original locative, fixing the *sphere within which* the leading assertion obtains. If that theory be accepted, all such verbalia are impersonal. It is useless to cite example after example; the verbalia dicendi, etc., are ἡγητέον, νομιστέον, δμολογητέον, ῥητέον, μαρτυρέον, συγχωρητέον, φατέον, λεκτέον, θετέον, πιστευτέον, ὑπολογιστέον, διαμαχετέον. Examples teem on all sides.

The articular-infinitive dependencies follow. Peculiarly enough, all the examples, with the exception of Dem. XXIII 101; Xen., Mem. IV 2, 30, and II 1, 2, occur in Plato. Now, some of these infinitives may be nominatives; the majority certainly seem to be accusatives, and but little help can we draw from those statisticians who teach us that the articular infinitive occurs somewhat more frequently in nom. than in acc. in Plato; while in Schanz's Beiträge, Heft VII, p. 75, under the subject of the articular inf. in Plato, Birklein uses this language: "Wir zählten in den echten Dialogen 745, in den unechten 187 solche Infinitive, zu denen das grösste Contingent der Infinitive als Subjekt stellt." Further on (p. 81, l. l.) he states that the articular inf. occurs most frequently, in proportion, in the Gorgias, next comes the Phaedo, then Cratylus and Theaetetus; least frequently in the Kritias, Lysis. and Timaeus. I have counted 13 verbalia on which articular infinitives depend; as said above, all of these, except three, are in Plato. *Περὶ πολλοῦ* (πλείστου) *ποιητέον* occurs three times—Xen., Mem. IV 2, 30; Plato, Crito 48 B; Dem. XXIII 101—and everything points to the impersonal interpretation as the true one. The infinitives depending on *εὐλαβητέον* and *μελετητέον*—and *ἐπιχειρητέον*—(Gorg. 527 B; Philebus 59 E, etc.) are inner accusatives, unless final causative; and the personal use of these verbs in the passive is not common enough to imperil the correctness of this interpretation of the infinitives. The inf. after *διακινδυνευτέον* (Timaeus 72 D) is terminal, whether (logically) a dat. or an accus.; but the reading in the passage is questioned. Two compounds of *αἰρέω*, *ἄξαιρετέον* (Theaetet. 157 B) and *ἀφαιρετέον* (Repub. 361 B) close the list. Looked at from the standpoint of the theoretical logician, scarcely one of these infinitives could be considered

certainly a nominative; moreover, the probability is that to the average speaker they were all, more or less, considered as accusatives, and hence the reigning verbal was used impersonally.

*Οτι dependencies come next. The progressive development of the pronoun *οτι* into its function as a conjunction is hidden from us, hence are hidden what hints its earlier usage might have afforded us as to *its* case, and the case of the whole *οτι* clause. Both in form and meaning its Skt. predecessor *-yad-* had also been crystallized, though *its* antecedent still showed different cases: *tad*, *tátas*, *táttra*, *téna*, *tásmād*, *tyá*, *tyád*, *etád*. If the antecedent is in, e. g., a dative, we naturally expect the *οτι* (or *yad*) clause to be a dative; but that the *caseness* of the appositive clause was lost sight of is established, or betrayed, by the fact that the particle introducing that clause did not vary in form, in order to conform to the varying case-form of its antecedent. But the etymological kinship seems to be dismissed by Schömann (Lehre von den Redetheilen, S. 178 and 180), who finds in *οτι*, whether causal or circumspensive, an accusative of the inner object; while Curtius (Greek Grammar Explained, p. 218) and Capelle (Beiträge zur Hom.-Syntax, 191 ff.) go yet further, and refer *οτι* also to this accusative origin. If comparative philology does not prove the case of the word *οτι*, common usage has for all that pretty generally stamped *οτι* clauses as accusatives, though not infrequently doing violence to the logical relationship between dependent and leading clause. In my lists I have eleven verbalia thus connected with *οτι* clauses, all of which occur in Plato! Verbs of saying and remembering are somewhat conspicuous: *λεπτόν* (Sophistes 259 A, 248 C), *μνημονεύτιον* (Rep. 441 D), *ρήτιον* (Timaeus 89 E), *ἐννοητόν* (Leges 636 C), *λεπτόν* (Epinomis 989 B). The genitive after *μνημονεύω* may be replaced by the accusative of the "Inhalt der Vorstellung"; and if *ἐννοέω* is neuter when accompanied by the participle (cf. Krüger, §56, 7, 4), it is probably neuter and hence impersonal when followed by a *οτι* clause.

Like *οτι*, *ὥς* is a relative, by origin; moreover, it is an ablative (cf. Thomas, De particulae *ὥς*, etc., p. 6; Schmitt in Schanz's Beiträge, Heft VIII, pp. 51 ff.; Delbrück and Curtius, a. a. o.). Again, it is only in Plato that we find the few cases of a *ὥς* clause depending upon the verbal, and such clauses are always indirect quotations—never indirect questions, as Schmitt (l. l., p. 52) warmly contends. Of course, the verbals are generally those of

'saying,' etc.: ῥητέον (Rep. 550 D), κατηγορητέον (Theaetet. 167 A), διανοητέον (Laws 729 E), λεκτέον (Rep. 378 B, 380 B), ἀποκριτέον (Protag. 351 C), λεκτέον (Philebus 57 A). In Euripides, Iph. Aul. 468 we interpret the ὡς in the final sense. To be noticed is the sudden shift from the personal to the impersonal sequence in Philebus 57 A.

Something of an oddity is the passage in Plato, Theaetet. 160 C, in which the irregular participle occurs where we expected an infinitive. Krüger says this is rare, often preceded by ἀγγέλλω: it occurs more frequently in the tragedians than in Homer. The passage seems impersonal. So Politicus 304 D.

*Ὅπως clauses follow. Like ὡς, ὅπως is an ablative in form, and it is related to ὡς as ὅστις to ὅς. What was said above as to the case-nature of ὡς, and hence, by inference, of ὡς clauses, is true of ὅπως: in usage ὅπως clauses naturally depend the more frequently on verbs of effort, striving, etc. I have noted one case of such a ὅπως dependency in Aeschylus, 14 cases in Xenophon, 6 (only) in Plato, 6 in Isocrates, 1 in Aeschines. The more frequently recurring verbals are βουλευτέον (Aesch., Ag. 847; Xen., Cyrop. IV, V 24), σκεπτέον (Xen., Anab. I, III 11; IV, VI 10; Cyrop. V, II 23; Isoc. VI 71; XII 164), ἐπιμελητέον (Xen., Cyrop. VII, V 70; Oecon. VII 36; VII 36; VII 37; Hipparchicus, I 3; I 3; De re equestri, II 3; Plato, Rep. 618 C), φυλακτέον (Xen., Oecon. VII 36; Plato, Timaeus 90 A; Isocrates, V 35). Others are προνοητέον (Xen., Oecon. VII 36), παρασκευαστέον (Pl., Gorgias 480 E; Xen., Hipparch. I 7), ἐατέον (Plat., Rep. 421 C), μηχανητέον (Pl., Gorgias 481 A), προστακτέον (Plat., Rep. 527 C), περί παντός ποιητέον (Isoc. IV 174), πρακτέον (Isoc. XII 164), πειρατέον (Isoc. XIV 4), φροντιστέον (Aeschin., Ep. XI 13). The logical case-relation becomes confused when (e. g. Xen., Anab. I, III 11) the ind. quest. at the same time expresses the aim of the action of the leading verb; so again when such a ὅπως clause is preceded and announced by a τοῦτο (Xen., Anab. IV, VI 10); again, we expect a genitive expression after ἐπιμελέομαι, and hence also after ἐπιμελητέον. Is not the ὅπως clause necessarily telic-dative, resp. causal, after the neuter verbal (e. g. μηχανητέον), or is it the accusative of the effect? But the verbal in Gorgias 480 E is necessarily an impersonal, its agent being expressed in the accusative (πράττοντα, etc.). Somewhat analogous to the antecedent τοῦτο is the announcing οὕτως of Isocrates, XIV 4; and we are reminded of the note of Breitenbach-Büchschütz on Xen., Cyrop. I 2,

5: "Nach ἐπιμελεσθαι und ähnlichen Verben bedeutet ὅπως und ὡς eigentlich wie."

For want of a better place, I append here the anacoluthon-disturbed passage, Xen., Mem. II 1, 28: τὰς πολεμικὰς τέχνας αὐτὰς τε παρὰ τῶν ἐπισταμένων μαθητέον καὶ ὅπως αὐταῖς δεῖ χρῆσθαι ἀσκητέον; cf. Kühner, ad loc.: "τε steht nach αὐτάς, indem der Schriftsteller im Sinne hatte zu schreiben: τὰς πολεμικὰς τέχνας αὐτάς τε καὶ ὅπως αὐταῖς δεῖ χρῆσθαι μαθητέον: . . . dann aber fügt er zu den Worten καὶ ὅπως αὐταῖς δεῖ χρῆσθαι ein neues Prädikat (ἀσκητέον) hinzu. Die Worte ὅπως αὐταῖς δεῖ χρῆσθαι muss man gleichsam wie ein Substantiv auffassen: τὴν χρῆσιν αὐτῶν ἀσκητέον ἐστίν."

Indirect questions introduced by εἰ arise in two ways: "Einerseits von dem Gebrauch der Konjunktion in Sätzen, die sich an Verba des *Versuchens* anschlossen . . . Andererseits von Bedingungssätzen aus, die sich an Verba des *Sagens* anschlossen" (Brugmann, Gr. Gr., p. 233). Then the objectivity of these clauses is evident: the clause gives the limits, the 'in-respect-to-which,' of the leading action, and εἰ itself appears to be a locative (Vaniček, Etm. Wörterb. II, p. 1034; Curtius, G. Gr. Exp., p. 219, etc.). I have not a single case, in which such a clause depends on a verb in the 3d sg. *passive*, to which it could be construed as a nominative. Plato uses the verbal in this construction in 9 cases, and always the word is σκεπτέον (Theaet. 145 A, 204 B; Charmides 158 D; Philebus 36 E (bis); Repub. 352 D (bis); Theaet. 163 A; Sophist. 260 B). Only an apparent exception is Rep. 389 A: οὔτε . . . ἂν τις ποιῇ, ἀποδεκτέον, where the εἰ means 'if, when.' Remarkably enough, we have only 4 instances of the construction outside of Plato: Isocrates 6, 102: ἐπιδεικτέον ἐστίν, εἴ τι, etc.; Dem. XX 10: εἰ μὴ . . . ἀπόλλυτε, μόνον σκεπτέον; XXII 45: σκεπτέον, εἰ . . . τιμᾶσθε, etc.; Isaeus, IV 14: σκεπτέον δὴ ὑμῖν . . . εἰ ἐποίησατο, etc. As illustrating the transition from εἰ = 'whether' clauses to ind. quest. we cite Eurip., Helena 268: ὅστις (= εἰ τις) . . . κακοῦται, βαρὺ μὲν, οἷστέον δ' ὁμῶς.

Here would follow also other instances of the indirect question. Now, the case-relationship of these dependent-apposition clauses is very difficult of deciding. In his 'Grammatische Kleinigkeiten' (Güstrow, 1871, p. 13 ff.) Raspe discusses several cases of 'Satz-apposition.' In the majority of those cases he finds the appositive to be in the accusative case, even though its leading sentence be independent ('unabhängig'); cf. also Dräger, Tacitus³, Einleitung u. Uebersicht, §47. Why the accusative in Ἑλένην

κτάνωμεν, Μενέλεφ λύπην πικράν? Surely not because in all such cases the accus. apposition is thereby closely connected with some preceding accusative; the nom., on the other hand, with a subject, etc. Many cases can be adduced in which such a distinction—superficial enough, at best—can not be proved to obtain. When in such an instance the accusative occurs, it is used as the case expressive of emotional contemplation; the nominative in such cases is the subject of an (unexpressed) verb, and hence the latter clause contains much more assertion than was the case with the accusative. Moreover, in the instance cited, the emotional nature of the leading verb—κτάνωμεν—is in sympathy with the suggested explanation of the accusative, λύπην.

But to return to the matter of the indirect question. Goodwin (M. and T.², §668) asserts that "As an indirect question is generally the object *or subject* of its leading verb, it may stand in apposition with a pronoun like τοῦτο which represents such an object or subject . . . τοῦτο δὴλόν ἐστιν, ὅτι σοφός ἐστιν," etc. And yet in his list of passages there is barely a single instance which must necessarily be construed as a nominative. Nor is the accusative explanation of the dependent or appositive clause excluded, finally, even in the cases in which there is a preceding τοῦτο; for the neuter can, in a sense, never rise to the full dignity of being a true subject; and, granted even that it grammatically does so do, there is yet always possible that shifting of the view-point by which the grammatical appositive sinks into an object of emotional contemplation. The bulk of the facts in hand all point to the objective as the most probably real case-nature of the dependent clause; hence the verbal would be impersonal. It is not necessary to detail the examples in question. Out of the 51 instances which I have noted, σκεπτέον occurs most frequently—20 cases in all (Xen., Sympos. VIII 39, bis; Plat., Gorg. 508 B; Theaetet. 181 B; Parmenides 160 B, bis; 157 B, bis; Repub. 394 C, 421 B, 558 C; Menon 86 E; Leges 649 C, 652 A; Euthyphron 9 E, bis; 15 C; Sisypchos 389 B; Isocrates, II 9; V 35); λεκτέον occurs about half as often as σκεπτέον (Plat., Theaetet. 164 C; Parmenides 160 D; Timaeus 30 C; Leges 934 C, 767 C; Phaedrus 253 D, 266 D, 262 E; Politicus 269 C). The remaining loci are Soph., El. 16 (βουλευτέον); Eurip., Herc. Fur. 1221 (ἀνοιστέον); Xen., De re equestr. II 1 (γραπτέον); Mem. II, VI 1 (ζητητέον); Agesilaus, VIII 3 (παραλειπτέον); Sympos. VIII 39 (ἀθρητέον . . . ἐρευνητέον); Plato, Gorgias 202 E (ιστέον); Repub. 413 C (ζητητέον), 379 A

(ἀποδοσίον); Menon 96 D (ζητήριον); Timaeus 90 E (ἐπιμνηστήριον), 65 C (ἐμφανιστήριον); Leges 719 E (ρήριον), 874 D (διοριστήριον), 885 B (ρήριον); Epinomis 980 A (ρήριον); Cratylus 415 A (ζητήριον); Sympos. 217 C (ιστήριον); Sophistes 244 B (πενυστήριον); Crito 48 A (φροντιστήριον); Isocrates 12, 59 (δηλωτήριον). Here again we note the rarity of these sentence-dependencies outside of Plato. Wishing-clauses, with μή, were originally exclamatory accusatives, parallel to the noun-accusative, expressing the object of emotional contemplation. Such clauses, then, appear as depending on verbs of fear, caution, etc. (cf. Delbrück, Synt. Forsch. I, p. 23). The following cases are therefore impersonalia: Plato, Repub. 416 B: φυλακτέον . . . μή . . . ποιήσωσι . . .; φυλακτέον; Demosth. 16, 5: σκεπτέον . . . μή . . . εἰσώμεν.

We approach the close of these somewhat tiresome lists, when considering very briefly cases like τοῦργον ἔστ' ἐργαστήριον, τοῦτο κρυπτήριον, τί δραστήριον; οἰστήριον κακόν, etc., when all common-sense feelings as to the exact case of the troublesome neut. τοῦτο, etc., might be expected to yield to the imperious dictates of logic and what should be, rather than what is. "Der Nominativ," says Delbrück, Synt. Forsch. IV, p. 78, "bezeichnet im Indogermanischen nicht das Subjekt der Handlung im logischen Sinne, sondern denjenigen, der für den Betrachtenden als Träger und Mittelpunkt des durch das Verbum ausgedrückten Vorganges erscheint." Logically, such a τοῦτο, etc., is objective, though grammatically an apparent nominative; and, as a matter of fact, the circumstance that the majority of the verbals in -τεο are demonstrably impersonalia, leads us to suspect that to be the proper interpretation of such cases as these. And they are numerous enough, extending all the way from the very first recorded verbal—Theog. 689—down to the bitter end of the period now under consideration. I have counted 292 examples, which will be herewith dismissed. That such expressions were not ambiguous enough to be considered inelegant is proved by the fairly abundant use of them in Demosthenes and other orators.

Herodotus uses not infrequently what appears to be the article instead of the relative pronoun; e. g. I 191: ἔμαθε τὸ ποιητήριον οἱ ἦν = "quid faciendum esset"; VIII 40: βουλευσονται τὸ ποιητήριον . . . ἔσται; IX 60: δέδεκται . . . τὸ ποιητήριον. But in the following cases we have the genuine article associated with the verbal: Thucyd. IV 99: γιγνώσκειν τὸ ποιητήριον; Xen., Cyrop. VIII 5, 5: διατέτακται . . . τὰ ποιητέα; Oeconom. XII 14: παρῇ τὸ πρακτέον,

the first instance of this construction occurring in the nominative case; Rep. Lac. XIII 5: παραγγέλλει τὰ ποιητία: Dem. VI 28: περὶ . . . τῶν ὑμῶν πρακτίων: Eurip., fg. 377: αἰδέναι τὸ δραστήον. The situation and its genesis is thus stated in Struve's Opuscula (II, p. 215): "Bestimmt aber behaupte ich, dass diese Verbalia nie epithetisch Adjective gewesen sind, dass man also nicht sagen kann οἱ ἐπαινετοὶ ἄνδρες, τῶν ἐπαινετέων ἀνδρῶν u. s. w. Auch nicht substantivisch, οἱ ἐπαινετοὶ u. s. w. Nur eine Ausnahme statuire ich hier, deren Ursprung den Philosophen, wie ich glaube den Stoikern, zugeschrieben werden muss. Diese haben namentlich für ganz bestimmte philosophische Begriffe diese Verbalia als Epitheta, ursprünglich im Neutrum, gebraucht, wie τὰ ποιητία, τὰ πρακτία, τὰ φευκτία, und vielleicht einige andere; und die sind dann auch in die Schriftsprache als reine Adjectiva epitheta übergegangen." But Struve does not substantiate his statements by citing the passages; nor, indeed, can some of them be upheld by examples from the classic literature of our period. Moreover, the 'philosophic' origin of the τὸ ποιητέον construction is rendered more than very doubtful by the fact that not one instance of that construction (acc. to my statistics) occurs in Plato, and in the Fragmenta philosophorum graecorum I have no certain example to adduce. The normal position and use of the verbal is predicative, and predicative only.

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II.—FURTHER REMARKS ON THE DIRAE AND LYDIA.

The following are supplementary to my notes on the *Dirae* and *Lydia* in this Journal, vol. VIII, pp. 408–14; X 208, 209; XI 1–15. Most of them are the result of my preparation of a new recension of the poems, to be published in the 4th volume of Postgate's *Corpus Poetarum Latinorum*, and date from 1896. Since then I have come upon the edition of Pietro Canal, published in the former part of the century before Näge's Bonn edition of 1847 appeared posthumously. The work of the Italian philologist is marked by undoubted ability and, now that it has been brought into notice by Prof. Sciativa's Pesaro edition of 1898, must take a prominent position among the most original criticisms on the poems. It is well known that F. Jacobs was the first to divide what the MSS give as a single continuous poem headed *Dirae*, into two, the second of which begins at v. 104, *Inuideo uobis agri, formosaeque prata*. This second half Jacobs considered to be a separate idyl of rustic life and to bear the name *Lydia*. Canal, without knowing Jacobs' theory, arrived at the same conclusion; the theory is now generally accepted, though a doubt remains whether this *Lydia* is a complete poem or only a fragment.

Canal is less satisfactory in his explanation of Battarus. He considered it to be a personification of Echo, connecting it with the similar name *Battus*. Battus, as Ovid tells us Met. II 687 sqq., was the informer whom Mercury turned into a rock, called from the information given *Index*, for revealing the place in which the god had concealed the heifers he had stolen from Apollo. This theory is indeed better than some others; for Battarus has been identified with a river in Corsica (Scaliger), a beech-tree, a mountain, a farm-house; all of which views are mentioned by Näge. Näge himself considered Battarus to be a man, probably a slave of the poet's, who accompanies on a pipe the poet as he sings. To this may be objected that the poet talks of *mea fistula* (75), *mea auena* (7), which is more naturally explained of the poet accompanying his own verses on a pipe of his own; the

more so that this is the ordinary habit of shepherds in Theocritus and Vergil. Näke suggests an escape from this difficulty: the poet and Battarus each had his pipe and played perhaps together, perhaps alternately; yet thinks this explanation improbable. I shall venture to offer a hypothesis less impossible than most of those mentioned, yet perhaps rather audacious. Was Battarus the name of a pet goat? *Etymologically* this would suit the name very well, for it suggests the sound of *bleating*. Hesych. βήκη χίμαιρα. Nor would there be anything impossible in representing a pet goat in sufficient sympathy with his master to attend to the variations of the music and either by gesture or voice express the shifting modes—now grave, now gay—which the poet alternately assumed. It will be found in a comparison of the 7 verses where the vocative *Battare* occurs that there are only three where there is any difficulty in applying this view.

1	Battare, cyneas repetamus carmine uoces. Diuisas iterum sedes et rura canamus.
14	Rursus et hoc iterum repetamus, Battare, carmen.
30	Nec mihi saepe meum resonabit, Battare, carmen.
54	Tristius hoc, memini, reuocasset, Battare, carmen.
63	Battare, fluminibus tu nostros trade dolores.
71	Dulcius hoc, memini, reuocasti, Battare, carmen.
97	Extremum carmen reuocemus, Battare, auena.

The goat had been present not only at a previous rehearsal of the curse (therefore *repetamus, iterum canamus. Rursus et hoc iterum repetamus*), but often before, when in happier days his master had played on his pipe (*saepe meum resonabit carmen*) either to tell of his love, its joys and sorrows, or to welcome in the spring or summer or vintage-time. The same goat is now supposed to *recall* the various moods of feeling, fiercer or softer, which it had heard and observed when the curse was first pronounced with the musical accompaniment of the pipe. It is described as remembering each of these moods, as the pipe successively recalls them to its ears: the perfects *reuocasti* in 54, 71, which properly belong to the master, are transferred instantly to the listening and sympathizing goat. In v. 54, indeed, *reuocasti* is too doubtfully the right reading to admit of any argument being drawn from it either way, for the best MSS give *reuocasset*, which may be a corruption of *reuocas set, reuocasses*, or something else: in 71 *reuocasti* might, without much forcing, mean 'Here is a softer strain as I now remember it, and which my piping and

singing have recalled to you, my goat.' The last of these execratory moods is reached in 97, and here the goat is addressed for the last time in the poem: 'hear now, my goat, the final strain of your master's curse: recall it with me as you listen to my pipe.' There remains only 63, in which the goat is asked to make up for the insensibility of Neptune (the *sea-god*) by consigning his master's grief to the *rivers*, the goat's favorite haunt. In other words, he is to listen to the sad strains of his master's pipe on the banks of the adjoining rivers, perhaps accompanying the music with a piteous bleat (this bleating, which would be a sign of sympathy, may, I conceive, be intended *always* when the vocative, *Battare*, recurs), possibly (though this is of course fanciful) looking intently into the flood, as if wishing to convey a dolorous message; compare Cul. 56, 57, where Leo illustrates this habit of goats from Pompeian pictures.

The point in all this which makes my goat-theory intelligible is the close sympathy between the animal and its master. It would be, I should imagine, easily understood by many an Italian peasant, though to our less lively countrymen it is perhaps hardly realizable. The goat is not only a docile, but an endearing creature: the poet had probably known his Battarus from its earliest bleating-time, and the animal constantly attending him and observing his humours had grown into a perfect unison of feeling, sorrowing with his sorrow and rejoicing in his joy.

9, 10:

Montibus et siluis dicam tua facta, Lycurge,
Impia. Trinacriae sterilescent gaudia uobis
Nec fecunda senis nostri (nostris) felicia rura
Semina parturiant segetes, non pampinus uuas.

The correction which I suggested in the Cambridge Journal of Philology (vol. VIII, p. 72):

Nec fecunda seni, nostris felicia rura,

'and may the farm fruitful to our labourers, unfertile to the old man,' is not disposed of by Bährens' objection: 'senem fuisse Lycurgum militem parum probabile'; for by *seni* is meant the *veteran* soldier who has dispossessed the poet. As Bährens saw, the natural meaning of the passage would identify this veteran with Lycurgus, whether he was actually a Greek or no; and reasoning in the same way we should be more right in explaining *Trinacriae* literally of Sicily than, as Näke thought, of fertile

crops generally, of which Sicily was typically and proverbially the representative. I incline here to agree with Sciava (p. 20), yet it is a possible hypothesis that the farm itself was called *Trinacria*, and that this is the *felix nomen agelli* to which the poet alludes in v. 83.¹

15:

Effetas Cereris sulcis condatis auenas.

The usual correction *sulci* is not in itself quite sufficient. I suspect the *s* is the remains of *abs-condatis*, the *b* having first fallen out and *sulci* (*a*)*scondatis* having become *sulcis condatis*.

20, 21:

Haec Veneris uario florentia sarta decore,
Purpureo campos quae pingit auena colore.

For *auena* I suggest *lena*. Then *quae* will be Venus and *lena* will refer to the winning charm which the goddess of love throws over the flowering fields.

24:

Dulcia non oculis, non auribus ulla ferantur.

No MS known gives *naribus*, and *auribus* no doubt might find an explanation either in the sough of the breeze or the tinkling sound of the shepherd's pipe. Yet, if the passage is read as a whole:

Hinc aurae dulces, hinc suavis spiritus agri,
Mutent pestiferos aestus et tetra uenena.
Dulcia non oculis, non auribus ulla ferantur,

there is nothing except *auribus* to suggest *sound*. There are sweet breezes, and the fragrant breath of the field; the sweetness comes from flowers, therefore *oculis*, because of their colour; why not *naribus*, because of their sweet smell? There would be a reason if the poet knew the tradition mentioned by Varro, R. R.

¹ This would obviate the difficulty raised by Sciava as to the *Dirae* being by Valerius Cato, a native of Cisalpine Gaul. The name *Trinacria* might well be given to a farm *not* in Sicily, perhaps from its *triangular* shape, perhaps from its *fertility* (*felix nomen agelli*). Sciava's own view, however, deserves consideration. The *Dirae* and *Lydia*, he thinks, were written by a young Sicilian who lost his farm in consequence of the distribution of land made to the soldiers of Octavian some time after the defeat of Sextus Pompeius at Naulochus in Sicily, 718/36. The author's name is unknown, but belongs to the earlier Augustan era: it was not Valerius Cato, and can not belong to the period of Sulla (Sciava, pp. 24, 25 of his 'Le Imprecazione e la Lidia, poemetti d'ignoto autore Latino,' Pesaro, 1898).

II 3. 5, that goats inhale through their *ears*, not through their nostrils, and chose *auribus*, thinking of Battarus, the goat associated with him in his song.

40, 41:

Cum tua cyaneo resplendens aethere silua
Non iterum dicens (dices) erebo (crebro) tua lidia dixti (dixit).

In the Cambridge J. of Philology (VIII, p. 72) I suggested

Non iterum dicetur, heri 'tua,' Lydia, dixti

'when your forest, Lydia, wrapt in flames, shall no longer be called yours; for your so calling it is a thing of yesterday, past and over.'

To this line of interpretation I still adhere, especially in retaining *dixti*, a form too marked to be lightly given up. But I now incline to retain *erebo* also, and, writing

Non iterum dices, Erebo 'tua,' Lydia, dixti

to explain the passage as an anacoluthic aposiopesis, in which the future indicative required to complete the construction is replaced by an apostrophe to Lydia: 'when your wood, glowing in the azure sky (as it burns)—'yours' you shall call it no longer, Lydia, for you have transferred its possession to Erebus from yourself.' '*Non mea iam erit, tua est, o Erebe,*' she is supposed to say.

54:

Tristius hoc memini reuocasset Battare carmen

It seems not quite impossible that *reuocas set* was what the poet wrote. This would then have to be added to the trajections of particles which distinguish the style of the *Dirae*, e. g. *quom* 31, *Lyd.* 39, 47; *et Dir.* 44, *enim* 103 *Gaudia semper enim; namque* *Lyd.* 12, *atque* *Lyd.* 56; see my former article in A. J. P. XI, pp. 13, 14. It is true that *set* thus becomes the fifth word in the sentence; but Vergil has made *namque* sixth in *Ecl.* I 14. 'But now thou recallest, Battarus, as I remember, a gloomier song.' It must, however, be set against this that in the corresponding verse 71:

Dulcius hoc memini reuocasti, Battare, carmen

the perfect is attested by all the MSS, and that *reuocasti* in 54 is the actual reading of a MS dated 1400 A. D. and pointed to by the *preuocasti* of Vat. 3269 (cent. XV). Or is *reuocasset* a corruption of *reuocasses* (Wernsdorf), which I have found in a Brit. Mus. codex? This might mean 'Now, Battarus, thou shouldst

have recalled a gloomier strain,' i. e. at this point of the curse, it should assume a darker and more fearful tone, and this, Battarus, it was your duty to call to memory. From a comparison of 54, 71, 75 the meaning of *tristius* is determined to be a song describing violent and monstrous outbreaks of nature: *dulcius* one that dwells on its quieter and more peaceful manifestations; to the former belong the sea-monsters which with the invasion of the sea cover the once happy woodland with grotesque and alarming shapes; or, again, the torrents of rain that, rushing headlong down the mountain-side, spread a flooding waste over the once smiling champaign—to the latter the gradual change from dry land to marsh, from corn to rushes, from the cricket's lair to the frog's spawning-ground. That such a scene should be in any way designated as *sweet* (*dulcius*) can only be the effect of antithesis; but the passage is sufficiently distinct to show that the poet meant by 'sweet' what we should call 'soft,' by 'sorrowful' or 'gloomy' what we should call 'violent.'

69, 70:

Incurrent amnes passim rimantibus undis
Nec nostros exire sinant erroribus agros.

This is the reading of all the early MSS, except that the Bembinus (Vat. 3252) had originally *seruire* for *exire*. However, Bembo's emendation *erronibus*, well agreeing as it does with *seruire*, has gained general acceptance. Nāke calls it felicitous; and Scaliger supports the use of *erro* = a runaway soldier, from Tib. II 6. 6 *Ure, puer, quaeso tua qui ferox otia liquit, Atque iterum erronem sub tua signa uoca*. I have found the word, which is not very common in literature, in one of the Dacic wax-tablets, C. I. L. II, p. 937 *Iam (Eam) puellam sanam esse a furtis noxisque solutam, fugitium erronem non esse praestari*. The poet would thus be alluding to the miserable condition to which his farm was brought, in falling under the possession of runaway soldiers, little removed from deserters.

I made an exact copy of the writing in Vat. 3252 and can state the facts about it.

The m. prima wrote *seruire*; this was then changed to ~~ser~~ *exire* (*x* a little doubtful); over this altered word was written much later *exire*. The *original* *exire* seemed to me to be contemporaneous with the hand in which the MS is written, i. e. in cent. IX. Hence I think it unwise to ascribe too much weight to what may have been a mere mistake, *seruire*. At any rate, the verse is

easily intelligible if we retain *exire* and *erroribus*, 'and let them (the rivers) not allow my fields to escape beyond (the reach of) their wandering waters.' I do not think Tollius was right in explaining *erroribus* as *flexibus suis*.

93:

Tuque resiste pater. †Et prima nouissima nobis†

Possibly the word *rimare* lurks in this corruption. But *nobis*¹ is in any case unintelligible and is omitted in Vat. 3269, as well as in the MS dated 1400, mentioned above. We have had *rimantibus* already in v. 69. *Rimare* (imperative) might well be addressed to the he-goat rummaging the hill-side for food, like Vergil's *Dulcibus in pratis rimantur prata Caystri*.

94:

Intueor campos longum, manet esse sine illis

I agree with Goebbel in considering this to be the right reading. It is found in the two MSS collated by Schopen (Näke, pp. vi, vii), one the Tegerenseis of cent. XI, the other the Weyhenstephanianus of cent. XIII, and is obviously the original of the corruption *esses in illis* of most early MSS. 'Henceforth it is my lot to be without them,' i. e. to be dispossessed of the fields that once were mine. Ovid, Trist. V 7. 33 *Cum bene deuoui, nequeo tamen esse sine illis*.

102, 103:

Quamuis ignis eris, quamuis aqua, semper amabo:
Gaudia semper enim tua me meminisse licebit.

Parisinus 8093 for *ignis* gives //nis, and this might point to something which was not *ignis*, but either *ingnis* (a form of *ignis* which occurs not unfrequently in early MSS) or possibly *ninguis* = *nix*. The word is used by Lucretius, VI 736 *ubi in campos albas decedere ningues Tabificis subigit radiis sol omnia lustrans*. It is remarkable that Vat. 3269, as well as the MS dated 1400 A. D., agree to give *Quamuis nix aderit*, an undoubted interpolation, but which may point to an earlier tradition of *snow* in this passage rather than *fire*. At any rate, Näke seems right in finding a difficulty in such a resolution into elemental fire and water as Scaliger traced here, comparing Il. VII 99 ἀλλ' ὑμεῖς μὲν ὕδωρ καὶ γαῖα γένουσθε; to which I would myself add Cic., Acad. Post. I 26

¹ In 86 the poet says *Hinc ego de tumulo mea rura nouissima uisam*. Possibly therefore *ruris* is the word of which *nobis* is a corruption in 93.

Itaque aer quoque et ignis et aqua et terra prima sunt: ex his autem ortae animantium formae earumque rerum quae gignuntur e terra.

Canal indeed (*Prefazione*, pp. 1303, 1304), who explained *Lydia* in the *Dirae* (not in the poem now separated from it and known as *Lydia*) to be the name not of the girl or woman loved by the poet, but of the favorite *wood* associated with their love, drew one of his chief arguments from the very passage before us. The curse expressly contains a solemn prediction that the wood will be consumed by fire and afterwards covered with water and become a marsh. This would give an exact meaning to the two verses: 'though thou (the *Lydia*, i. e. the wood which the poet or his love knew by that name) shalt be fire, shalt be water, I will never cease to love thee; for I shall always be permitted to remember the joys thou gavest.' This theory might suit vv. 89, 90:

Dulcia rura ualete et Lydia dulcior illis
Et casti fontes et felix nomen agelli

but it hardly agrees with 95:

Rura ualete iterum, tuque *optima* Lydia salue,

for who would call a wood, however charming, *optima*? The two verses 89, 95 obviously correspond; the *Lydia* of the one must be the *Lydia* of the other. If then in 95 *Lydia* can not be a wood, and must be a woman, the same is true of 89; and Canal's theory, however ingenious, has no *sufficient* support even from that part of the *Dirae* which he and Jacobs marked off as containing the curse (1-103), still less from the part (104-183) which both critics considered to be a separate poem, *Lydia*, in which there can be no doubt that *Lydia* is the name of a *woman*.

Lyd. 28:

Felix taure, pater magni gregis et decus, a te
Vaccula non unquam secreta cubilia captans
Frustra te patitur siluis mugire dolorem.

Though *a te* is like *ac si* 25, the recurrence of so rare a licence within three lines, and the repetition of the pronoun in 30, make it conceivable that *arae*, as given by the Brit. Mus. MS of A. D. 1400, is right, whether it comes from antiquity (as I should think probable) or as a correction of the Middle Age. The lordly bull might well be called the glory of the altar at which he was one

day to be sacrificed. If it is objected, Why spoil the effect of *Felix* by the introduction of an unhappy thought? it might be replied, The bull is regarded in two aspects—(1) as fortunate in his loves, (2) as the pride of his owner, from his lordly and handsome appearance. Such a fine animal would be marked out eventually for sacrifice: his looks would commend him, as more acceptable to the god in whose honour he was slaughtered.

35:

Et mas quocumque est, illi sua femina iuncta
Interpellatos numquam ploravit amores.

So most MSS. I would write, with Monacensis 21562 of cent. XII, *Et mas quodcumque est*.

63:

Iuppiter ante sui semper mendacia factus.

I have no doubt Canal was right in his version “che fe' sempre di se menzogne.” In my note, written, for Postgate's *Corpus*, in 1896, I had arrived at the same view. “potest esse, qui semper se conuertebat in formas quae ipsius speciem mentiebantur siue mentite reddebant, taurus uel aurum uel olor factus.”

66 sqq. This passage I would write thus:

Et moechum (*Bährens*) tenera gauisa est laedere (*Canter*) in herba
Purpureos flores quos insuper accumbebat
Clam dea formoso supponens gaudia collo.

By writing *Clam dea* for *Grandia* of MSS, a nominative is obtained for *gauisa est*—namely, Venus, to whose amour with Adonis the immediately following vv.:

Tum credo Mauors fuerat distentus in armis:
Nam certe Vulcanus opus faciebat, et illi
Turpabat strictura mala fuligine barbam.

prove the passage to refer. The conjecture goes back to Heinsius, except that he suggested *Et dea clam* for *mecum* (66), not, as I propose, *Clam dea* for *Grandia* in 68. I would compare Catalept. III 5, where MSS give *mediumque* for *me deumque*. *gaudia* I retain, and explain of the Love-Goddess' charming and luxuriant breasts. As in Catullus, LXIV 332 *Leuia substernens robusto brachia collo* the sturdy neck is Peleus', so here the beautiful neck is of course Adonis'. The two verses mutually suggest each other: it is more than probable that one of the two poets imitated the other.

79, 80. This is an almost desperate passage. I will quote here my note of 1896 upon it: "*Mihi cordis ex cortis corruptum uidetur: tantam, mea uita (sc. Lydia), milites cortis meae rapinam fecerunt, h. e. tantum abstulerunt auium, ut prae macie uix a te cognoscar.*" The poet's enemies had carried off so much of his poultry and other birds produced on the farm, that the poet was reduced to a state of leanness in which Lydia could hardly recognize him. MSS give

Tanta (tantum) meae uitae [uitae (or uita) meae] cordis fecere rapinam
Ut maneam quod uix oculis cognoscere possis.

I conjecture

Tantam, uita, meae cortis fecere rapinam,
Ut maneam quod uix oculis cognoscere possis.

The use of *uita* 'my dear' without *mea* is proved from Prop. I 2. 1; I 8. 22, and the subject to *fecere* 'they have made' is referable either to the enemies who had separated the poet from his Lydia, or to the soldiers to whom his farm had been made over. As I have said above, the *Lydia* is not certainly entire: it looks like a fragment of a larger original. The opening, as well as the close, are both abrupt: something probably preceded the first and followed the last line. This, indeed, is not necessary; for there is every reason to believe that from the very first an intimate connexion between the *Dirae* and the *Lydia* subsisted; and the reader of the latter of the two poems would supply from the former what was necessary to make the subject to *fecere* intelligible.

ROBINSON ELLIS.

III.—THE LOCUTION *INFITIAS IT*, AND THE *-NT-* SUFFIXES.

§1.—Dissatisfaction with the current explanations of this locution is no new thing. Long ago the Digest wrote in an emendatory spirit *ad infitias it*. My personal dissatisfaction has made me already advance an explanation from **infitiasi it* 'goes to deny,' whence in a prerhotacistic period *infitias*' (Classical Review, 10, 184). According to this *infitias*' is an infin. of purpose juxtaposed with *it*. This theory still seems to me preferable to those now current, but a further study of the examples has led me to one yet more probable in my opinion. Syntactical investigations are always more or less tinged with the subjectivity of the scholar, and I have the best of precedent (Brugmann in I. F. 8, 219, quoting Delbrück, Vergleich. Syntax, 1, 330) when I plead that my own sense for grammar and logic is not satisfied with the explanations in vogue. The very plurality of these is itself a testimony to their insufficiency.

They proceed on two lines. Among the grammarians, Roby and Lane, to say nothing of the compilers of the Digest, explain *infitias* as a terminal accusative. For an abstract like *infitias* this is quite beyond my power of belief.

Another theory makes of *infitias* a cognate, and so Gildersleeve and Lodge in their joint Grammar; but this theory also leaves much to desire, in my opinion. I am not convinced by Brix-Niemeyer's "aufs Leugnen ausgehen" (Menaechmi, 396), nor by the rendering "*viam negandi inire*, sich verliegen auf das Leugnen," kindly suggested to me from another quarter. We may say in English 'enters upon a path of deceit, resorts to deceit,' but that does not warrant us in saying 'goes deceit, a lie.' Not till I can believe that *infitias* means '*viam negandi*' can I accept the cognate explanation. When, further, the supine in *-um* is offered as a parallel, it seems to me all-sufficient to say that *infitias* is not a supine.

§2.—The alleged parallels to *infitias it* are simply not parallel: *exsequias ire* is a nonce-locution in Terence (Phorm. 1026):

exsequias Chremeti quibus est commodum ire em tempus est
sic dabo age nunc Phormionem qui volet lacessito.

These verses, which I print without any punctuation, are capable of two renderings. We may regard *exsequias Chremeti* as the street-crier's accusative like *Cauneas* in Cicero, Div. 2, 84, or we may put the words into construction with *dabo*, and render, combining both possibilities, 'Chremes his funeral!—an any wish to go 'tis high time—thus am I like to bring it about, etc.' For the combination of *exsequias* with *dat* we have but to note *poenas, supplicium, exitium dat*. If we may trust the lexicon *exsequias it* does not reappear till Ovid, and may there be a Terentian reminiscence. The formula cited in the older commentaries like Westerhov's: "L. Titio exsequias ire quoi commodum est iam tempus est, ollus ecfertor," has not been traced to a Latin source of any authority.

§3.—The Plautine *suppetias adveni* is also a nonce-locution (Men. 1020). Here the cognate explanation might well stand. As *peto* is practically a verb of motion in Latin, it would not be a far cry to say *suppetias advenit* 'comes on a relief-expedition,' and Plautus may be quoted for *viam it* (Poen. 698, Rud. 1027). The same explanation is applicable to *exsequias it*. Cicero (Clu. 201) has a clear cognate in *exsequias funeris prosecuta*; and Terence approximates it in *funus interim procedit: sequimur* (And. 127), while Ovid (Fasti 6, 663 "et saepe") ventures on *pompam funeris it*. But in any case, neither of these turns is harsher as a cognate than when Sophocles (Ajax 290) writes *τὴνδε—ἀφορμὰς πείραν*, where *πείραν* is almost as transparently cognate as if *ὁρμήν* had been used.

As to *suppetias* I am not sure but we should correct to *suppetians*; cf. *praecucurrit nuntians* (Hec. 371) alongside of *venio nuntiatum* (Phorm. 906). The word *suppetior*, though rare, is used in the familiar language of Cicero's Letters. If the explanation I am about to offer for *infiltias* be correct, it will not be necessary to restore the *n* to *suppetias*.

§4.—One other parallel offered for *infiltias* is (*in*) *malam crucem*. The full discussion of this locution I reserve for another occasion, but note here that *in* is rarely omitted, and granting for the present the genuineness of the reading without *in*, the locution may be haplologic for *in in malam crucem*? (cf. Terence, Phorm.

930, with *rem* for *crucem*), contaminated with *i* in *m. c.* (at Casina 977 A reads I IN and P in).

There is this marked difference between *suppetiae* and *infittias* in Plautus: *suppetiae* is found in both nom. and acc., where it is impossible to doubt that we have a noun; while *exsequiae* is also an indubitable noun in the language at large. I feel no sort of certainty that *infittias* is a noun at all. As an isolated acc. plur. it stands on a footing all its own. The case-relations of the other nouns, with but a single form, *dicis pondo sponte*, are perfectly clear; and so of the large class of nouns in *-tu, -su*. As for *pessum*, it is either a supine or, considering the difficulty of finding its belongings, it seems to me best to accept the explanation of *pessum* from *perversum* as of *rusum* from *reversum*; *deorsum, dorsum* (C. I. L. I 199), *deosum*; *prorsus, prosus*; *sursum, susum* (cf. Bréal et Bailly, *Les mots latins*, p. 432).

§5.—The following examples will show why *pessum* prevailed over *peusus*: *pessum dedisti me* 'you have overturned me' (Rud. 507); *istum pessum premam* 'I will throw him down and stamp on him' (Most. 1171); *quando abiit rete pessum* 'when the net is jerked and has started off' (Truc. 36); *cum scilicet abisse pessum in altum* 'he has certainly been overturned and has sunk in the deep' (Rud. 395); *miser non eo pessum* (sc. *iler*) 'though wretched I won't go crooked' (Cist. 223). The Lemaire index gives only one other case of *pessum* juxtaposed with *ire* (Aul. 598) over against six cases of *pessum dare* (one of which I have been unable to turn up), and Terence uses *pessum dare* only. Of the Plautus examples all but one have the object of *pessum dare* in the masc. or neut. sg. One of these, *Persa me pessum dedit* (Persa 740), which is rather like a pun, possibly implies **persum* (v. also Wharton, *Etyma Latina*, s. v.).

[§6.—I suggest, in passing, that *pessumus* is a superlative to **peusus*, contracted from *perversus* 'wrong, evil, bad.' Then *peior* might be explained as follows: *maximus: maior :: pessumus: peior*. That *-ss-* was approximately near to *-x-* seems likely from *cossum* for *coxim* (Pomponius apud Nonius; cf. also Lindsay's *Latin Language*, II, §125), and *-ss-* was in Oscan and Umbrian a characteristic of the superlative (in *nessimo-* and *messimo-*), much as *-x-* seems to be in Latin (cf. *proximus* and *medioximus*). It is absolutely unimportant to allege that *-x-* and *-ss-* in the words I am about to cite are etymologically different, if the signification of the words renders them liable to association by popular etymology. In my own belief popular etymology is often of vast importance as a source of phonetic changes, some of which doubtless subsequently became general. With this by way of preface, I note the following pairs: *nisus, nixus*; *paxillus* 'little peg,' *peussuli* 'door-pegs'; *assula* 'little board,' *axis* 'board,' though *asser* 'pole' or, if *assula* was used to denote 'kindling,' *assus* 'burnt' may have to be taken into the count; *laxus* 'open,' *lassus* 'tired,' with orthography influenced by *defessus* 'tired' (: *fatiscit* 'gapes open'). Very significant also is the spelling *Ulixes* with *-x-* for *-ss-*.]

§7.—To me, then, *infittias* as an acc. plur. is inexplicable as to syntax and perplexing as to form, and is sadly in need of a satisfactory explanation. Passing to an inspection of the examples of the locution, I shall discuss them under the terms of the following thesis: in the locution *infittias il* 'goes protesting,' *infittias* is a pres. ptc. to *infittior*.

§8.—Examples in Plautus and Terence.

A. Finite forms:

- 1) quae dudum fassast mihi, quaene infittias eat? Cist. 654.
- 2) et aurum et vestem omnem suam esse aiebat quam haec haberet.
nemo it infittias. Curc. 489.
- 3) quom argentum dixi me petere et vasa, tu quantum potest praecucurristi obviam ut quae fecisti infittias eas. Men. 1057.
- 4) siquidem centiens hic visa sit tamen infittias eat. Mil. 188.
- 5) nam quanti refert ei me recte dicere
qui nili faciat quique infittias non eat. Ps. 1086.
- 6) satis es fassa. # infittias non eo. Truc. 792.
- 7) at ego ab hac puerum reposcam ne mox infittias eat. Ib. 850.
- 8) si hoc palam proferimus ille infittias ibit, sat scio. Ad. 339.
- 9) si infittias ibit testis mecum est anulus. Ib. 347.

B. Infinitive forms with subject in the nominative:

- 10) primumdum infittias ire coepit filio
negare se debere tibi triobolum. Bacch. 260.
- 11) fides servandast: ne ire infittias postules. Most. 1023.

C. Infinitive forms with subject not in the nominative:

- 12) qui lubet ludibrio habere me atque ire infittias mihi facta quae sunt. Men. 396.

It can hardly be an accident that in the first 11 examples *negans* might be substituted for *infittias* so far as the mere concords go. In the last example there is a question about the concord of *infittia(n)s*, but considering the remoteness of *ire infittias* from *lubet*, the intervention of *habere*, the harshness of *ire* (sc. *tibi*) *infittianti mihi*, we need not balk at *infittia(n)s ire* here. Of course we can not but suppose that *infittias il* was to Plautus an idiom of the common speech which he used, not with reflection, but by the instinct of inherited habit.

That this locution was vulgar we may infer from its not appear-

ing in Cicero or Caesar. After the comedians, the first writer to use it was Nepos:

13) *quod nemo infitias ibit*. Epam. 10, 4.

After Nepos, Livy is cited for four cases, first in an archaizing harangue, and always, save at 10, 10, 8, in harangues:—

14) *quorum alterum neque nego neque infitias eo—illud alterum contendere ausim* etc. 6, 40, 4–5.

15) *neque ego infitias eo—sed iniussu populi nego* etc. 9, 9, 4.

16) *qua pacta—cum parata cetera ad bellum essent—infittias eunt mercedem se—pactos* etc. 10, 10, 8.

17) *neque infittias imus—quin contra hoc et vos et omnes scire volumus* etc. 31, 31, 8.

It is worth our attention that in Nepos, and early in Livy, particularly in the archaic language of 6, 40, the locution is still confined to the singular. The plural does not occur until the third passage, and here only is Livy writing for his own hand. Thus Livy's use of the idiom nearly corresponds with Plautus's.

§9.—I find three noteworthy facts in these examples: 1st, they are in the main sharply conative and use only the pres. and fut. tenses; 2d, they are practically all in the sing. number; 3d, four examples have (or at least strongly imply) an object in the accusative.

§10.—In general defense of my theory I observe that the verb *infittior* was known to Plautus (Amph. 779 and Cist. 661), and that its morphological relation to *faleor* is a duplicate of that existing between *sedeo* and *insidior*. I take the compounds to be frequentative to their respective simple verbs. The explanation of *infittia(n)s* as pres. ptc. to a frequentative verb in combination with pres. and fut. tenses of *ire* conforms well to the conative usage of the locution.

§11.—A word needs to be said of the definition of *infittior*. Without being able to demonstrate the fact, we may work on the assumption that *faleor* was a gesticulative verb of saying, like *adnuil* 'nods assent,' and we may define *infittiat* by *abnuil* 'nods dissent.' In the sermo vulgaris of Petronius (§41) *confessus* means 'proclaiming himself.'

§12.—The Latinity of *infitia(n)s it* 'goes protesting' has been called in question by friends and correspondents. Before undertaking to prove its Latinity, I might note that in Greek (v. Goodwin's Moods and Tenses, §895) and in Sanskrit (v. Whitney's Sanskrit Grammar, §1075) the combination of verbs of motion, and specifically in both languages of the root EI, with pres. ptc. to express durative acts is well known. So we might claim for *infitia(n)s it* 'goes protesting, keeps protesting, undertakes to protest' an Aryan origin.

§13.—The Latinity of this idiom may first be debated as a general proposition: Is predicative attribution of the pres. ptc. a phenomenon of wide range in Italic? Every one will bethink himself of *sciens lubens*, etc., in Latin. In Umbrian there are twenty certain cases of the three certain forms *serse(f)*, *kulef*, *reste(f)*, all in predicative attribution, and no absolutely certain cases of any other usage (v. von Planta, Grammatik d. osk.-umbr. Dialekte, §329).

§14.—The grammars give us very little certain information about the usages of the pres. ptc. in Latin. I have therefore collected examples: *A.* from Ennius and Naevius (cited by Ribbeck's lines), and from other dramatic and early poets as preserved in a fragmentary state (cited by the pages of Merry's Selected Fragments); and *B.* from Plautus and Terence. Inasmuch as I aim at a qualitative and not a quantitative analysis, I give only selected examples. These I classify for *A* under the following heads: 1) The pres. ptc. approximates the gerund used in the abl. of means, or more generally of manner; types are *loquens lacerat* 'bores by talking' and *flens obsecrat* 'begs with tears'; 2) The pres. ptc. is co-ordinate with the verb; the type is *adveniens petit* 'comes and asks,' or reversed, *petens advenit*, cf. in the Rig-Veda *ṛñjate yātan* alternating with *yatale ṛñjān* 'coming seeks'; 3) The pres. ptc. is equivalent to *dum* with the pres. indic.; the type is *lustrans sacvit* 'wandering raves'; 4) The pres. ptc. expresses—by fair inference at least—purpose.

§15.—1) *manens sedeto*, Liv. And. 8; *vehentem venisse* (O. O.), ib. 8; *volans perrumpit*, ib. 10; *ludens lustratur*, ib. 11; *litat lubens*, ib. 11; *alui immulgens*, ib. 13; (*vitulantes nos mittat*, whence I infer *vitulantes imus*, Naev. 18;) *ludere lactantes* (O. O.), ib. 19; *exibant flentes abeuntes*, ib. 26; *memorat lacrumans*, Enn., Annales 29; *manus tendebam lacrumans*, ib. 43;

curantes cupientes dant operam, ib. 73; cogeant lacrimantes, ib. 174; nec cauponantes—sed belligerantes cernamus, ib. 197; certantes miscent inter se minitantes, ib. 278; insidiantes vigilant ore faventes, ib. 443; tela iacientes sollicitabant, ib. 467; ridens voras, ib. Sat. 30; habet coronam vitulans, ib. Fab. 17; animam effiantes vomunt, ib. 152; lacrimans ad genua accidit, ib. 386; obiectans aptus sum, Pac. 81; praecipitans cadit, ib. 89; coepisti sciens licitari, Caec. 93; insolens fastidit, Turp. 110; placans expleam, Accius 125; evertens erigit, ib. 130; spernens incilans indecorans differet, ib. 130; configit stans (?), ib. 135; agunt vigilantes, ib. 140; venerans invoco, ib. 142; venit fugiens, Afran. 163; plorans obsecrans defetigare, ib. 166; ausculto lubens, ib. 167; imbuens veneravit, Matius 181; bacchans caedit, Varro 202; clamitantes confirmant, ib. 205; conscribillarunt pingentes, ib. 211; subduxerant vomentes, ib. 211; murmurantes dicunt, ib. 217; coegerunt libantes, ib. 219; pudentes vixere, ib. 222; is sequens, ib. 222; subrigit transfigens lanians cruentans, Cicero 225; effers loquens dicens, ib. 226; frequentans caneat, ib. 228; torpentes obstipuitis, ib. 231; maerens errabat suum cor edens vestigia vitans, ib. 231; paventes adnectunt, ib. 232; inserens perrupit, ib. 232; lacerans dilaniat, ib. 232; excipio anquirens, ib. 233; urgens haurit, ib. 233; penetrans pervertet, ib. 236; hortantes conclamarunt, Varro Atac. 247; coercens docet—fingitque morando, Varius 259.

2) amplotens oraret, Liv. And. 9; se fligit cadens, ib. 11; sedens pinxit, Naev. 24; restant fodantes, Enn., Ann. 259; induvolans abstulit, ib. 446; postulat pacem petens obsecrans, ib. Fab. 5; avent expectantes, ib. 14; superat stellas cogens, ib. 48; adveniens auxilium peto, ib. 115; errans ecerret pedem, ib. 225; fatigans artus distraham, Pac. 79; exuberans radit, Accius 133; solebat edere compellans, Lucilius 151; coronam gerit afficiens, Varro 203; iurgare coepit dicens, ib. 215; relaxans sacra, Cic. 229; volutans promebat, ib. 229; inhaerens lacerat, ib. 223; frendens efflavit, ib. 234; suspiciens decerpit, Varro Atac. 249.

3) conferre queant sedentes atque soedantes, Naev. 28; tosamque tenentes parerent, Enn., Ann. 241; expectans pervixi, Accius 126; refice conserens, Matius 181; eruperant venti secum ferentes tegulas, Varro 211; placantes vidimus, Cic. 230; stantes vidimus, ib. 231; avolans adulat, ib. 232; peragrans expuli, ib. 233; capiens edidit, Varro Atac. 246; lustrans saevit—sectatur, Varius 258.

4) aspectabat expectans, Enn., Ann. 369; incipio temptans, Pac. 74; nuncupantes conciebant, ib. 79; expetens excies, Accius 121; vagent ruspantes sectantes, ib. 128; constiteram salutans, Catulus 173; volabat petissens, Cic. 228.

§16.—For Plautus I have gathered examples from the *Amphitruo*, *Mostellaria*, *Pseudolus* and *Rudens*, and have then turned up with the Lemaire index all the participles found in these plays, with the conceivable antonyms and synonyms of *infitias*, for the other plays. For Terence I have turned up in the Westerhov index all the conceivable synonyms of *infitias*.

§17.—*B.* For Plautus and Terence I adopt another line of classification.

I. Appositive participles with verbs of motion. Examples: *veniunt flentes*, Amph. 256; *non lubens relinquo neque abeo*, ib. 531; *recessim metuens pueris mihi formidans*, ib. 1112; *balitantes eunt* (so Leo and the MSS), Bacch. 1123; *flens abiit*, Cist. 123 (1327), 192; *expectatus veniam*, Most. 441; *surgunt poti*, Ps. 296; *it incenatus*, ib. 845; *transversus non proversus cedit*, ib. 955; *praedatus ibo*, ib. 1238; *redimus salsi lautique*, Rud. 30; *aversa it*, ib. 175; *ibant diversi*, ib. 1252; *praedatus ibo*, ib. 1316; *incessi ludibundus*, Most. 1275; = 6 pres. ptc., 9 past ptc., and 1 verbal in *-bundus*.

II. Appositive ptc. to verbs of emotion, thought, utterance, joined with miscellaneous verbs. Examples: *amplectimur egentes*, Rud. 274; *eiulans conqueritur maerens*, Aul. 727; (*eiulans*, v. *plorans*;) *occidis fabulans*, Men. 922; *flentes amplexae tenent metuentes*, Rud. 500; *flens obsecravit*, Trin. 154; *lacrumans auscultabat*, Bacch. 981; *expetit lacrumans*, Ps. 44; *obsecramus aram amplexantes lacrumantes*, Rud. 695; *loquens lacerat*, Asin. 291; *parsissem lubens*, Ps. 5; *ausculto lu.*, ib. 523; *traxi* —, Rud. 459; *conspecto* —, ib. 869; *amplector* —, ib. 1175; *mendicans interit*, Bacch. 950; (*maerens*, v. *eiulans*;) *metuentes*, v. *flentes*;) *mussans conloqui* (hist. inf.), Merc. 49; *obiurgans rapio*, Trin. 680; *obsecrans concedidit*, Aul. 6; *obsecrans amplexa est plorans*, Cist. 567; *infit postulare plorans eiulans*, Aul. 318; (*plorans*, v. *obsecrans*;) *temptat sciens*, Amph. 661; *vis sciens*, Ps. 92; *peccavi insciens*, ib. 842; *supplicans inveniet*, Rud. 26.

III. Phraseological: 1) *adveniens*—*accipiar*, Amph. 161; — (*faciam ut*) *offendas*, ib. 613; — *offendi*, ib. 713; — *salutavisti*, ib. 800; — *adiecisti*, Most. 570; — *perterrui*, ib. 1136; — *dedi*, Ps. 1201; — *salutem*, Rud. 1275; — *complector*, ib. 1277; 2) *vigilans*, — *vidi* — *munc video*, — *fabulor*, *vigilantem me vigilans contudit*, Amph. 623-4; — *somniat*, ib. 697; — *fabulor*, ib. 618; — (*sc. vidi*), ib. 720; — *dormiat*, Ps. 386.

IV. Miscellaneous: *scibis accubans*, Ps. 1037; (*amplexantes*, v. *lacrumantes* in II;) *amplexus cubat amans obsequens*, Amph. 290; *bene merens hoc abstuli*, Most. 878; (*obsequens*, v. *amans*;) *caedere pendens*, Most. 1167; *properans exsolvi*, Rud. 367; *solens fecero*, Amph. 197; — *exanimatus gestas*, Ps. 10; *dormimus incenati*, Rud. 302.

The above examples, which lay no claim to completeness, form an imposing array of appositive participles in Plautus. In I there are six examples of the pres. ptc. appositive to the subject of a verb of motion, all of which indicate an emotion of the moving subject. I have presented under II ptc. of emotion and nearly related categories. The notion of denying combines emotion with utterance. I claim that between *abit flens* 'goes off weeping' and *it infitians* 'goes protesting' there is a very slight remove of meaning.

§18.—I now present some examples from Terence under the joint class I-II, arranged in the alphabetical order of plays.

venit saepe *clamans*, Ad. 60; venit *lacrumans orans obsecrans* fidem *dans iurans se—ducturum* etc., ib. 472; prodeo nil *suspicans*, And. 116; venit *clamitans*, ib. 143; aderit *supplicans*, Eun. 811; saepe *obsecrans* veniet, Heaut. 725; me corripui *suspicans*, Hec. 365; praecurrit *nuntians*, ib. 371 (cf. venio *nuntiatum*, Phorm. 906); corripui me *lacrumans*, ib. 377; accidit *lacrumans*, ib. 379; intervenit *lacrumans*, Phorm. 92.

The Latinity of *infitians it* seems to me amply warranted for Terence.

§19.—I now repeat a few examples from Ennius and the authors treated above in *A*, arranged this time more according to the classification of *B*.

I. a) The pres. ptc. with (constructive) verbs of motion, showing the manner or purpose of the motion: se fligit *cadens*, Liv. And. 11; *errans* efferret pedem, Enn., Fab. 255; venit *fugiens*, Afranius 163; *praecipitans* cadit, Pac. 89; vagent *ruspantes sectantes*, Accius 128; is *sequens*, Varro 222; *vehementem* venisse, Liv. And. 8. b) Pres. ptcs. of (emotional) utterance with verbs of motion: (*vitulantes* nos mittat, whence I infer *vitulantes* imus, Naev. 18;) *exibant stentes abeuntes*, ib. 26; certantes miscent inter se *minitantes*, Enn., Ann. 278; *maerens* errabat etc., Cic. 231. c) Miscellaneous ptcs. with verbs of motion: *eruperant ferentes*, Varro 211; *gubernans* veget, ib. 215; subgrigit (se)—*transfigens lanians cruentans*, Cic. 225.

II. Ptc. of emotion or emotional utterance with miscellaneous verbs: *amplotiens* oraret, Liv. And. 8; postulat pacem *petens opsecrans*, Enn., Fab. 5; solebat edere *compellans*, Lucil. 151; *clamitantes* confirmant, Varro 205; iurgare coepit *dicens*, ib. 215; *friendens* efflavit, Cic. 234; *hortantes* conclamant, Varro Atac. 247; *murmurantes* dicunt, Varro 217.

§20.—The examples I have presented justify, in my opinion, the following conclusion: *infitians it* 'goes protesting' as an expression of emotional utterance, accompanied, perhaps, by gesture, is a parallel with *flens abit* 'goes weeping' (Naevius and Plautus), *venit iurans* 'comes protesting' (Terence). We may also note the inscriptional example *redicit triumphans* (C. I. L. I 542—of 146 B. C.), which reappears in the form *erupit triumphans* (Cic., Mur. 51). Wherefore the Latinity of *infitians it* is not to be incontinently rejected.

§21.—If we may accept the syntax of *infitians it*, the next question is as to its form. Here we might defend either of two propositions: 1) *infitiis* is purely a Latin byform of *infitians*, or 2) *infitiis* is an inherited participial form.

§22.—A mere surface discussion of 1) would perhaps be enough for our purpose, the mere citation of forms like *decie(n)s*, *quo-*

tie(n)s, etc. The point of prime importance here is the isolation of *infiltias*. We have seen that practically all the examples are sg. and, to take my theory for granted, nominative. What is the significance of this fact? The writing of *infiltias* for *infiltians* is possible because the examples are all sg.; the examples are not (primarily) sg. because *infiltias* comes from *infiltians*. This is borne out by the usage of the synonymic and antonymic verbs: Plautus uses *nego -as -at* some 55 times, but *negamus -atis -ant* only 6 times, while of the entire verb he has 90 sgs. and but 8 plurals; *aiebam -as -at* 45 times, plural 8 times. Terence uses *nego -as -at* 21 times and *negant* 3 times, *aiebas*, etc., 7 times and the plural 3 times. It was the great preponderance of the sg. in the use of this group of verbs that furnished the necessary isolation for the form *infiltias* to develop, or haply survive, in place of *infiltians*.

§23.—What was the inherited form of the nom. sg. masc. pres. ptc. in Italic? This question we must now debate.

§24.—Before entering upon it, let us look at the form *praegnas* (Plautus) alternating with *praegnans* (later Latin). It is first to be observed that this word is to all intents and purposes *femininum tantum*. So we must operate either with *praegnati-* or *praegnanti-*, both types which may be vindicated for the Aryan period. Did Latin inherit both types, or only one? If only one, then *-n-* has either been inserted in *praegnans* or lost in *praegnas*. In the interests of classification, which is a large part of science, I prefer to set up the following theory: The inherited form was *-gnanti-*, which lost its *-n-* in the nom. *-gnās*, and in the time of Plautus the *-n-* that was lost in the nom. fell out dialectally also in the oblique cases. The facts of usage in Comedy agree with *apriori* probability that *praegnas*, *gravidā est* (in O. O. *gravidam esse*) and *praegnātem*, *gravidam fecit* comprise the range of usage of these words. If the nom. *praegnas*, derived, we will say, from *praegnans* by phonetic process, was commoner than any or haply all other forms, then the loss of *-n-* in the nom. may well have been extended to the oblique cases. The man and woman's *praegnas est* was, we may suppose, commoner in the conditions of actual life than the man's *praegnātem feci*.

§25.—There is no cogency of proof here, but we gain a point of view: the possibility of the intrusion of the nom. into the oblique cases. In view of their possible bearing on the form *infitia(n)s* I have noted the following conceivably synonymic words, selected without any conscious exclusions or inclusions to effect the results: *cogitans, curans, cupiens, eiulans, fabulans, flens, lacrumans, laetans, laetificans, loquens, maerens, mussans, obiurgans, obsecrans, plorans, supplicans, venerans*—for these words the nom. sg. occurs in Plautus and Terence 34 times, over against 17 occurrences for all other cases. The form *sciens* occurs 12 times, and all other cases but 4 times.

§26.—This word has led me to an inquiry into the behavior of *vidvāṇs* in the Rig-Veda and of *ειδώς* in Homer. For *vidvāṇs* the figures are as follows: nom. sg. 98 times, the *-vāṇs*-cases only 8 times, and the *-uṣ*-cases 20 times. In Homer *ειδώς* occurs 45 times, to 42 occurrences of all other forms. In a fairly complete count of pf. ptcs. act., so far as Grassmann's index does not fail me, the Rig-Veda has some 146 nom. sgs. masc., 22 vocs. in *-as*, 5 *-vat*-cases, 27 *-vāṇs*-cases and 207 *-uṣ*-cases. Notable is the behavior of certain ptcs.: thus, *cikitiṣvāṇs* has 32 nom. sgs., 11 vocs., 2 *-vāṇs*-cases and 11 *-uṣ*-cases; the opposite pole is reached by *dāḥvāṇs*—5 nom. sgs., 11 *-vāṇs*-cases and 133 *-uṣ*-cases.

§27.—Typical cases for the compv. (but *quasi*-participial) suffix in R.V. are *yājñyāṇs*, nom. sg. masc. 15 times, no other form; while *jyāyāṇs* has 7 nom. sgs., 3 voc., 2 neut. sgs., 1 *-yāṇs*-case and 2 *-yas*-cases. At the other pole is *nāvīyāṇs* with 3 (2) nom. sgs., 12 neut. sgs., 15 (16) *-yas*-cases.

§28.—If we build on the great preponderance of the nom. sg. masc. in the word for 'knowing' we can set up a theory of the suffix of the pf. ptc. act. less complicated than those now current and not less in accord with the testimony of the extant languages. Let me assume what I shall presently undertake to demonstrate: the primitive speech had three forms of nom. sg. masc. to the pf. ptc. act. (and compv.) stems, viz. 1) *-WāNS, -YāNS*, 2) *-WāS, -YāS*, 3) *-WāN, -YāN*. The Skr. acc. sg. masc. in *-vāṇsam, -yāṇsam* represents the intrusion of the Skr. nom. *-vāṇs, -yāṇs* into the oblique cases, and so in Greek the oblique cases in *-ιωv* are the creation of the nom. *-ιωv*, but affected in quantity by other

types. Gk. *εἰδώς* has the nom. -WāS and Lat. *melior* shows -YāS; *βελτίος* (for **βελτίσσι*) and Lat. *melius* show -YāS. The Skr. -*vat*-cases and Gk. -*or*- (for -*For*-) testify either to an original stem in -WāNT- or to the intrusion of the pres. ptc. into the territory of the pres.-pf. ptc. If -*For*- stands for -*Four*- (? *Fr*, with vowel altered by assimilation), as I believe, it lost its -*n*- under the influence of the nom. in -*Fōs*. That the -*s*- of these formations is the nominative -*s* that has intruded into the stem may be a new way of looking at the facts now under discussion, but it is just what all have agreed to do when Skr. *tē-bhyas tē-bhis tē-ṣām tē-ṣu* are explained to contain a nominative *tē*-, rather than a stem TA-. Of course, the Vedic (and Avestan) nom.-acc. plur. in -*āsas* to -*ā*-stems (cf. Brugmann, Grundriss, II, §314, Anm. 2, citing Bopp) are similar thematizations of cases already complete. This line of explanation is of convenient application to the Skr. abl. in -*at-as* (cf. the author in Am. Jour. of Phil. XV 416). Another beautiful case is furnished by the acc. *im-ām* in Sanskrit, which we may regard as a doubled acc. (cf. Brugmann, l. c., who calls -*am* a 'particle'), from which as a source the 'stem' *imā*-extended itself over the acc. of all numbers and the nom. dual and plural (cf. in Latin *ipsum*, which has probably ousted *eumpse*). The acc. *amām* may also be looked on as *um* (acc. to the demonstrative stem U-) plus -*am* arranged in reversed order. This is also a way of looking at such phenomena as Gk. *πνεύματα* : *πνεύην*, *ἀγῶνα* : *ἀγών*. For similar phenomena v. Buck's satisfactory discussion of 'Brugmann's Law' in Am. Jour. of Phil. XVII 447 seq.

§29.—The -*us*-cases have so far not been accounted for by my theory. To do this I will not resort to the explanation by vowel-gradation, for what is that but an observed order of phenomena, a classification, a labelled pigeon-hole in the worker's card-catalogue of memorabilia? I note that we have in Sanskrit a suffix -*ū*- that has a plainly participial value, and is specially attached to reduplicated verb-forms (cf. Whitney, Sanskrit Grammar, §1178), e. g. *cikīṭū-s* 'knowing' and *jigyū-s* 'conquering,' alongside of which stand the ptc. stems *cikīṭús*- and *jigyús*-. I can see no particular reason why we should not explain the acc. plur. in -*us* as on a footing with the ending -*āsas* of -*ā*-stems already mentioned. Inasmuch, however, as Vedic *manū*-, *mānus*- and *mānuṣa*- lie to our hand, while Lat. *pecus*- corresponds to Skr. *paṣū*- (cf. also Skr. *āṅgiras*- beside Gk. *ἀγγελο-ς*), we need not scruple to put -*ū*-

and -US-stems into the same paradigm. To me the simplest and, in the light of such cases as I have already mentioned, the most probable explanation of this variety of stems lies in the assumption that nominative -s became thematic -s-, extended subsequently to -s-o-.

§30.—The above explanations admit of the following summary: The primitive pf. act. ptc. suffix was -WāNT-, itself the result of a contamination of a participial-like -ú-stem with the pres. ptc. suffix -āNT-. Its Aryan nom. was -WāNS, alternating with -WāS and -WāN; the -N- lost in the nom. -WāS was also lost in the 'middle' stem -WāT-; the stem -US- is the original -u-stem extended by an -s that may have been taken over from the -WāNS-cases (themselves but extensions of the nom. in -WāNS), but more probably containing the nominative -s of the -ú-stem.

§31.—The nom. sg. endings assumed above are not in accord with present-day teaching. They seem to me, however, to be warranted by the facts. Two of them are found as euphonic varieties in Sanskrit and the other is warranted by Greek and Avestan. A great deal of force is wasted and a great deal of ingenuity misused in the attempt to refer multiple recorded forms to unique reconstructed bases. However consistent an arrangement may be made of the materials, such is the probability that all sorts of flexional levellings had already begun in the primitive speech—which levellings may or may not have been completed in the derived languages before the historical record begins—that the best verdict is often a *non liquet* even where scholars loudly proclaim their *liquet*. What is to tell us that variations shared by several of the separate languages—or conceivably even a variant offered by a single language—do not reach back to the primitive period?

A favorite method has been to take the sum of all the recorded forms as the base. An illustration of this is the nom. sg. masc. of the pres. ptc. This is reconstructed as -ONTS, though the T¹ has no existence out of Germanic, and no one, I presume, will make it a matter of conscience to deny the possibility—nay, even probability—that Goth. *frijonds* may have picked up its -d- from

¹ It may be objected that in Sanskrit a *t* was inserted in sentence-euphony between -n and s-, but the reply to this is simple: -n + s- are heterosyllabic, while -NS of the ptc. ending was tautosyllabic.

the acc. *frijond*, after the pattern of *vulfs* (nom.) to *vulf* (acc.). And, indeed, it seems most unlikely that *-NTS* in primitive Germanic could have become anything but *-nss* (cf. Brugmann, l. c., I², §794 *d*, and Streitberg, *Urgerm. Gramm.*, §178).

§32.—A mistake of method in the other direction is the supposition that the differences that obtain, for example, in the forms of the *-MāNT*- and *-WāNT*-stems, on the one hand, and the *-āNT*-stems on the other—for to the pres. ptc. let us now direct the discussion—prove the thoroughgoing differentiation of those stems in the primitive speech. I have no disposition to dispute the proposition that languages do not go out of their way to avoid the risk of confusing words or even categories; but, on the other hand, the whole history of ‘doublets’ seems to have been that different forms have been made available to express different ideas. I can not but believe that all such phenomena as the Sanskrit ptc. *bhāvan* ‘being’ alongside of *mahān* ‘great’ (cf. *bhāvān* ‘your honor’) are due to secondary adaptations. I feel free, then, in the following list of forms to treat the *-MāNT*- and *-WāNT*-stems as mere varieties of the *-āNT*-stems.

I now present the forms that make me affirm the three endings *-āNS*, *-ās*, and *-āN* for 1) the acc. plur. of *-ā*-stems; 2) the nom. sg. masc. of *-NT*-stems, and 3) the nom. sg. masc. pf. ptc.

A. The forms in *-āNS*.

1) Skr. *devāṇ*, Av. *yasnas-ča*, Gk. (Cretic) *λύκωνε*, *λύκους*, O.Prus. *deiwan*s, *rankans*, O.Bulg. *raby* (?), Lat. —, Umbr. *villuf*, Osc. *viass*.

2) Skr. *mahāṇ*, *bhavanṣ-ca*, Av. *vyas-ča*, Grk. *ἰδοῦς*, Lith. *vežās*, O.Prus. *sīdāns*, O.Bulg. *bery* (?), Lat. —, Umbr. *traf*, Osc. —.

3) Skr. *vidvāṇ*, Lith. *mirės*, O.Prus. *etskians* (? Osc. *deivātuns*).

B. The forms in *-ās*.

1) Skr. *sénās*, Av. *zaōbrā*, *daēnās-ča*, Gk. *χάρας*, Lith. *rankās*, Lat. *equas* (?).

2) Skr. *bhavas* (voc.), [? cf. *tirās* ‘crossing,’ adv.] Av. *amavā*, *bər-zō* (voc.), Gk. *σράς*, [? Lat. *infītiās*, Umbr. *nuvis* ‘noviens,’ Osc. *pomtis* ‘quinquiens.’]

3) Skr. *cikitvas* (voc.), Av. *vīdovā*, Gk. *ειδώς*, Osc. *sīpus* (?), [Lat. *mor-tuus*?.]

[I propose also for the compv. to interpret nom. sg. masc. *πρᾶος* (*πρᾶος*) as the same word with the Skr. voc. *prēyas* ‘loving,’ while

fem. *πραία* is the same as *preyasi*. The Ionic forms *πρηύς*, etc., are modelled on *γλυκύς*, fem. *γλυκεία*. If **πραιφός* be the base of *πρᾶος*, as Prellwitz thinks, then not only is the Greek base unique, but the gen. plur. *πραιών*, dat. *πραίσι*, nom.-acc. *πραίς*, neut. *πραία* have all gone astray; neither is there any special call for the fem. in *-εία* to an *-o*-stem. The assumption that *πρᾶος* is a voc.-nom. in *-yos* (= Skr. *preyas*) accounts for the syncretism of the Attic paradigm perfectly, and the analogy of *γλυκύς γλυκεία* accounts for the Ionic paradigm both morphologically and semantically.]

C. The forms in *-āN*.

- 1) Skr. *devān*, Av. *haomə*, *daēvan*, O.Bulg. *vlŭky* (?).
- 2) Skr. *mahān*, Av. *hə*, Gk. *φίρων*, *λαβών*, O.Bulg. *bery* (?), [? Lat. *eo(n)*.]

§33.—The above forms warrant us, in my opinion, in the inference that the primitive speech had three euphonic forms for the nom. sg. masc. of the pr. ptc. Brugmann, who accepted *-ŌN* in the first edition of the *Grundriss* (II, §125), has since discarded it (*Griech. Gramm.*, §72), but the forms cited under C. 2) seem to me to meet their best explanation in that way. This assumption is also applicable to Latin. For *flexuntes* and *euntes* I infer noms. **flexo(n)* and *eo(n)* with vanishing final *-n* (cf. Vergil's doublets *Tarchon* and *Tarcho*). The flexional type of the borrowed proper names *Acheruns* and *Aruns* I suspect to have been modelled on *euntis* : **eon-s*, in which *-s* was an Italic addition to the form.

§34.—We may now return to the form *infītias*. We should not be without the warrant of Avestan, and to a less extent of Sanskrit and Greek forms, if we saw in *infītias* an inherited ending *-āS*. Osc. *staiief*, if a pr. ptc. (and this seems doubtful, for *staiëffud*¹—divided at the end of the line, it is true, but without the point of separation—is the epigraphic reading, and it is at least possible that *-ff-* is the perfect sign, and *-ud* an impv. ending loosely attached, much as Skr. *-lāt* is merged at least once with the middle ending *-dhvam* to make *-dhvāt-*, cf. Whitney, l. c., §570 *d*) is to be explained, not from prim. *-NS* which would yield *-ss*, and not from *-NTS* which would most likely yield *-nz*, but

¹ With *u* and not *u* in an impv., as in C. A. (cf. von Planta, *Osk.-Umbr. Dialekte*, §47).

rather from *-ns* with *-n-* reintroduced from the oblique cases. The ending *-NTS* seems also to be wrong for Umbrian, where likewise *-nz* would be the probable product.

§35.—The words from which we might derive the greatest help are Osc. *pomtis* 'quinqüiens' and Umbr. *nuvis* 'noviens,' but their testimony is largely invalidated by the suspicion that their *-is* is an extension to the other multiplicatives of the ending of *b-is* 'twice.' But the phonetics of *nuvis* seem to be repeated in Umbr. *vestis*, if that corresponds, considered purely formally, to Lat. **vestiens* (cf. my article, 'Some Italic Etymologies, etc.,' in a forthcoming number of the Classical Review). For *vestis* beside *vestikatu* I note the same type in Lat. *claudens* alongside of *claudicans* 'limping,' *vellens vellicans* 'plucking.'

§36.—All this brings us back to the question whether *-n-* has been reintroduced into the nom. sg. pr. ptc. in Italic after having been lost, either prior or subsequent to the close of the primitive period. The affirmative of this proposition was asserted by Streitberg in I. F. 3, 155, but is denied by Brugmann in the last edition of the Grundriss (§414, Anm.), who claims, 1st, that *deciens*, *quotiens* are isolated words; 2d, that *trans* is isolated; 3d, that *-NTS* yielded *-nss* in Latin, a claim that has nothing to do with the case if *-NTS* was never the ending, and which could be conclusively proved only if *-nz* were the dialect form.

§37.—Now, the orthography of *deciens* and *totiens* was a matter of discussion with the Roman grammarians, some of whom declared for *decies* without *n* but *totiens* with the *n*. We need hardly expect to find any genuine record in words thus subjected to the theorizing of the grammarians, for orthography is rather liable to its fashions under such conditions. Did not Lucilius spell *i* in the sg. and *ei* in the plural? And does not Caper spell *cal*s 'materia,' but *calx* 'heel'? It is, in fact, by no means clear that *deciens* is an isolated word, as Brugmann thinks. That *deciens* was liable to the influence of the fully inflected *triens*—and the very spelling *decies* looks as if the grammarians might have been engaged in an amiable attempt to differentiate the multiplicative from the fractional—and *totiens* in its turn to the influence of *deciens* seems to me in every way likely. As to *triens*, its ending is, in my opinion, broadly akin to the suffix of

Skr. *triñ-çát* 'thirty' (cf. *viñçatt*) and more closely to the suffix of Lith. *dėsz-imt* (older *dėszimtis*) 'ten.' There is no great matter in explaining what is a cardinal in one language as an ordinal in another, for *tres tria* filled all the functions of cardinal. It is of course clear that I regard *triens* as an inflected remnant of a large class of numerals turned by usage to adverbs. We are told that Cincius used *triens* for *tertius*. So we may illustrate the specialization of meaning of *deciens* by supposing it to be, like *lubens*, the result of predicative attribution: thus *deciens venit* 'comes tenth' would partly lead us to our adverb, and *venit deciens* (sc. *iter*) accounts for it completely as a cognate adverb.

§38.—As to *quotiens totiens*, Skr. *i-yánt- ki-yánt-* are generally compared for the suffix, and, after all, the prim. nom. sg. may have ended in *-ĒNS*, for certain classes of words (cf. in Lithuanian the pf. act. ptc. *miręns* 'mortuus'). There is excuse enough for this belief in such phenomena as Grk. *αἰδώς*, noun, beside *αἰδαῖος*, adjective, such a distribution of forms being certainly due to secondary adaptations. I would again not attribute too much reflection to language, but when such phenomena as divergence of accent to correspond with the variation in the 'part of speech' (*nomen agentis* as opposed to *nomen actionis*; cf. Whitney, l. c., §1144, and Wheeler, Griech. Nominalakzent, pp. 70 seq., 78) meet us in modern and ancient languages alike, when diacritics of one kind or another meet us in so many printed languages, e. g. in French *ou* and *où*, etc., English *to* and *too*, and in German *ein* and *ein*: to eliminate altogether the element of conscious control of any language transmitted by writing or print is going too far. Shift in accent we may regard as substantially a diacritic of the voice. I have in mind particularly the type of our *discount*, noun, but *discount*, verb.

§39.—No ptc. form in *-ens*, with the possible exception of *plēns* and a few other second-conjugation ptc., can possibly be considered original in Latin. For the fem. ending *-ens* it is a question well worth considering whether *-NTI* may not have been under certain conditions of sentence-euphony assimilated to *-ns* in Italic, just as *-nti-* is assimilated in *Bans-* for *Banti-* (T. B., von Planta, l. c., No. 17), and possibly also in the Osc.-Umbr. 3d plur. in *-ns*. I will suppose, however, that fem. *-ens* represents not *-NTI*, but rather *-NTI-S*, as in *mens menti-s* (cf. Skr. *matī-s*).

§40.—The *-ns* of the neuter I hold to be almost a proof of the reintroduction of *-n-* into the masc. The vocs. in *-as* to Skr. *-ant*-stems, almost entirely eliminated for pr. ptes. (except in *bhavas* 'your honor,' which has taken on special meaning, and *tirás* 'crossing,' if I am right in supposing it to be a voc.[-nom.]) turned neuter, v. below, §43), are fully alive in Avestan as noms. as well as vocs. For the pr.-pf. ptc., Gk. *ιδός* with (voc.-) neut. *ιδός*, may well represent a primitive type. For *-YāNT*-stems (cf. Skr. *i-yānt ki-yānt*-, Lat. *totiens quotiens*), the nom. sg. masc. in Sanskrit (and presumably in the primitive period) corresponds to the nom. sg. masc. of the so-called *-YāNS*-stems (cf. above, §28). If we project this back on the primitive period, we may well suppose that beside the nom. masc. in *-āS* was a neut. and voc.(-masc.) in *-ās*. In a word, beside the nom. sg. masc. *STĀS* 'standing' stood a (nom.-)voc. sg. *STĀS*, which form was also used for the neut. nom. This was a parallel phenomenon to the nom. in *-āN* with voc. in *-āN* (cf. in Sanskrit *-mān*, nom., and *-mān*, voc.). When in Latin *STĀS* became *sta<n>s*, then *STĀS* became neut. *sta<n>s*.

§41.—It is possible, though, to view the facts in another light and suppose that *STĀN* and *STĀN* were the noms. masc. and neut. that came into Italic, and that to these a nominative *-s* was added, first to the masc. and then, under the influence of the *-es*-stems, to the comparatively infrequent neuter.

§42.—At the end as at the beginning, we can not say that *infiltias* certainly represents an inherited type (nom. sg. *-āS*), accidentally preserved in a locution not liable to the influence of the oblique cases. The same uncertainty is attached to the forms Osc. *pomtis*, Umbr. *nuvis*. On the other hand, there is nothing to convict us of error if we claim that in *infiltias* an *-n-* has been lost in Latin before final *-s*, a loss rendered possible by reason of the isolation of the locution *infiltias it*. This is the history of *sanguis* from *sanguen-s* and *pollis* from *pollen-s*. That *ferens* meant **ferenss* is a mere assumption, based on the other unwarranted assumption that *-NTS* was the primitive nom. sg. ending.

§43.—I have reserved to the end the discussion of *trans*, Umbr. *traf*. Seeing that it has no precise equivalent in any non-Italic language, we have no reason to suppose that it represents an

inherited form. Beside *clam palām* (with iambic shortening) and *coram* we may well suppose a **trām* (: *trām-es* 'by-path' from *trām-* plus *-i-t-* 'going across': no one need cavil because in *comes* 'companion,' *trāmes* 'by-path' *-i-* appears in the nom. as *-e-*, unless he is prepared to reject the *-e-* of *iude-x*), and the extension of this by prepositional *-s* is no hard matter. This is an old explanation and there are plenty more (cf. von Planta, Osc.-Umbr. Dialekte, §§236, 344, and now Flensburg, Die einfache Basis TER, p. 65), many of which do not call for -NS.

For my own part, I believe *trāns* to be a pr. ptc., just as Skr. *tirās* (Av. *tarō*), which shows the voc.(-nom.) in *-ās*. Substantially the entire range of usage in Umbrian is given in the following quotations: *tra sale tref villaf feitu* (Ia 31) and *ene tra sahla kupifiaia* (ib. 35); these passages may be rendered 'crossing (the sancta) he shall sacrifice on the sancta three heifers,' and 'then crossing the sancta he shall announce,' etc. Plautus barely uses *trans* and Terence does not use it. The verb *transit* is fairly common in both, and almost exclusively singular. I believe that *transit* is to be regarded as *trans it* 'goes crossing,' though it must have been felt as a compound before Plautus, and *trādit* seems a certain proof that *trans* had turned preposition long before Plautus.

§44.—It is not the etymology of *trans* that concerns us, however. We rather have to show that, granting its origin from a pres. ptc., it is not an isolated word. Brugmann himself holds (l. c., II, §579, footnote) that *intrare* and *extrare* are compounds of **trare*. I lay even greater stress on *penetrare*. I do not think the simple verb was **trare*, however, but rather *terere*, and I see in the locution *viam, iter terit* 'treads the way' a mere remnant of **terit* 'fares.' In compounds this *terere* became *-trare*, cf. *occupare* to *capere*, etc. From *intrans penetrans extrans* the simplex became *trans*. The phonetic reduction of *infittians* to *infittias* may have taken place long subsequent to the time when *-n-* was reintroduced into the nom. sg. of the pr. ptc. The retention of *n* in *trans* may be due to the syllabification *tran-seo tran-sigo*, while for *infittias* only one syllabification was possible. Similarly *n-s* in *anser mensa*, but *-(n)s* in *musā-s* (acc. plur.). In Greek as in Latin, tautosyllabic (= final) -NS has a different treatment from heterosyllabic (= medial) -N-S-.

§45.—It is still barely possible to regard *infittas*, Osc. *pomtis*, Umbr. *nuvis* as representing -āS. Then we must explain the acc. plur. of -ā-stems in Italic as from -āNS, while the nom. sg. pr. ptc. was an Italic development that we may represent as -ā<n>s; cf. *scies* 'knowing' in the early Republican inscription from Spolegium, C. I. L. XI 4766, and *lubs*, explained as *lubes* 'libens,' C. I. L. XIV 2891-3.

Let me present at the end a table of contents by way of summary:

- §§1-6. Reasons for dissatisfaction with the current explanations.
 §2, *exsequias ire*; §3, *suppetias adveni*; §4, (*in*) *malam crucem*; §5, *pessum*; [§6, *pessumus*.]
 §7. Thesis: *infittas* is *infittia(n)s* protesting.
 §§8-20. Syntactical probability of this thesis debated. (Examples of the locution.)
 a) Generally, §§13-14.
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 §§21-45. Discussion of the form of *infittas*.
 Significance of its isolation, §22.
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 Deciens, *quotiens*: *triens*, §37.
 Diacritical orthography (or accent), §38.
 Fem. ending -ens, §39; neut. -ens, §40.
 Has -s been added to a nom. sg. in -āN? §41.
 Verdict as to the form of *infittas* a *non liquet*, §§42, 45.
 Trans, §§43-44.

EDWIN W. FAY.

IV.—NOTES ON LEWIS AND SHORT'S LATIN- ENGLISH LEXICON.

I submit some notes on Lewis and Short's Lexicon.

A new edition would be a real boon to all classical scholars of the English-speaking world. The philological notes would of course need to be largely amended or recast in the light of recent linguistic discovery, and the *corrigenda et addenda* which have been registered in the American Journal of Philology, in the Classical Review, and elsewhere should be incorporated. Messrs. Lewis and Short's work is still no doubt the best Latin-English Lexicon in existence; but there are several points in which it could be much improved without any considerable increase of bulk. Especially should the chronological arrangement of authorities be adopted as far as possible under each of the meanings given for a word. The Lexicon also is not particularly trustworthy in the department of prosody.¹ A defect of less moment, perhaps, is the somewhat capricious treatment of proper names, especially those of fictitious literary personages. To take Vergil's Eclogues, for example—Corydon is recognized, but Alexis ignored; Damon finds a place, but Alpheisiboeus does not appear; Chromis is admitted, but not his mate Mnasylos. Or to turn to Plautus,—of the *dramatis personae* in Capt. only Stalagmus (a comparatively unimportant character) appears in the dictionary: of the characters in Most. only Tranio and Callidamates; of those in Aulul. all are ignored except Staphyla: three only out of eleven characters in Rud. find mention. It is not clear what principle of selection has been followed generally in this class of names. It would be more convenient to scholars if reff. to Plaut. and Ter. were given by Ritschl's numbering rather than by act and scene. The modern invention of *j* for the palatal spirant will probably not appear in any future edition of the work. In the list of authors and their works some omissions may be noticed, such as Sulpicia and the Sat. Menipp. of Varro. Should Octavia continue to be placed under the name of Seneca?

¹ Certain of its weaknesses in this direction were pointed out some years ago by Dr. J. K. Ingram in *Hermathena*, vol. IV, 310-16 and 402-12.

Perhaps I should add that my attention was first directed to the errors in L. and S., s. vv. *cacula*, *celox*, *cunila*, *inconcilio*, *ohe*, *proficiscor*, *recommentari*, *siler*, *thermopolo*, by Mr. C. Keene's notes in Hermath. III 270-6, on *errata* in Smith's Latin Dictionary, and that Mr. J. J. Beare's paper on Lewis's School Dictionary (Hermath. VII 158-66) suggested, at any rate in part, my remarks on *disiuncte*, *uolo*, and *ora*. In the case of a very few of the words commented on in the following list, my correction has been partly anticipated in Mr. Lewis's School Dictionary.

Abhinc. L. and S. do not give much information about this word, and what they do give is to a considerable extent incorrect or confused. The ref. to Lucr. 3 should be 955, not 967. That verse is cited under I, as if it was an ex. of the word being used of fut. time; but the remark at the end of II on the same passage is somewhat inconsistent. It might be added that the word is not found in Tac. nor Liv., nor perhaps anywhere in the August. writers except in Hor. Epp. 2. 1. 36 (with *acc.*). Further, L. and S. represent it as used of past time with *acc.* or *abl.* indifferently; but in fact its use with *abl.* is most rare. Madvig (L. G., §325, 2) does not recognize the const. at all. Roby (§§1091, 2) speaks of *acc.* as used 'always' with *abhinc*, and adds "*abhinc* is used with the *abl.* in two passages only (Pl. Most. 494; C. Verr. 2. 52) and in these it means 'from that time.'" Roby here fails a little in his wonted accuracy. Pl. Most., l. c., is prob. the only ex. in extant Com. of the *abl.*; but there is at least one other ex. in Cic., viz. p. Rosc. Com. 13. 37 (qu. by L. and S.), though it is prob. that the const. here has been influenced by an *abl.* immediately preceding. The distinction between *acc.* and *abl.* with *abhinc* is also accurately stated (after Madvig, Bemerkungen, 65) by J. E. B. Mayor on Cic. 2 Phil. 119.

Again, L. and S. give no ex. of the absol. use of the word. Several are to be found in Georges' Latin-German Lexicon.

Further, L. and S. give no ex. from silver or late Lat. of the word, whether in connection with fut. or past time. For the former use add Pall. 4. 13. 9; Symm. Ep. 4. 59 (Forc., Key, and Georg.), and for the latter use (with *acc.*) Vell. 1. 6. 1 and 1. 12. 5, etc.

Acc. to Nettleship (Contributions, etc.) no ex. of local sense is to be found "earlier than Appul." (Flor. 16); but, in the face of this and of other exx. that might be cited fr. Christian writers, the

denial by L. and S. of a local sense can not be sustained. The three distinct meanings are correctly and clearly set out by both Key and Georges. See also Archiv f. lat. Lex. IV 109-15, for an extended treatment.

Under II add to reff. to Plaut. (const. with *acc.*) Bacch. 388; Stich. 137.

Spite of Madvig's clear distinction between the uses with *acc.* and *abl.*, there would appear to be some misconception among scholars as to the construction. It was noticed at the time by some critics that in the speech which the Public Orator of Cambridge University delivered when presenting the Duke of York for an honorary degree some four years ago, the *abl.* construction with *abhinc* was used incorrectly. The same error, strange to say, occurred in the congratulatory address presented by the University of Oxford to the University of Dublin in 1892, when the latter was celebrating her tercentenary.

absque. After quot. fr. Cic. add *dub.* The word is ejected by Oudendorp, Boot, et al. But see Archiv, VI 197-212, and especially p. 202, where the Cicero passage is discussed.

dcus, *us*, f., also *masc.*, e. g. Plin. 26. 5. See Georg., s. v., and Roby, §395.

adiutorium. A ref. to Forcell. might have saved L. and S. from their assertion that this word is "rare." Georg. also adds a voucher fr. Asin. Poll. Fr. Nettleship reproduces Forcell. and Georg.'s authorities and adds Val. Max. Mayor in Journ. of Phil. (XXII 187), in addition to the citations fr. Poll. and Val. Max., gives several exx. fr. Sen., Tert., etc. See also Archiv, X 422.

admoveo. Forcell., Georg., L. and S. all omit the use of this word in Juv. (?) 2. 148 in sense of 'add, include.' This has been overlooked also by Nettleship.

aedicula. Under meaning of *shrine* or *niche for an image* should perhaps be added, although editors differ, Juv. 8. 111: passed over also by Forcell., Georg., and Nettleship. Prof. Mayor in n. on Juv. ad loc. adds a ref. to Tert. de idol. The word in sense of *house*, *habitation* occurs also in Serv. ad Aen. 9. 4 *Numa Vestae aediculam non templum statuit*. Add to reff. under II Min. Fel. 32. The order of sections I and II should be inverted, as has been done by Nettleship, Contrib.

aevum. In W. R. Inge's correction of L. and S.'s article on this word (Class. Rev. VIII 26), *for* Ov. Met. I *read* II. It may

be added that the pl. occurs pretty often also in Plin. H. N. See Lemaire's ind. and Forcell., who gives a quot. also fr. Arnobius. Nettleship ignores the use.

alica. Add Mart. 2. 37. 6, where the word means some kind of sauce with which a pigeon was served. The spelling *halica* is preferable. See Friedländer ad loc.

**alifer*. L. and S. om. Ov. F. 4. 562 (Merkel).

alloquor (*adloquor*). L. and S. speak of the word as "rare" in class. per. and as occurring twice in Cic. As a matter of fact, it occurs but once in Cic. (once also in Auct. ad Her.); but it is common enough in Liv., though Forcell. gives no ref. to that author and L. and S. but one. See Georg., and Fügner's Lexicon Livianum.

**amigro*. Om. by L. and S.; but is to be found Liv. 1. 34. 7.

ara. Add = *ἱερά* VI, Lid. and Sc. Priap. 73. 4.

armarium. "Armarius muricibus praefixum, the box, set with sharp spikes, in which *Regulus* was put to death, Gell. 6. 4 fin." To say that R. was put to death in any such manner is an unwarrantable inference from the passage in Gell. See Hermath. 5. 48 sq.

aspernor. L. and S. om. const. c. *ab*, = *feel an aversion for*, e. g. Cic. Fin. 1. 15.

astrum. L. and S. treat this word very inadequately. The sense of 'horoscope' (as in Hor. C. 2. 17. 21) is not given; the peculiar application of the word in Stat. 1 S. 1. 97 is not cited: its use for Sol and Luna is also ignored. All these are given by Forcell. In the sense of 'dei' the word also occurs in the Aetna, 51 and 68, cited by Georg., whose treatment of the word, however, is not very satisfactory.

Asturisticus. Add to reff. Juv. 3. 212.

at. "In Hor. *at* 60 times, *ast* 3 times," L. and S. It might have been added that *ast* never occurs in the Odes.

aufero A. 2. In quot. fr. Ov. M. 15. 292, for *auferet* read *abstulit*.

bipes. Under section I the word where it occurs in Juv. 9. 92 is classified as *adj*. Under section II it is given as *subst*.

bis. The strange expression *bis jungere*, Mart. 9. 84. 9, which apparently = *geminare*, should be cited.

bravium. An alternative form of *brabeum* or *brabium*; recognized by Georg. as well as by Forcell.

bulbus II. Add Juv. 7. 120.

cacula. In the ref. to Plaut. Ps. arg. the first syll. should be marked long.

candidulus. Add ref. to Juv. 10. 355, overlooked by most of the lexx.

carnuficius. The word *carnuficium*, Plaut. Mos. 55, if not *adj.*, must be a *gen. pl.* Neither form is noticed by L. and S.

castrum. An earlier ex. than any given by L. and S. is quoted fr. Plaut. by Serv. ad Aen. 6. 775, *castrum Poenorum*.

catalepton, catalepta. The collection of minor poems ascribed to Vergil. The form is not to be found, *quod sciam*, in any of the lexx., nor is it mentioned by Nettleship. It is vindicated conclusively by Teuffel, *Gesch. d. röm. Lit.*, E. T., §230. *κατάλεκτα*, propounded by L. and S., is not recognized by the Greek lexx. (Passow, *Lid.* and *Sc.*, Sophocles).

celox. Acc. to L. and S. of fem. gender only. The masc. is found in Liv. 21. 17 and 37. 27. Add to reff. in L. and S., Gell. 10. 25.

chirographum. Add to reff. in L. and S., Juv. 13. 137 and 16. 41. J. E. B. Mayor on Juv. 13. 137 gives a ref. to Ambr. de Tobia, §24, not registered in lexx.

ciccus. See Sonnenschein on Rudens 580.

coloratus 2. Add Claud. Laud. Stil. 1. 265, *coloratus Memnon*; Anthol. Lat. (Riese) 395. 25.

conclamo. This art. needs to be rewritten and the classification of meanings made clearer. *conclamata*, Mart. 9. 45. 5, is given under III A. and also under B. b. with conflicting explanations, and in one instance with a wrong ref.

conditio (2). The meagre list of reff. might be enriched fr. J. E. B. Mayor's article in *Journ. of Phil.* VIII 16. 265-8. At least should be added '*a conditione Romae*' fr. Oros.

confido. Correct '*sisus sum*'!

coniugium B. 2. Add Juv. 8. 219. Another ex. fr. Ambr. is given by Mayor on Juv., l. c.

conscribo I. *Patres conscripti* expl. as = *Patres et conscripti*. This is almost certainly wrong, as has been shown by Ihne and others.

considium. See Classical Review, II 23. Cf. Serv. ad Aen. 9. 4 *ipsa consilia* a sedendo quasi *considia* dicta sunt.

constrictus. Add Juv. 5. 84. The meaning 'contracted, small' is only late. None but late authors are quot. by L. and S.; but the word occurs more than once in Plaut. (e. g. Truc. 771 and

Pseud. 854) in the earlier literal sense. So also in Cic. de Or. 1. 52. 226. Not that the literal sense disappears in Silver Lat.; e. g. Plin. 11. 65 [*lingua*] *constricta venis*.

coquino. The English translators seem generally to have reaffirmed Forcellini's error as regards the quantity of the penult of this word. Mr. C. Keene (Hermath. III 271) drew attention to the same mistake in Smith's Dictionary. There can be no reasonable doubt as to either the reading or the quantity (*coquinatum*, *coquinnare*) in the three passages cited from Plaut.

coralium (*curalium*). L. and S. give no earlier use than Ov. It is to be found also in Lucr. 2. 805.

coturnix (*ō* in Lucr.). Add 'and Plaut.' Also spelled *cocturnix*. See Munro on Lucr. 4. 641.

coxa. Add Mart. 7. 20. 5 *utramque coxam leporis*, *hind-leg of hare*.

cultus B. Add to reff. Juv. 3. 189 *cultis servis*, and 11. 202 *cullae puellae*.

cuminum. Mark with * both Hor. and Pers.

cuneus. Section II gives a very incomplete account of the word as a military term. Several additional meanings will be found in Mr. Louis Purser's learned article in Dict. of Antiqu., vol. I, p. 808 (*a*). L. and S. also om. use of word for *wine-bin*, Cato, R. R. 2. 3. 2.

cunila. The penult is marked long by L. and S.; but it is short in the only passage in verse where it occurs, viz. Plaut. Trin., l. c. The form *cunela* also is found.

cur. The deriv. fr. *qua re* can scarcely be seriously maintained. The word must surely be fr. **quoi-r* (see V. Henry, Gram. Compr., p. 247).

decumates. Should be marked with *, being *ἀπ. εἰρ.*, as noticed by Orell., ad loc. cit.

defundo I. L. and S. confound with *diffundo*. *Defundo* = *pour into the cups* from the cratera or else *pour into the cratera* for mixing, while *diffundo* = *pour from the dolia* into the *cadi* or *amphorae*. Strangely enough, *diffundo* is quite correctly explained by L. and S., s. v. The use of *diffundo* is abundantly illustrated by Mayor on Juv. 5. 30 (also in Supplementary Notes). Add to the scanty ante-Aug. reff. Lucil. ap. Cic. De Fin. 2. 8. 23.

denarius II A. Only the American reader has been thought of here. Add the Engl. equiv., nearly 8½d.

denixe. The ref. to Plaut. Trin. should be 3. 2. 26. Acc. to Wagner and Georg. the word is attested by Placidus' gloss.

derigo. Has to be looked for under *dirigo*, yet *derigo* seems undoubtedly the form to be preferred. It is supported with weighty evidence by Munro ad Lucr. 6. 823, but see Nettleship, s. v.

detractor. Mark Tac. with *.

detrectatio. Add * Tac. H. 1. 83.

deveneror. Mark with * both Ov. and Tib., and after Ov. add *dub*.

diērectus. In l. 8 *for* Lorence *read* Lorenz. The word is marked *diērectus* by Georg. L. and S. do not indicate quantity of 1st syll. Palmer's¹ careful examination of all the passages where the word occurs seems to prove clearly (1) that the first two syllables are long, (2) that the word is always of *four* syllables, not "always" trisyllab., as L. and S. assert, following Brix.

diocesis. The Greek forms of *gen.* and *acc.* are found, though omitted by L. and S. See Georg., s. v.

Diomedea, sing. fem. *The Geste of D.*, Juv. 1. 53, not noticed. Cf. form *Odyssea*.

disiuncte. The use of the compar. *disiunctius*, Cic. Phil. 2. 13. 32, is not rightly explained. It should be *in the form of a dilemma*.

dismaritus. See Classical Review, II 23.

dissimulabiliter. L. and S. om. Noticed by Tyrrell on Mil. Glor. 260.

donec. "Not in Caes." Add nor in Sall. or Ammianus.

ducto. L. 3 fr. end, *for* id. *read* Plaut.

ductus. Add d. litterarum, *the suggestion of the letters*. Add also fr. Forcell., Val. Fl. 7. 167 *tot ductibus*, of the dragon's *folds*.

dumtaxat II A. 2. Prefix * to Tac.

eia. Sonnenschein on Rudens 339 points out the incorrectness of this form.

ergo. "Rarely with short *o* in the post-Aug. poets," L. and S. But the short *o* is very common in Juv. See Mayor on 3. 281.

euhoē. The peculiar const. with which the word occurs in Cat. 64. 255 (in imitation of the Greek) should have been mentioned.

excipiabulum. L. and S. om. See Serv. ad Aen. 4. 131.

excipio II A. Add to meanings *welcome, entertain*.

exercitus. Add phrr. exercitum remittere, *to send the levies home*, and exercitum imperare, *to call them out*; e. g. Plaut. Capt. 153 and 155.

¹ Hermath. 5. 65 sqq.

exsanguis I B. Add * to Hor.

facies ad init. For Gell. 8. 14. 1 read Gell. 9. 14. 1.

factiosus. L. and S. render the word in Plaut. Aul. 2. 2. 50 *demagogue*; but it is used in that passage in bon. part. Render it *influential*.

fallo II B. No instance of its use by Tac. given by L. and S. Many *exx.*, both *absol.* and *c. acc.*, are to be found in Tac. See Gerber-Greef.

ferricreptus. The penult is marked \cup by both Georg. and L. and S.; but see Hermath. II 116.

fidelia II. L. and S. expl. the prov. 'de eadem *fidelia* duos parietes dealbare' as = *to kill two birds with one stone, to reach two ends by one action*. L. and S. seem to have followed the Eng. tr. of Forcell.; but the context of the passage in Cur. ap. Cic. Fam. 7. 29 (the only place where the expression occurs) agrees very ill with their interpretation. The sense demanded seems to be rather *to make oneself attractive to both sides*. Mr. A. R. Shilleto aptly compares it with Pausan. 6. 3. 15 κατὰ τὸ λεγόμενον ὑπ' αὐτῶν Ἴωνων τοὺς τοίχους τοὺς δύο ἐπαλείφοντες, where there can be no doubt of the meaning. Pausanias's moral is οἱ πάντες ἄνθρωποι θεραπεύουσι τὰ ὑπερέχοντα τῇ ἰσχύϊ.

florus. The meagre statement of authorities for *florus* given by L. and S. may be largely supplemented fr. Georg. and Nettleship.

fluidus in lemm. P. 763 has the first syll. marked only long; but under *fluidus*, where it is given as an access. form, the same syll. is marked only short, and Lucr. 2. 452, 464 sq. are cited as authorities. There is an error here. In l. 452 the syll. is short; but in 464 and 466 it is certainly long. Georg. also fails to notice the lengthening in these two cases.

foculum. Contr. fr. *fouiculum*, om. by L. and S., who (as Smith had already done) reproduce Forcell.'s error in confounding the two forms *foculus*, dimin. of *focus*, and *foculum*, the word which is used twice by Plaut. (once in Pers. 104 and once in a diff. sense in Capt. 847). There is a misprint in L. and S. in the citat. fr. Plaut. Pers. See Ingram's nn. in Hermath. I 247 sq. and IV 313. Georg. gives an accurate account of the two words.

frigus. Tib. 1. 8. 39 is cited first under I A., and presently again under B. I, each time with a different meaning.

frit. This certain conj. of R. Ellis on Plaut. Most. 595 should be added to the lexx.

fuligo. Add Juv. 10. 130. Yet the sense 'soot' seems hardly to suit *ardentis massae*.

fustitūdinus. The penult is marked short by both L. and S. and Georg.; but see Hermath. II 116.

gemmo II A. 2. Also of a brook, Mart. 9. 90.

Graecinus. Tac. Ag. 4 om. by L. and S.

gravidus. Add strange constr. *c. acc.*, *quod gravidast*, Plaut. Am. 878 (if the scene be genuine).

gurdonicus. Gibbeted in Classical Review, V 104.

harena. "Plur. (post-Aug.)," L. and S. A strange statement, in view of the quotations fr. Verg. and Ov. that immediately follow.

haud. Add 'used only once by Hor. in his lyrical poems.'

haurio. L. 6 ab init. *for* Juv. *read* Juvenc.

hic. As marked by L. and S., the vowel of *hic* (pron.) is almost always long; but it is short in Verg. A. 4. 22, in addition to the passages cit. by Ingram, Hermath. 4. 405.

hirtus. The isolated ex. given by L. and S. fr. Ov. M. 13. 850, together with remark "mostly post-Aug.," would lead to the impression that the word has not a recognized place in Aug. poetry. It is to be found 5 times in Ov. M. and Hal., once in A. A. (1. 762) and once in T. (1. 3. 90); also in Verg. G. 3. 55 and 287 (not noticed by Forcell. or Georg.).

ibidem. As to L. and S.'s statement of the quantity of penult in Plaut., see Sonnenschein on Rudens 396.

illic. "Old form *illi*," L. and S. To citations add Ter. Ad. 577 and Hec. 217. Other reff. in Georg., s. v.

impleo. Of its use *c. gen. rei* only one ex. is given (fr. Cic.). An earlier instance is found in Plaut. Aul. 552.

in II C. 7 (fin.). Add *videbo te in publicum*, Petron. 58; *in medium* (*l. dub.*) *relinquam*, Tac. G. 46 (cf. Gell. 17. 2).

inaestuo. Mark Hor. with *.

incedo II B. 1. "To triumph over, exult over; with *dat.*" In neither of the reff. given does the *dat.* appear to be used, but rather the *abl.* dep. on *superbus*, while *incedo* is used in sense I A.

incedo II B. 2. (β) with *acc.* Several of the exx. of the use of *incedo* given here are also cited under *incesso* II, e. g. Liv. 1. 17. 4; 2. 7. 1; Just. 22. 6. 11.

incido I A. Add const. *c. acc.*, Tac. H. 3. 29 *obruitque quos inciderat*. Mayor, on Juv. 4. 39, gives another ex. fr. Plin. The ex. fr. Tac. may perhaps justify us in regarding *sinus* as depending on *incidit* in Juv., l. c.

inconcilio. The art. on this word in L. and S. needs re-writing. The primary meaning is no doubt *entangle, get into difficulties*, as in Plaut. Trin. 136. Id. Most. 613 is cit. under I and again in diff. sense under II.

inferiae. L. and S. give no ex. fr. ante-Aug. poetry. The word occurs in Cat. 101 and Lucr. 3. 53.

insido I B. (β). Add Tac. An. 3. 61 *aram insiderant*; the archaic form of conjugation also deserves notice.

insudo. Mark Hor. with *.

intelligo. Add exx. of its use of feeling the effect of a wound or of medicine, poison, etc.; e. g. Stat. Th. 11. 546 *Mox intellecto magis et magis aeger anhelat Vulnere*; Tac. An. 12. 67 *nec vim medicaminis satis intellectam*.

inter D. The account of the phenomena of this prep. in compos. given by L. and S. is very unsatisfactory and subsection C is prob. quite wrong. The sense of the prep. in such words as *internectere, interprimere, interstringere*, etc., and again in *interfodere, interfugere*, etc., has been overlooked. At least a ref. should be given to Roby's exact treatment of the matter, §§990, 1998-2000.

iō. So marked by L. and S. It should be added that the word is sometimes treated as a monosyll. (*Yo*) in poetry. See Ellis, Comm. on Cat. 61. 117, 8.

ipse II A. After quot. fr. Cat. add Inscr. Orell. 4923 *Claudiae . . . Gellius Zoilus issae suae*, cited by Bährens.

irrado II. "*caput irrasum*, shaved, bald, Plaut. Rud. 5. 2. 16," L. and S. A manifest error. See Sonnenschein ad loc.

is, ea, id. No notice is taken by L. and S. of the steady avoidance by the poets of most of the oblique cases of this pron.; e. g. *eius* is not used at all by Verg., only twice (both in dub. lect.) by Hor. in his Lyrics, and only once by Ov. Probably the pronoun in the oblique cases was for some reason thought weak and unemphatic.

iuvenis. Only two exx. given by L. and S. of compar. *iuvenior*; many more exx. in Neue, II 128, 9, to which add Colum. 9. 11. 9.

lampas I. The second cit. fr. Lucr. is wrong; apparently a confusion between preceding cit. fr. Ov. and a ref. to Lucr. 5. 403 *lampada mundi*.

lectus. Nom. pl. in Cornif. ap. Prisc. See Munro on Cat. 57.

legirupio. See Sonnenschein on Rudens 709.

liceor β. Add Ov. Am. 3. 8. 59 as an ex. fr. Aug. poetry.

licilor. L. 3, for *licitare* read *licilere*.

ligula. Its use in App. Flor. 2. 9. 2 of the blade (?) of a strigilis is not mentioned by L. and S. It may be added that the account of the meanings of this word in the new Dict. of Antiqq. is very far from complete.

liquidus. Munro ad Lucr. 2. 452 mentions Laevius and Phaedrus as additional authorities for long *i*. The word is used but once by Phaedrus, 1. 26. 4, unnecessarily corrected by Bentley.

liquor. In ref. to Lucr. 1, for 454 read 453.

longe 2 a. Add Juv. 7. 41 to passages where the word must be taken in local sense.

magüdaris. Correct the quantity. See Sonnenschein on Rud. 633.

manupretium II. Add Front. Bell. Parth., p. 219 (Naber).

1. *manus*, I. Juv. 1. 15 *manum ferulae subducere* is explained by L. and S. *to be too old for the rod*. The meaning is of course *flinch from*.

marceo. In reff. Stat. S. 4. 6. 56 and Tac. G. 36 the word is apparently transitive.

matella II. Add Juv. 10. 64.

Mauritania. For the quantity of second syll. see Robinson Ellis on Manil., Cl. Rev. 5. 382.

maxilla. The etymol. proposed is inconsistent with that given under *mala*.

membranum. Om. by L. and S. See Beer, Spicileg. Juven., p. 71. Mayor gives an additional voucher on Juv. 7. 23.

modo. Add *modo modo*, Mart. 2. 57. 7.

moror B. 2. Add to constr. *ut*, as in Hor. S. 1. 4. 13, unless indeed, with Palmer, we wholly reject the verse.

munus II C. 2. The ref. to Juv. 4. 18 is quite out of place and belongs properly to II C. 1.

munus II C. 2 β. Also in sing., Hor. Epp. 2. 1. 216 *munus Apolline dignum*. It is strange that this passage seems to have been overlooked by all the lexicographers, including Nettleship.

nedum I B. Add Hor. A. P. 69, *c. subj.*, *nedum sermonum stet honos*, as ex. of Aug. use in this sense.

nepos B. 1. Fuller reff. in Georg. for meaning *nephew*; but there is no certain ex. fr. any author before 3d century; *sororum nepotes* in Suet. Caes. 83 prob. means *sisters' grandsons*.

Nereine (Νηρηϊν) should be added (having the support of

Haupt, Munro, Bährens, Palmer), Cat. 64. 28. Admitted by Georg.

ni. The form seems to have been avoided by Hor. altogether in his lyrical poems.

non (π). Add Juv. 11. 185.

numqui (adv.). Om. by L. and S. Several certain exx. fr. Com., as well as the doubtful one fr. Hor. S. 1. 4. 52, are given by Georg.

nutrix. The form *notrix*, cited as fr. Quintilian, is almost certainly a f. l. See Prof. Lane's n. in Harvard Studies, I 91 sq.

ob. The explanation of this prep.'s force in comp. is far from complete; e. g. the meaning of 'down,' which it sometimes conveys, is ignored. Such a meaning is to be found in *obire*, *obsorbere*, etc. Generally it must be said that L. and S. do not explain very satisfactorily the force of the prepositions in comp. The lex. might with great advantage be enriched in this direction from Roby.

obnoxius. The remarkable use of this word in Plaut. Epid. 695 is not mentioned, and the expl. of *obnoxie*, Plaut. Stich. 497, seems very unsatisfactory. There is great probability in the view taken by Palmer, Hermath. 5. 64.

obsecro. Add ex. fr. Hor., strangely ignored by all lexx., Epp. 1. 7. 95 (also in S. 2. 3. 264 in quot. fr. Ter.).

obsequium. The uses badly classified and some of the exx. wrongly rendered. The word is used with both *obj.* and *subj. gen.*; e. g. *obj.*: *obsequium ventris*, Hor. S. 2. 7. 104; *o. aquarum*, Ov. M. 9. 117 (cf. *obsequio tranantur aquae*, Ov. A. A. 2. 181); *Corporis obsequio*, Cic. de Leg. 1. 23; *o. alicuius*, Cic. Att. 1. 6; Just. 13. 2. In Ov. A. A. 2. 179, L. and S. wrongly render *by its pliancy*; it should be *by gentle treatment*.

To II A. add generally in mal. part.

To exx. of *subj. gen.* add Stat. Th. 6. 772 o. capitis.

obtero. L. and S. take *oblritum*, Juv. 3. 260, as used *trop.*; but it is surely much more likely to have its ordinary physical sense in this passage. See the quot. in Mayor's Supplementary Notes and ind. to vol. 2.

offerumenta. Wrong quantity. See Sonnenschein on Rudens, l. c.

ohe. The first syll. is marked short. It is really \simeq ; e. g. in Hor. S. 1. 5. 12.

opulento. Mark with * both Hor. and Col.

ora. The interpret. of *oras*, Verg. A. 9. 528, given by L. and S. seems to miss altogether the metaph. as expl. rightly by Conington, Sidgwick, al., of unrolling a scroll.

orbis. The difference in use of *abl. orbi* and *orbe* is not expl. by L. and S. No doubt, as has been pointed out by Mr. L. C. Purser, the *-i* form is purely locative. With an adj. *orbe* would be used. (See Hermath. 5. 296.)

Orcinus. Add to reff. Naev. ap. Gell. 1. 24 *Orcino thesauro*.

os. "volito vivus per ora virum, soon become famous," L. and S. A strange rendering.

paganus. The somewhat meagre reff. might with advantage be enriched fr. Mayor's note on Juv. 16. 33. Perh. some exx. of its occurrence in Tac. (only in H.) should be given over and above its use *contemptim* in H. 3. 24.

parens 1 b (a). Add Juv. 8. 138.

paucus. For other exx. of sing. see Wilkins on Hor. A. P. 203.

pedarius. The note on *pedarii senatores* is quite incorrect. See Dict. of Antiqq., vol. II, p. 625 (a), s. v. *senatus*.

pegma. For addit. reff. see Mayor on Juv. 4. 122, and add to these Sueton. ap. Serv. ad Verg. G. 3. 24.

pegmaris. Add a ref. to *paegniarius* or *paegniaris*, far the most prob. reading in Sueton. Calig. 26.

per. L. and S. ignore the use of this prep. in a bad sense in comp., e. g. *perdo*, *perimo*, *perverto*.

perdo. The use of this word in the *pass.*, Hor. S. 2. 6. 59, is cited by L. and S. as "the only classical example of a *pass.* form in the *pres.*" The statement does not go far enough. This is really the only example of a finite const. in *pass.* that can be found in class. Lat.

perfero. The passage quoted fr. Cic. Cornel. Fragm. to illustrate difference between *ferre* and *perferre* (*legem*) is, as Prof. Wilkins reminds us (on Hor. Epp. 2. 1. 153), of no authority, being only due to conjecture.

periclitor. Add absol. use *to be in danger of prosecution*, a sense common in Tac. Ann. See Gerber-Greef.

periculum 2 a. Cf. Old Eng. *danger* (e. g. "You stand within his danger, do you not?," Shaksp.).

perluceo. "Cretice, perlucet, i. e. *you wear a transparent Cretan garment.*" A most comical error.

pero. Add Serv. ad Aen. 7. 690 *pero est rusticum calciamento*.

persona I. In cit. fr. Juv. 3. 96 the word is wrongly marked as *abl.*

pertracto. Add Tac. G. 11 (Halm, Orell., al.), of *debating, deliberating*. See *praetracto*.

pinguis. "*pingues taedae, full of pitch*, Lucr. 3. 681," L. and S. Corr. to Lucan. 3. 681. The same expr. occurs in Lucr. 5. 296; Sil. 14. 427; Verg. G. 3. 450.

pons = πολέμοιο γέφυραι, a meaning not recogn. by lexx., but shown by the late Prof. J. F. Davies to be almost certain in Gell. 9. 13 in ipso ponti.

porcellio. Cf. Ital. *porcellino* and Gr. *ὀνίσκος*.

porcus. Given by L. and S. as *masc.* only, but it is clearly epicene. See Wilkins on Hor. Epp. 2. 1. 143.

postrēmō. Add *postremō*, Juv. 11. 91.

praecanus. The expl. "very gray," supported by Schütz and others, should also be mentioned.

praefoco. Add Serv. ad Aen. 8. 289, *praefocaverit* (as expl. of *eliserit*).

Praeneste. *Abl.* Praeneste, Juv. 3. 190.

praestigator. The forms *praestrigiator* and *praestrigiatrix* are to be preferred. See Georg., s. v.

praetracto. L. and S. om. = *προβουλεύεσθαι*. It is the reading of MS C. in Tac. G. 11, and accepted by Nipp. and Ritt. *Praetractatus* also is used by Tert.

premo I ad fin. Correct *premerat* to *presserat*.

principium. Add meaning *initial letter*. *C est principium nomini*, Plaut. Trin. 915.

priusquam. Nothing is said of its constr. There should, at any rate, be a ref. to *antequam*, under which word there are some syntactical notes.

proficiscor. Add that first syll. is long in Plaut. Trin. 149.

profligator. Mark 'Tac.' with *.

promutuo, *promutuos*. See Classical Review, 6. 257.

propius A. 3. Add Sall. Cat. 11 *propius virtutem*.

propugno. Absol. Tac. Ag. 12.

proximus A. With *acc.* also in Tac., e. g. Ann. 3. 62. 1 and 15. 15. 6. Add Sall. Iug. 49. See Forcell. for *exx.* fr. Gell. and Liv. Those which he gives fr. Sall. seem to be incorrect.

pupus. Found also in *inscr.*, as Prof. Palmer reminds us. See Wordsworth, Frag. and Spec., etc.

quadrantarius II. The expl. which L. and S. give of the word

in its application to Clodia, 'who sold herself for a bath,' is curiously ambiguous. The word seems clearly to mean that C. sold her favours for the very small sum of a quadrans, the price of a bath in the public balnea (Hor. S. 1. 3. 137).

que, E. "Equivalent to *quoque* only in *hodieque* (not before Velleius)." How considerably both these statements need qualification will be seen fr. the reff. given by Ellis on Cat. 31. 13 and 102. 3.

quin II 2. Statement as to const. inadequate. See Hermath. 7. 163.

Quinquatrus. Add Juv. 10. 115.

quippe, 5. *Quippe quod vidisset*, Cic. Fam. 1. 9. 9, is given as an ex. of the const. with *indic.*!

quis II A. 2. The quot. fr. Gell. is evidently out of place here, and belongs to an earlier section.

quod. The treatment of this conj. by L. and S. is far from satisfactory. Among other noticeable defects there is nothing said of the common idiom 'quod diceret' *c. inf.*, in which, by a carelessness of speech, the verb of saying, instead of the thing said, is treated as in orat. obl. See Madvig, L. G., §357. 2.

reatus. Add Sid. 9. 271; Serv. ad Aen. 2. 102.

**recommemor*. Om. by L. and S., but recognized in Plaut. Trin. 912 (4. 2. 67) by Ritschl, Wagner, Georg.

**refervesco*. Add to lexx. Gell. 1. 11 *refervescente impulsu*. Also remove * in lemm. and prefix to Cic.

repentē (pp. 1567, 8). Correct to *repentē*.

rogo II 2. In the exx. fr. Plaut. and Cornif. the word has its ordinary significance.

sagatio. Om. by L. and S.; but see Georg. and Ducange. Cf. French *bernement*.

sagum. Add Mart. 1. 3. 8 *excusso sago*, of tossing in a blanket, and Suet. Oth. 2 *distanto sago impositum iactare*; see *sagatio*.

Sancus. L. and S. omit the form of *gen.* in -us, which occurs in Liv. 8. 20; 32. 1; Fest., p. 241.

schema. No notice is taken by L. and S. of the occasional shortening of penult, e. g. Plaut. Am. Prol. 117 and Pers. 463 (Priscian), following, as Palmer points out, Aeol. form *σχίμα* (Hesych.). See Roby, §492.

senatus. The archaic *gen. senati* is of more common occurrence even in Cic. than would appear fr. L. and S. Cic. uses it

often enough in such phrr. as *senati consultum* and *senati populi-que Romani*; see Georg. and Neue, Formenl.

sexennis. In the citation fr. Caes. B. C. the word should be printed in italics, as having been supplied by conj. The MS reading is *sexies seni dies*.

sibilo II. The word is wrongly described by L. and S. as act. in Cic. Att. 2. 19. 2. The error, pointed out by Palmer in his ed. of Hor. Sat., can be traced back to Forcell. and is reproduced also by Georg.

siler. Correct *i* to *z*. (The same error in Scheller.)

siquidem. Occurs in Tac. only twice, viz. Ag. 24, G. 30.

somnus. Add multi somni esse, *a heavy sleeper*. Front. 93 (Naber).

spernor. L. and S., following Forcell., mark the word as *ἀπ.* only Fronto being cited. Add Juv. 4. 4.

suavium. Add Anthol. Lat. 681 (Riese), where *suavium* is disting. fr. *osculum* and *basium*.

sub c. abl. No exx. given by L. and S. of sense *from under*, like *ἐνὶ c. gen.* Two fr. Plaut. are given by Forcell., Aul. 620 and Capt. 730.

subduco. L. and S. give no exx. of the prim. sense *draw from under*. In Juv. 1. 15 is a clear instance of this use. Under I B. add, as an ex. fr. Aug. poet., Verg. A. 1. 551; under C. I add Juv. 11. 142.

surrideo. Described by L. and S. as "rare." Add to reff. Verg. A. 1. 258; 9. 740; 12. 829; also in Appul. and Ammian. acc. to Georg. The different constr. *dat.* and *ad c. acc.* should also be given.

synodium. L. and S. om. It occurs in Suet. (?) Fr. ap. Diom. II, p. 489, in sense of 'harmony': *si quando monodio agebat unam tibiam inflabat: si quando synodio ultramque*. The Gr. *συνοδιον* in this sense is not recogn. by lexx.

tabulatum. Other meanings and reff. given by Mayor ad Juv. 3. 199. Add to these the uses in (1) Col. 12. 52 for a small storeroom or cellar connected with the *torcularium*, q. v. in Dict. Antiqq. II 850; (2) Serv. ad Verg. G. 3. 24, for *stage scenery* (perhaps quoted fr. Sueton.). Serv. seems to use the word in this sense again ad Aen. 1. 164, and ad Aen. 6. 412 employs it as = *fori* of a ship.

tantus II B. b. The last four lines of this section are out of place, having no connexion with *tantummodo*.

Taurubulae. It is likely that this represents the Toro Grande and Toro Piccolo of Capri. See Georg.

tīgillum. Quantity of first syll. wrong. See Sonnenschein on Rudens 576.

tepor. Add use in pl. for *feverishness*, Hor. Epp. i. 18. 93.

testis. L. and S. om. the constr. with *de*; e. g. in Cic. De Prov. 18. 43 *testis de voluntate Caesaris*.

thermae. "Warm springs, warm baths," L. and S. A very inadequate description this. The term under the Empire came to be applied to establishments which answered also the purpose of the Greek Gymnasia. Often distinguished fr. *Balnea*.

thermopolium. Better *thermipolium*, the Latinized form. See Georg.

thermopoto. The etym. fr. *θερμός-poto* has been rightly challenged. Georg. assumes *θερμονορέω*, and with great probability.

Titanius. Add Verg. 6. 725 *Titania astra*.

toraria. Render 'nurse.' See Tyrrell ad Mil. Glor. 695. *Torarius* also in gl.

trudis. Add Tac. Ann. 3. 46.

tu. Add to exx. of *gen. pl. vostrorum*, Plaut. Amph. Prol. 4 and Aul. 321.

tutela I A. With *gen. obj.*, omnium tutela, *protection from everything*, Tac. G. 45.

tuus. L. and S. make no mention of its use *c. gen. appos.*; e. g. *Tuum, hominis simplicis, pectus vidimus*, Cic. Phil. 2. 43.

vacillo. Spelt *vaccillo* in some of the older MSS. See Munro ad Lucr. 3. 504.

vatillum. Om. by L. and S., but the reading of the best MSS, Hor. S. i. 5. 36. Nettleship (Contributions, etc.) gives several other vouchers.

velarium. Mayor ad Juv. 4. 122 (in supplementary nn.) gives some further exx., partly fr. Georg. Mark word as *ἀν. εἶπ.* in Juv.

vellus. Add Stat. Th. 6. 786 of the *woollen part of the caestus* (though it may possibly refer to the *beard*).

venalis. Apparently in sense of *salesman*, Front. Bell. Parth., p. 219, Naber.

ventosus. Add '*ventosa*' as subst. = cupping-instrument; reff. in Georg. Cf. Fr. *ventouse*.

vidulus. Antepenult long (Sonnensch. on Rud. i).

volup. Abbreviation of *volupē* (Sonnensch. on Rud. 892).

V.—TENNYSON AND VIRGIL.

It is sometimes said that Tennyson is the most Virgilian of modern poets, and indeed his genius seems to be very closely akin to that of his great Roman master. If we mention some of the qualities which are always set down as characteristic of Virgil—his consummate art, the exquisite finish of his rhythm, his spirit of patriotism, his purity of tone, his deep religious feeling, his love for the country, his sympathy with plant and animal life, his great desire to be the poet of natural philosophy—we are naming precisely those qualities which are most strikingly characteristic of his English disciple.

Moreover, the diction of Tennyson shows the constant influence of his Roman "lord of language." One often lights upon allusions and quotations, upon more or less conscious imitations, upon passages where some subtle or unconscious memory of Virgil seems to have determined the choice of a word or the turn of a phrase.

We may begin with the ode 'To Virgil,' written at the request of the Mantuans for the nineteenth centenary of the poet's death :

" I salute thee, Mantovano,
I that loved thee since my day began,
Wielder of the stateliest measure
ever moulded by the lips of man."

It is not necessary to quote or explain here all the allusions with which this noble poem teems, but one can not pass by the glorious comparison of the ancient poet himself to his one "golden branch amid the shadows," Aen. VI 208 :

" talis erat species auri frondentis opaca
ilice, sic leni crepitabat brattea vento."

The "Universal Nature moved by Universal Mind," of the same ode, is the "mens agitat molem" of Aen. VI 727, and the "Northern Island sunder'd once from all the human race" is the Britain of Ecl. I 67 :

" et penitus toto divisos orbe Britannos."

Nor should we omit the statement of the new Memoir, II 385, that Tennyson once mentioned the *cunctantem* of Aen. VI 211 as an instance of

"All the charm of all the Muses
often flowering in a *lonely word*."

In 'Poets and Their Bibliographies' we are reminded of the slow and elaborate care with which the poems of Virgil were written :

"Old Virgil, who would write ten lines, they say,
At dawn, and lavish all the golden day
To make them wealthier in his readers' eyes."

The lines in 'The Daisy' :

"And in my head, for half the day,
The rich Virgilian rustic measure
Of Lari Maxume, all the way,
Like ballad-burthen music kept,"

allude to the episode in praise of Italy, Geor. II 159 :

"Anne lacus tantos ; te, Lari maxime, teque,
fluctibus et fremitu assurgens Benace marino?"

The quotation in 'Queen Mary,' Act III, Sc. 6 :

"you know what Virgil sings,
Woman is various and most mutable,"

is from the wise dictum of Mercury, Aen. IV 569, "*varium et mutabile semper femina*," and the allusion in Act III, Sc. 1 of the same play:

"Well, the tree in Virgil, sir,
That bears not its own apples,"

is to the delightful personification of the grafted tree, Geor. II 82 :

"*miraturque novas frondes et non sua poma*."

The line in 'Becket,' Act II, Sc. 2 :

"*Non defensoribus istis*, Walter Map,"

is derived from the words of Hecuba, Aen. II 521, as the similar line in Act V, Sc. 2 :

"*Gratior in pulchro corpore virtus*, Thomas,"

is borrowed from the description of Euryalus, Aen. V 344. The closing lines of the poem 'On a Mourner' :

“like a household god
 Promising empire; such as those
 Once heard at dead of night to greet
 Troy's wandering prince, so that he rose
 With sacrifice, while all the fleet
 Had rest by stony hills of Crete,”

allude to the vision of the Trojan leader, Aen. III 147 ff.

The hesitation of the bold Sir Bedivere, in the ‘Morte d’Arthur’:

“This way and that dividing the swift mind,”

is literally translated from that of Aeneas, Aen. IV 285 or VIII 20:

“atque animum nunc huc celerem, nunc dividit illuc.”

In ‘The Marriage of Geraint,’ the description of Enid's sleep-destroying love:

“She found no rest, and ever fail'd to draw
 The quiet night into her blood,”

seems to be translated from the story of Dido, Aen. IV 529-31:

“neque umquam
 solvitur in somnos oculisve aut pectore noctem
 accipit,”

a passage with which we may also compare, or contrast, the wild pathos of ‘Rizpah’:

“But the night has crept into my heart,
 and begun to darken my eyes.”

The attitude of Iphigeneia, in ‘A Dream of Fair Women’:

“But she with sick and scornful looks *averse*,”

is the attitude of Dido, Aen. IV 362, “*aversa tuetur*,” or Aen. VI 469, “*oculos aversa tenebat*.” The latter, by the way, is the passage to which Matthew Arnold alludes in ‘The Scholar-Gipsy’:

“Still fly, plunge deeper in the bowering wood!
Averse, as Dido did with gesture stern
 From her false friend's approach in Hades turn,
 Wave us away, and keep thy solitude!”

And, to extend the parenthesis, the “in the bowering wood” of Matthew Arnold's poem is the “in *nemus umbriferum*” of Aen. VI 473. The lines in ‘Lancelot and Elaine’:

"Death, like a friend's voice from a distant field
Approaching thro' the darkness, call'd; the owls
Wailing had power upon her," etc.,

are deeply indebted to the story of one who, like Elaine, "loved him with that love which was her doom"; compare Aen. IV 460 ff., the story of Dido's dream:

"hinc exaudiri voces et verba vocantis
visa viri, nox cum terras obscura teneret,
solaque culminibus ferali carmine bubo
saepe queri et longas in fletum ducere voces."

The lines in 'Teiresias,'

"tramp of the hornfooted horse
That grind the glebe to powder,"

are an obvious reminiscence of Virgil. The second is apparently due to the

"putris se glæba resolvit"

of Geor. I 44, or the

"glæbasque iacentes
pulverulenta coquat maturis solibus aestas"

of Geor. I 65, although Tennyson doubtless had also in his mind the famous "quadrupedante putrem" lines of Aen. VIII 596 and XI 875. The first line is clearly derived from the story of Sal-moneus, Aen. VI 590:

"demens, qui nimbos et non imitabile fulmen
aere et cornipedum pulsu simularet equorum,"

a passage that Tennyson was fond of quoting for its fine sound (Memoir, II 12).

The "placid ocean-plains" of 'In Memoriam,' IX are the "placida aequora" of Aen. X 103. The "grizzled cripple" who told the story of 'Aylmer's Field,' and had "been himself a part of what he told," is like the hero of Aen. II 6, "et quorum pars magna fui." The language of 'In Memoriam,' CX:

"Nor cared the serpent at thy side
To flicker with his double tongue,"

recalls the "linguis micat ore trisulcis" of Geor. III 439; Aen. II 475. The "Thou comest, much wept for," of 'In Memoriam,' XVII, sounds like an echo of the "quibus Hector ab oris exspec-

tate venis?" of Aen. II 282, and the turn of the phrase in 'The Coming of Arthur':

"But—for he heard of Arthur newly crown'd," etc.,

seems to be due to Aen. I 19:

"Progeniem *sed enim* Troiano a sanguine duci
audierat," etc.

The opening line of 'Love and Death':

"What time the mighty moon was *gathering light*,"

is curiously like Geor. I 427:

"Luna, revertentes cum primum *colligit ignes*,"

and, in 'Enoch Arden,' the shouts of the landing party who "fill'd the shores with clamour" remind one of the companions of Eurydice, Geor. IV 460:

"At chorus aequalis Dryadum *clamore* supremos
implerunt montes."

Indeed the language of Tennyson is sometimes important even for the interpretation of Virgil. In the exclamation of Dido, Aen. IV 11:

"quam forti pectore et armis,"

most editors insist that *armis* is from *arma* 'weapons,' that Dido has in mind only the moral qualities of Aeneas, and that her words mean 'what an heroic soul and doughty deeds!'. But the *armis* may very well be the ablative of *armi* 'shoulders,' and Dido may be speaking of his physical qualities, 'how mighty his chest and shoulders!'. Tennyson's interpretation of the phrase is obvious from his imitation of it in 'The Marriage of Geraint':

"O noble breast and all-puissant arms."

These are the words of Enid as she looks upon the mighty chest and arms of her sleeping husband, and thinks within herself, "Was ever man so grandly made as he?" Again, the editors who puzzle over Dido's last words, Aen. IV 660:

"sic, sic iuvat ire sub umbras,"

and think it 'too theatrical' to make the hapless queen stab herself twice as she utters the words 'sic, sic,' might well consider the

imitation of the passage in the poem 'Lucretius'—the words with which the maddened poet drove the knife into his side—

"Thus—thus: the soul flies out and dies in the air."

Surely the one great poet is the best interpreter of the other.

In most of the passages which have been quoted it is perhaps safe to find the influence of Tennyson's lifelong love for Virgil—"il lungo studio e il grande amore." Like Milton, and like Virgil himself, he has assimilated and reproduced many passages from his great classical predecessors. But, even in cases where one need not insist upon any direct or indirect indebtedness, we have abundant evidence of a kinship of thought and feeling.

Virgil has his own phrase for "tears, idle tears," the "*lacrimae inanes*" of Aen. IV 449; X 465, or the "*fletus inanes*" of Geor. IV 375. *Inanis*, it may be remarked, is a favorite adjective with Virgil, as *idle* is with Tennyson. The phrase "so careful of the right," in the invitation 'To the Rev. F. D. Maurice,' is very like the "*servantissimus aequi*" of Aen. II 427. The line in that "small sweet idyl," at the end of 'The Princess,'

"Myriads of rivulets hurrying thro' the lawn,"

has a curious verbal parallel in Geor. IV 19,

"et tenuis fugiens per gramina rivus";

and the line in 'The Daisy,'

"The gloom that saddens Heaven and Earth,"

has its counterpart in Geor. III 279,

"unde nigerrimus Auster
nascitur et pluvio contrastat frigore caelum."

The line in 'The Holy Grail,'

"I heard the shingle grinding in the surge,"

has been compared with Geor. IV 262,

"ut mare sollicitum stridit refluentibus undis."

The language of 'In Memoriam,' XXIII:

"Thro' lands where not a leaf was dumb;
But all the lavish hills would hum
The murmur of a happy Pan,"

and at the close of the same canto :

"And round us all the thicket rang
To many a flute of Arcady,"

may be compared with Ecl. VIII 22 :

"Maenalus argutumque nemus pinosque loquentes
semper habet ; semper pastorum ille audit amores
Panaque, qui primus calamos non passus inertes."

The new Memoir (II 12) tells us that Tennyson used to quote for their descriptive beauty the lines in Geor. III 237-41, where the bull rushing upon his rival is likened to the wave that comes rushing and roaring upon the land :

"Fluctus uti, medio coepit cum albescere ponto
longius ex alloque sinum trahit," etc.

The latest English editor of the Georgics explains that the *longius* of this passage belongs to the second line, not to the first, and that the meaning is, 'and draws its curving mass from the farther deep,' literally 'from farther back and from the deep.' The Latin phrase, or perhaps the translation, reminds one of the passage in 'Sea Dreams':

"'O yes,' he said, 'I dream'd
Of such a tide swelling toward the land,
And I *from out the boundless outer deep*
Swept with it to the shore.'"

And were it not for Tennyson's fondness for the verb *to draw*, one might be tempted to suppose that it was some subtle memory of this favorite Virgilian simile that led him to write in 'Crossing the Bar,'

"But such a tide as moving seems asleep,
Too full for sound or foam,
When that which *drew from out the boundless deep*
Turns again home."

The lines in the 'Choric Song,'

"Music that gentlier on the spirit lies
Than tir'd eyelids upon tir'd eyes,"

at once recall and rival the beautiful lines in Ecl. V 45 :

"Tale tuum carmen nobis, divine poeta,
quale sopor fessis in gramine," etc.

The figure in 'The Princess,' part VI:

"Like summer tempest came her tears,"

is like the figure employed in *Geor.* IV 312:

"donec ut aestivis effusus nubibus imber
erupture," etc.

The simile in the fifth part of the same poem:

"like a stately Pine
Set in a cataract on an island-crag,
When storm is on the heights," etc.,

has been compared with *Aen.* IV 441, and the figure in 'Will':

"Who seems a promontory of rock," etc.,

with *Aen.* VII 586 and X 693.

The description of the maiden's speed of foot, in 'The Talking Oak':

"The flower, she touch'd on, dipt and rose,"

reminds one of the description of Camilla, *Aen.* VII 808. The story of Psyche's "arrow-wounded fawn," in the second part of 'The Princess,' may have been suggested by the story of Silvia's arrow-wounded stag, *Aen.* VII 500. The stanza in the sixth canto of 'In Memoriam':

"O father, wheresoe'er thou be,
Who pledgest now thy gallant son;
A shot, ere half thy draught be done,
Hath still'd the life that beat from thee,"

is very like the pathetic address to the dead Pallas, *Aen.* XI 49:

"Et nunc ille quidem spe multum captus inani
fors et vota facit, cumulatque altaria donis:
nos iuvenem exanimum et nil iam caelestibus ullis
debentem vano maesti comitamur honore."

The spirit of 'The Princess,' part IV:

"I hold
That it becomes no man to nurse despair," etc.,

is the spirit of *Aen.* VI 95:

"Tu ne cede malis, sed contra audentior ito," etc.;

and the sentiment of 'The Lotos-Eaters':

"but evermore
Most weary seem'd the sea, weary the oar,
Weary the wandering fields of barren foam,"

is the sentiment of the Trojan women, *Aen.* V 614:

"cunctaeque profundum
pontum aspectabant flentes. 'Heu tot vada fessis
et tantum superesse maris,' vox omnibus una."

In "the rainy Hyades," in 'Ulysses,' we have a Virgilian epithet, the "pluvias Hyadas" of *Aen.* I 744; III 516. In "the aerial poplar," in the later of the two poems entitled 'The Sisters,' the epithet may be derived from *Ecl.* I 59, "aeria ulmo"; *Aen.* III 680, "aeriae quercus," or from Catullus, LXIV 292, "aeria cupressu." In 'The Gardener's Daughter' the words, "The steer forgot to graze," may be compared either with *Ecl.* VIII 2, "immemor herbarum . . . iuvenca," or with Horace, *Od.* I 15, 30, "cervus . . . graminis immemor." The phrase in 'Maud,' I iii, "Orion low in his grave," has its prototype in *Aen.* VII 719, "Orion conditur undis," and the same figure is employed in 'In Memoriam,' LXXXIX:

"Before the crimson-circled star
Had fall'n into her father's grave,"

and CXXI:

"Sad Hesper o'er the buried sun," etc.

In 'The Princess,' part I, where a present is described as "a great labour of the loom," and in the 'Morte d'Arthur,' where Sir Bedivere hurls the brand "into the middle mere," or stands "revolving many memories," the classical idiom is probably borrowed from Virgil.

Other parallels as interesting as these might doubtless be cited, but enough has been given to illustrate the influence of the one great poet upon the language and thought of the other. I have tried throughout to exclude the mere commonplaces of poetical rhetoric and imagery. And I have purposely omitted a great number of cases where both the Roman and the English Virgil are obviously indebted to Theocritus or Homer. These passages might better be given in a comparison of Tennyson with one of the older poets.

HAVEFORD COLLEGE, *March 31, 1899.*

WILFRED P. MUSTARD.

VI.—THE USE OF THE INFINITIVE IN SILIUS ITALICUS.

Syntactical monographs are too frequently incomplete and inaccurate. A most exasperating example of this was furnished me during a recent investigation of the use of the infinitive in Silius Italicus. The results were so surprising that they are presented here. It will be wise to extend the investigation, as I hope to do, to other authors, more especially the poets of the Silver Age. The following list is the fruit of an independent collection. No attempt has been made to group the words on which the infinitive depends or with which it occurs, save by parts of speech. The alphabetical arrangement, though far from scientific, should prove serviceable for reference.

Schmidt, in his dissertation, '*De Usu Infinitivi apud Lucanum, Valerium Flaccum, Silium Italicum*' (Halle, 1881), gives a scholarly treatment of the usage in the three authors. His arrangement of topics and subdivisions is very satisfactory. His wide range of reading enabled him to add numerous apposite quotations outside the authors under consideration. He failed, however, to give a complete list of passages in which the infinitive is found and omitted 100 words with which the infinitive occurs in Silius. I have not yet had time to determine whether his treatment of Lucan and Valerius Flaccus is characterized by the same defects.

The monograph usually cited as authoritative is Schinkel, '*Quaestiones Silianae*' (Leipzig, 1884), where (pp. 39-77) all instances of the infinitive (with certain exceptions noted below) are supposed to be cited. Schinkel's treatment of the infinitive is not to be compared with that of Schmidt. The arrangement is poor, the citations in many cases inaccurate, and the proof-reading atrocious. Although the dissertation appeared three years after Schmidt's, Schinkel had apparently not seen his predecessor's work, certainly had not used it. Schmidt has 36 words not found in Schinkel. The latter has some 60 not given in Schmidt. I have noted some 40 given by neither. Schinkel (p. 45) says: "*Magnum numerum verborum sentiendi et decla-*

randi, e quibus accusativum cum infinitivo coniunctum pendere usitatissimum est, me praetermisisse satis sit indicasse." This is certainly untrue, as many words, which he omits, that are found in Schmidt's and my collections are not "verba sentiendi et declarandi."

In the following list the words starred are given by neither Schmidt nor Schinkel.

Nouns.—Amor, animus, ardor, ars (artis), auctor, capital, causa, cor (cordi), culpa, cupido, cura, decus, exemplum, fama, fas, fides, fiducia, furor, gloria, honor, iactator, ius (iuris), labes, labor, levitas, libido, ludus, metus, mos, munus, nefas, nuntius*, oblivio, oraculum, pietas, potestas, (pro) praeda, pretium, pudor, ritus, rumor*, salus, sensus, solamen, sollertia, sors*, spes, stimulus, studium, tempus, titulus, triumphus, vigor, virtus.

Adjectives.—Acer, adsuetus, asper, audax, avidus, bonus (melior), celeber, certus, consuetus, contentus, damnatus, dignus, dirus, doctus, dulcis, egregius, felix, ferox, gravis, ignotus, impatiens, impavidus, inadsuetus, inconsultus, indignus, indocilis, ingens, insignis, invictus, laetus, lentus, levis, longus, lubricus, magnus (maior), meus, minor, mirabilis, nescius, nobilis, notus, novus, oblitus, par, paratus, parvus, patiens, pavidus, perspicuus, pollens, postremus, potens, potis*, primus, promptus*, pronus, pugnax, rudis, saevus, scitus, segnis, solitus, sollers, sollicitus, spatiosus, spectatus, suetus, sufficiens, superbus, tardus, timidus, trux, turpis, tutus, tuus, vester*, vetus, victus, vilis.

Adverbs.—Frustra, nequiquam, parum, satis.

Verbs.—Abnuo, absisto, abstineo, accipio, addo, addubito, adfecto, adfero, adfirmo*, adigo, adimo, adnitor, adparo, adpropero, adspicio, adsuesco, adsum, agito, amo, anteeo, arbitror*, arceo, audeo, audio*, aveo, calleo, cano, cedo, censeo*, cerno, certo, cesso, clamo, coepi*, coepto, cognosco, cogo, commurmuro, compello, comperio*, concedo, conor, conspicio*, consulto, contendo, contingit, credo*, cupio, curo, damno, decerno*, decet, dedignor, deficio, demo, desino, desisto, destino, desum, dico*, dignor, disco, do, doceo, doleo, dono, dubito, duco (dignum), duro, edico, emo, eo, eripio, erudio, est (laudum loco, pro nihilo, in rem), excipio, excuso, exopto, exposco, facio, fateor*, fero, festino, fido, finio, fixum est, fremo, frendo, gaudeo, gemo, gestio, habeo, horreo, hortor, iacto, ignesco, impello, impero, impono, impressum est, incipio, increpito*, indignor, indulgeo, infigo, infio, ingemo, inhihero, instituo*, insto, intellego*, invenio, invideo, iubeo*, iuro,

iuvat, laboro, laetor, lamentor, libet, licet, linquo, liquet, luctor, maereo, malo*, mando, meditor, memini, memoro*, mereo, metuo, minitor*, minor, miror, molior, moneo, monstro, moror, mulceo, narro*, nego, nequeo*, nescio*, nitor, nosco, nuntio*, obliviscor, occupo, opto, ordior, oro, ostendo, ostento, paciscor, paenitet, parco, pareo, paro, patior, paveo, perfero, pergo, permitto, pernego, persto, persuadeo, pertaedet, peto, piget, pio, placet, posco, possum*, praebeo, praedico, praegaudeo, praesto, precor, probo, profero, profiteor, profor, prohibeo, promitto*, propero, prospicio, pudet, pugno, puto (deforme), quaero, queo*, queror, recuso, refero, refugio, relinquo, renuo, reor*, reperio, repeto, reputo*, scio*, scisco, sedet, sentio*, simulo, sino, soleo, sono, specto*, speculator, sperno, spero*, spondeo*, stat, stimulo, suadeo, subeo*, subigo, suesco, sufficio, supersum, taedet, tendo, tento, testor, timeo, trado*, tremo, urgeo, vacat, veto*, video*, videor*, vinco, vito, volo, voluto, voveo*, vulgo.

The following verbs, which Schinkel (p. 77) maintains are found in Vergil, joined with the infinitive, but not in Silius, occur in the list above given: contingit, decerno, desino, incipio, instituo, nosco, permitto, scio.

Bauer punctuates 15, 739: *Ibat consul, ovans maior maiorque videri*. He evidently regards *videri* as dependent upon *ovans*. From a comparison of several passages in which the word appears, it is plain that the comma should follow *ovans*.

In 14, 280, the infinitive follows *furiabant ore*, and in 13, 155, *praevetitum est* is joined with *capital*. Neither is included in the list.

To the list of historical infinitives cited by Schinkel should be added:

1, 248 *Interdum proiectus humi turbaeque Libyssae Insignis sagulo duris certare maniplis.*

5, 33 *Implere et pugnam fugientum more petebant.*

8, 577 *Nunc sese ostendere miles.*

This last is cited by Schmidt.

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REVIEWS AND BOOK NOTICES.

What was Ictus in Latin Prosody? By CHARLES E. BENNETT.
Reprinted from the American Journal of Philology, Vol.
XIX, No. 4.

The position taken by Professor Bennett in this pamphlet is a bold challenge to a tacit and almost universal assumption, and, if sustained, involves wide-reaching consequences for scientific theory and educational practice. For it is not a quibble about terminology, whether we define *ictus* as quantitative prominence or vocal stress, but a fundamental divergence of opinion in regard to the nature of rhythm and its application to verse. "In the beginning was Rhythm," says Westphal, and his devout words have at least this element of truth in them, that in rhythm we have an all but universal law of human consciousness.

Perhaps the best starting-point for the discussion will be the positive doctrine which Professor Bennett would substitute for the prevailing conception. It is set forth most logically on p. 371: "If Latin poetry was quantitative, . . . then a dactyl was a long time followed by two short times, etc., . . . absolutely without any other parasitic accretion." Ictus is defined therefore as "the quantitative prominence inherent in a long syllable." The definition applies primarily only to the four fundamental feet—dactyl, anapaest, trochee, and iambus—and not, for instance, to the spondee in the dactylic hexameter. Here the "first long of the spondee is felt as the quantitatively prominent thing in the foot." But have we not here at once a suspicion of "parasitic accretion" in a mental prominence which the quantity does not reveal? But mental prominence is conceded. What is held is that this prominence is not interpreted by a vocal stress or accent, but is only felt in consciousness. Support for this purely quantitative view of ictus or thesis is found, says Professor Bennett, in the Latin grammarians. "These writers in their definitions of arsis and thesis repeatedly call attention in unambiguous phrase to the essentially quantitative character of these concepts." But at this point the argument eludes one somewhat, for there follows from the Roman grammarians not one definition of arsis and thesis, but (1) a definition of foot from Diomedes, (2) a definition of rhythm by Marius Victorinus, with a passage from the same source on the use of characters to indicate long and short syllables, (3) a passage from Atilius Fortunatianus, referring to feet as

moving through the verse *gressibus alternatis*, and (4) a definition of foot from the Commentum Einsidlense. But setting aside some logical inconsequence here, since no one of the passages defines or explains the nature of arsis and thesis nor was ever intended to do so, the point of the evidence seems to lie in the words (italicised as quoted) which describe the quantitative aspects of the foot, and it is only for this purpose that Professor Bennett uses it (p. 373): "All these definitions and observations exhibit a striking unanimity in emphasizing the purely quantitative character of ancient verse." That ancient verse was quantitative we did not require evidence to prove. We started, as I understood, to get at the nature of thesis or ictus, on the determination of which question depends the conclusion of Professor Bennett, that ancient verse was *purely* quantitative, i. e. without rhythmic accent. Yet I can not see that these passages, which do not define thesis, and were never meant to, have advanced us beyond the hypothetical assertion from which we started, that thesis or ictus is the quantitative predominance of the long syllable.¹

But to come to the question at issue, the nature of thesis, in a positive way, it would seem to me best to begin with the conception of the foot. Here we can take no better starting-point than the source of all or nearly all ancient theory in the matter, Aristoxenus: ϕ σημαίνοντα τὸν ῥυθμὸν καὶ γνώριμον ποιοῦμεν τῇ αἰσθήσει ποῦς ἐστίν (Westphal, §16). "That by which we indicate the character of the rhythm and make it intelligible to the perception is the foot." τῶν δὲ ποδῶν οἱ μὲν ἐξ δύο χρόνων σύγκεινται, τοῦ τε ἄνω καὶ τοῦ κάτω κτλ. (§17). Here, then, is the simplest form of the foot, consisting of two χρόνοι, one of which is ὁ ἄνω χρόνος, the other ὁ κάτω χρόνος. In poetical practice (though the grammarians give examples of it) it does not in reality exist, because the rhythmizomenon language does not easily afford a continuous series of short syllables. But we are dealing with a conception and it will serve to illustrate one or two things. First of all there is no quantitative prominence in the form $\cup\cup$, and here at all events the rhythmic effect must be produced by something else than quantity. This could be nothing else than stress or accent, and only thus would it be possible to make the rhythm intelligible (as $\cup\cup$ or $\cup\cup$) to the ear.² For there are only three usual forms of sound rhythm, viz. (1) recurrent intensities, as $\cup\cup\cup$, or (2) recurrent quantitative elements,

¹ In pointing out that Aristoxenus and the Greek theorists made a time division of arsis and thesis (monosemos, disemos, etc.), have we explained thereby necessarily the nature of arsis and thesis? If, for example, we divide a musical bar of $\frac{3}{4}$ time into down-stroke and up-stroke and point out that the down-stroke is $\frac{1}{4}$ and the up-stroke $\frac{1}{4}$, have we given any light, to one who does not know, on the real meaning of down-stroke and up-stroke?

² It might be urged that Aristoxenus, out of desire for theoretical completeness, had assumed an impossible form. But his criticism of this rhythm is not that it is impossible, but that it would have too rapidly recurring σημασία (πικρὴν τὴν ποδικὴν σημασίαν, §31), which would obviously be nothing else than rhythmic accent.

as $\cup\cup\cup$, or (3) a combination of both, as $\cup\cup\cup\cup$. I have dwelt on this point to show that the identification of thesis (δ κάτω χρόνος) with quantitative prominence is susceptible of theoretical refutation out of the words of the great master of ancient rhythmical theory, whose doctrine is contained in the very passages which Professor Bennett cites to establish his own view.¹

Now, what this teaches us concerning the foot² from a theoretical standpoint is, that it is a definite series of χρόνοι or primary times distributed between an up-time and a down-time, the nature of which is still, let us grant, to be determined. In the dactyl and the spondee the arsis is disemos (or two times) and the thesis disemos, so that from a theoretical point of view there is here no quantitative prominence. The prominence rests with the disposition of the κάτω χρόνος, which may fall on either. It remains therefore for us to ascertain what is meant by the down stroke or time. That prominence of some kind is meant by it is not denied, and we have already seen that in the rhythmic unit $\cup\cup$ it could be nothing else than intensity, whether a subjective intensity, as when we group the exhaust of a locomotive into sets of four (or double two), or a vocal or sound stress when we pronounce such a rhythm and make it intelligible to the ear of another (γνώριμον ποιούμεν). That the nature of rhythm was thus apprehended by Aristoxenus may be pointed out by other illustrations from the fragment of the Rhythmical Elements which survives. Thus §4: οὕτω καὶ τῶν ῥυθμιζομένων ἕκαστον πλείους λαμβάνει μορφάς, οὐ κατὰ τὴν αὐτοῦ φύσιν, ἀλλὰ κατὰ τὴν τοῦ ῥυθμοῦ. "Thus a given rhythmizome-non takes on various forms not by reason of its own nature, but through the nature of the rhythm." In these words Aristoxenus gives utterance to the psychological principle involved above, of the ability of the mind to group the same series of sounds in accordance with any rhythmic suggestion that may be conveyed to it. He continues: ἡ γὰρ αὐτὴ λέξις, εἰς χρόνους τεθεῖσα διαφέροντας ἀλλήλων, λαμβάνει τινὰς διαφορὰς τοιαύτας, αἷ εἰσιν ἴσαι αὐταῖς τῆς τοῦ ῥυθμοῦ φύσεως διαφοραῖς. "For the same word or group of syllables distributed into different combinations of times takes on such differences as correspond to differences in the nature of the rhythm." Westphal illustrates this point by examples from ancient and modern music, and notes that in Pindar, Pyth. 2, Boeckh divided the initial words Μεγαλοπόλεις & thus, $\cup\cup\cup\cup$ $\cup\cup\cup\cup$, while Rossbach and himself assumed the simpler form

¹ Diomedes, p. 474, 30: pes est sublatio ac positio duarum aut trium ampliusve syllabarum etc. *Duarum syllabarum* (as the simplest form in which *sublatio* and *positio* can exist) is of course the *δυο χρόνοι* of Aristoxenus. Cf. Mar. Vict., p. 51 fin. and 52 for *syllaba* (as *metrum*) = χρόνος.

² For the non-musical philologist it may be well to state that the bar in music is the sign of accent, and that the measure, i. e. the space between two bars, is made up of quantitative intervals distributed into accented and unaccented parts (called by the Germans "guter" and "schlechter Takttheil" respectively). Cf. Sir Geo. Grove's Dictionary of Music, under *Bar*, *Measure*, *Accent*, *Rhythm*.

♩ ♩ ♩ ♩ ♩, etc. Another example is afforded by Mar. Victorinus in the line quoted on p. 208. In such cases we have to do with a difference of rhythmic effect which nothing but a rhythmic accent or intensity could bring out, for the variation in each case is among primary times which admit of no other principle of rhythmic grouping.

Rhythm may be described as a phenomenon of compensation for fatigue in attention. Attention is not continuous, but oscillatory or rhythmical. That is, the mind seizes upon certain impressions and ignores, or gives less value, to others. In sound impressions this oscillation of attention takes on most commonly the form of recurrent degrees of intensity, as when the roar of a cataract seems to rise and fall in rhythmic fluctuation, or when in attention to a series of impressions uniform in intensity and interval, the mind groups the impressions in accordance with some arbitrary rhythmic suggestion. Such suggestion may be conveyed objectively by the sound impressions themselves, as when any one element of the rhythmic unit differs from the rest in intensity, duration, or even quality (pitch). But of all these elements intensity is the most important, so that even quantitative or qualitative impressions appeal to the mind as variable intensities.¹ This has been shown by psycho-physical experiments, and the close relationship of quantitative differences to intensity may be illustrated by the fact that in recurrent impressions of perfect uniformity the mind not only gives arbitrarily greater intensity to certain impressions, but adds also the sensation of greater duration to the (subjectively) accented element.² Similarly it has been shown that a uniform series of unaccented sound impressions of variable duration (— ♩ or — ♩ ♩) tend to combine with quantitative prominence greater degrees of intensity, thus, ♩ ♩, ♩ ♩ ♩. This is true of the simple elements of a rhythmic series, the measure or the foot; but in rhythm as a form of artistic expression the rhythmic series is of primary importance, and here intensity plays a much larger rôle. It becomes thus a question of easy and agreeable 'Zeitauffassung,' of ability to keep in consciousness and to survey as a whole a rhythmic group. In verse it is that feeling which tells us unerringly and without enumeration whether our rhythmical series is complete or defective.³ The importance of variable intensities to lighten the effort of attention or memory,

¹ Cf. Meumann-Wundt, *Philosoph. Studien*, vol. X, p. 283: "Dass unter allen diesen Anlässen [intensity, quantity, quality] zur rhythmischen Gliederung der Eindrücke der intensive Klangwechsel die Hauptrolle spielt, zeigt sich auch darin, dass wir geneigt sind 'die Hebungen und Senkungen der Betonung, durch welche die Gliederung des Taktes vermittelt wird, selbst da anzubringen, wo sie in den objectiven Eindrücken nicht vorhanden sind.'"

² See reports of subjects in Bolton (referred to below), *passim*.

³ Wundt, *Physiol. Psychologie*, vol. II³, p. 72: "Für die Entwicklung und Vervollkommen der Zeitauffassung ist der intensive Klangwechsel von grosser Bedeutung." And p. 77: "Die Vorstellung der Zeitdauer und ihrer Eintheilung findet daher ihren Ausdruck im Rhythmus."

by subordinating several rhythmical units (feet) to a single main stress, has been recognized in numerous investigations of rhythm in its relation to memory and attention, and it will be familiar to any one who has ever droned the multiplication table or the presidents in sing-song.

These are principles which I believe represent generally accepted doctrines of psychology, but for their verification the reader will find a few references in a footnote.¹

Now, it need not be thought that in accepting this principle into verse we introduce an element of violent stress that shall run athwart the natural word-accents. For as "a difference in sounds which would ordinarily remain unnoticed is sufficient to suggest a rhythm" (Bolton, p. 62), so slight variations in intensity are sufficient to interpret the rhythmic feeling of the mind and to make it intelligible to another. In practice the intensity of the rhythmic accent would depend upon a multitude of considerations connected with the *ethos* of the rhythm, the sensual and intellectual content of the rhythmizomenon, personality, familiarity with the language, etc.

An illustration of some of the psychological principles presented is afforded us by the dipodic measurement of many ancient verses, as a type of which the iambic trimeter may serve. This verse as a purely quantitative series of shorts and longs has the form $\cup - \cup - \cup - \cup - \cup -$, with the possible substitutions. But in this form it exceeds the limits within which a rhythmical series can be apprehended and surveyed without great effort, and accordingly the division of the verse into three sets of twos, or dipodies, is not without a sound psychological basis, although it is often treated as a mere fiction of the theorists (cf. Wundt, p. 73, bottom). But what is implied in this division by dipodies? Just as for the eye the confusing line above is made simple by the grouping $\cup - \cup - \cup - \cup - \cup - \cup - \cup -$, so for the ear the long, unbroken succession of intervals is simplified by binding two groups into one. There is but one principle by which such grouping can take place, and that is intensity on the one or the other of the elements of the group, or if the form $\cup \prec$ have already a stress, by a greater intensity on one or the other, thus, $\cup \prec \cup \prec$. The ancient evidence for the dipodic measurement of the trimeter will be found cited by Gleditsch (Müller's Handb., vol. II, p. 732, note). One of the most interesting passages is from the Anon. de Musica (97), where series of iambic dipodies with musical notes are marked with the $\sigma\tau\iota\gamma\mu\acute{\eta}$ over the long of the second

¹ For the whole subject see the luminous chapter of Wundt, *Physiologische Psychologie*, vol. II, p. 72 ff. (Rhythmische Verbindung der Schallvorstellungen). The experiments referred to are presented by Mr. T. L. Bolton in a very interesting study of Rhythm in the *Am. Jour. of Psychol.*, vol. VI. On $\cup - \cup - \cup - \cup$ appealing to the mind frequently as $\prec \cup, \prec \cup \cup$, see p. 81. On attention as a rhythm of recurrent intensities, cf. Ladd, *Outlines of Descriptive Psychology*, p. 39, and Sully, *The Human Mind*, vol. I, p. 156. On rhythm and memory, see Ebbinghaus, *Ueber das Gedächtniss*, Leipzig, 1885.

iambus. Similarly Caesius Bassus (ap. Rufinum, G. L., vol. VI, p. 555) speaks of the same parts of the trimeter as being the *loca percussionis* and Juba ap. Prisc. says in *his locis feriuntur*. Now I am aware that Professor Bennett attaches no significance to these terms, or any others, as indicating stress, but in the dipody at least, with or without terms, we can not escape the fact that stress or intensity is the only thing that can break up a quantitative series of six into three sets of twos.

The question of terminology has been alluded to, and it will be as well perhaps to turn our attention to it at this point. For Professor Bennett apparently denies that the terms used by the ancients can have any significance in the question, as being merely figurative descriptions of beating time, and beating time he would hold is not stress (p. 382). At first I was inclined to agree with this position, and in a private communication to Professor Bennett I acknowledged that terminology would perhaps have to be left out of consideration. But further reflection on the matter from a psychological point of view has convinced me that this is not so, and that in fact the ancient designations of the prominent part of the foot are clear reflections of a conception of thesis as stress, to which evidential value can not be denied. First concerning *ictus*, it is quite true, as Westphal (and Professor Bennett) has pointed out, that *ictus* is used of the unaccented as well as of the accented beat in the related passages of Diomedes and Ter. Maurus, and it is obvious that it *may* so be used in Quintil. IX 4, 51 (*pedum et digitorum ictu*).¹ Similarly also Juba (in Priscian, G. L., vol. III, p. 420, 20—not cited by Professor Bennett), in speaking of the scanning of the trimeter by dipodies, says in explanation of the spondees in the odd feet, *quoniam ter feritur hic versus, necesse est, ubicumque ab ictu percussionis vacat, moram temporis adiecti non reformidet*. Here also it would seem that *ictus* is a general term for beat, but that the designation for the accented beat is *percussio* (and so Caes. Bassus, cited above, says: *loca percussionis*, and Quintil. IX 4, 75: *sex pedes, tres percussiones habent*). But still Professor Bennett would urge that *percussio* is used figuratively for beat and does not imply stress in any way. But let us see. We have already pointed out that in a rhythm $\cup\cup\cup\cup\cup\cup\cup\cup$ there will be six syllables characterized by quantitative prominence. But if we are to put into the same scheme three elements of prominence instead of six, it can only be done by varying intensities, thus, $\cup\cup\cup\cup\cup\cup\cup\cup$, and that is what the language tells us as plainly as possible, viz. that it is struck (*percutere ferire*, cf. also *caedere plaudere*) three times.² Perhaps it may be said, at all events there was no stress

¹ But *ictus* κατ' ἐξοχήν of the down beat is perfectly natural—as when in rapid ♩ time the conductor gives but two beats, right and left, ignoring the unaccented times—and thus Horace uses the word A. P. 253.

² In note 1, p. 382, Professor Bennett says that Westphal, "although a pronounced adherent of the stress theory of *ictus*, is not bold enough to seek in

in such cases on the iambs falling between the *percussiones*. That is not a point with which I am concerned at present, but it may be observed that, in accordance with all laws of rhythm and phonology, a primary stress of the form $\cup - \cup \cup$ will hardly exist without a secondary stress of the form $\cup \cup \cup \cup$, and so Horace apparently felt it (*cum senos redderet ictus*). So in regard to the other terms used to designate the prominent part of the foot (*pedem supplodere*, *plausus* or *pulsus pedis*, *strepitus digitorum* (snapping the fingers), *pollicis sonorus*), in denying to them any significance as indicating vocal stress Professor Bennett overlooks the intimate association of mind and muscular expression. That these terms indicative of muscular contraction, corresponding to the prominent part of the foot, afford indubitable evidence of the presence in the mind of recurrent pulsations of intensity will scarcely be denied. But what the mind feels the muscular organism reproduces. It is therefore a matter of indifference from an abstract point of view what muscles are involved. In beating time to music or to verse the listener interprets the recurrent mental stress by striking finger or foot on floor or table; the performer finds the outlet for the recurrent sensations of intensity in the muscular response of the whole vocal organism. Therefore, if we grant that the ancients beat time in a way that implies mental stress, we can not reasonably hold that such designations have no significance as indicating vocal stress.¹

Up to this point I have endeavored to show that the existence of rhythm of recurrent intensities can be demonstrated for ancient verse by a logical analysis of the doctrines of the ancient theorists, by consideration of the psychological aspects of rhythm and (closely connected with this) by a rational interpretation of the terms used to describe or mark the prominent part of the foot or rhythm.

But let us now turn to Latin verse, and in the absence of statements to the contrary, I suppose we must assume that Professor Bennett means his theory to apply to the verse of Plautus and Terence as well as to Virgil and Horace. But it will not require

this word (*percussio*) any confirmation of his view." Such a statement would seem to imply that Westphal has somewhere discussed the matter, or considered it a debatable question. So far as my knowledge goes he always assumes that rhythmic accent was stress, and this, according to Professor Bennett, has been the unwarranted assumption of all scholars of the past, except only Madvig.

¹ Cf. Bolton, l. c., p. 90, who has some very interesting and curious observations on the relation of muscular movements to rhythm. "Most subjects felt themselves impelled by an irresistible force to make muscular movements of some sort accompanying the rhythms. If they attempted to restrain these movements in one muscle, they were very likely to appear somewhere else." Again, p. 91: "Slight or nascent muscular contractions were felt in the root of the tongue or larynx. . . . When (the subject) was asked to restrain all muscular movements, he found great difficulty in maintaining the rhythmical grouping."

elaborate proof to maintain that in the verse of Plautus and Terence there is a rhythmical accent of essentially the same nature as the word-accent. For the two phenomena work just alike and produce the same results, so that it is not always easy to decide whether a given example of syllable-shortening is due to special metrical or general prosodical causes. The matter is so familiar that examples are superfluous.¹

But for another period of the Latin language it may be shown that the rhythmical stress and the word-accent were considered of the same nature. For there is an interesting passage of Gellius (VI 7) in which inference concerning the accent of words is made from the rhythmical prominence which the syllables receive in the verse of the early poets. By this method the poet and antiquarian Annianus, following the lead of the grammarian Probus, determined for the edification of his friend Gellius the correct accent form for a number of adverbs compounded with *ad—diffatim*, *exadversum*—and Gellius goes on to give other illustrations reached by the same method. Concerning the soundness of the method there may be doubt, but if the reader will refer to the passage he will not be able to doubt that rhythmical accent is here invoked to determine word-accent.² To deny significance to this evidence would only be possible, I imagine, on the basis of some theory of accent such as Professor Bennett has advanced in the beginning of his paper, for which he does not claim more than that it is possible, and to himself seems even probable. But, obviously, for the age of Plautus and Terence such a theory is not possible, as the phenomena of metrical and prosodical *correptio* already referred to prove to suffocation.³

Professor Bennett says that recent discussion has tended to show that the native Latin verse as exemplified by the Saturnian measure was governed by stress, but that from the time of Ennius "a Latin verse consisted of an orderly and harmonious arrangement of long and short syllables." In theory that is of course true, but in fact the hexameters of Ennius, like the trimeters of Pacuvius and Accius, carry such a burden of spondees that, were it not for the pure foot next to last and an occasional lighter line,

¹ In many cases the shortening is metrical (i. e. due to the influence of the rhythmical stress) and not prosodical (i. e. due to the habit of ordinary word-accent). For the whole question cf. Klotz, *Grundzüge d. altröm. Metrik* (Leipzig, 1890), and note especially p. 88: "Wir haben in allen den zahlreichen Fällen wo wir dieses metrische Kürzungsgesetz beobachtet haben, gefunden, das nicht der geringste Unterschied zwischen naturlangen und positionslangen Silben gemacht wurde, weil eben dies Gesetz in erster Linie ein metrisches, das entscheidende Moment eine bestimmte Position bestimmter Silben im Verse ist, und keine vulgäre Vernachlässigung des gewöhnlichen Positionsgesetzes vorliegt."

² Cf. Schöll, *De Accentu Linguae Latinae*, p. 26 and note 1.

³ From notes 1 and 3, p. 376, I should infer that Professor Bennett would concede this.

we should not know that we were reading verse.¹ I open Müller's Ennius at random and in the frg. 196-203 of the Annals I find four out of eight lines consisting entirely of spondees except in the fifth foot. Now, what could have made out of that cumbersome mass of syllables a literary form that should be tolerable? Rhythm of recurrent stress—and nothing but such rhythm; the same rhythm that skips merrily over the long vowels and clogging consonants of Plautus and moulds them to its will, the rhythm which has the power to lengthen the short syllable and shorten the long, and is the arbitrary genius of all the musical arts.²

The general quantitative correctness of classical poetry does not enable us to see the active moulding power of rhythm and rhythmic stress to anything like the same degree as in the earlier Latin verse, but there are some utterances of writers of this period that would seem to me important for the determination of the question in hand. Cicero and Quintilian, in dealing with the question of oratorical rhythm and cadences, contain not a little that bears on this question, but I must limit myself to a single important passage from Quintilian, though in passing I would refer the reader to the lucid statement of the nature of rhythm in De Or. III 185 ff., where time and stress elements both receive their due attention. In Quintilian, I 10 there is a discussion of music and its elements in its relation to oratory of exceptional interest. In section 22 Aristoxenus' division of musical utterance into *ῥυθμός* and *μέλος* is given, *quorum alterum modulatione, alterum canore et sonis constat*. These have not an exclusive place in song and poetry: *atqui in orando quoque intentio vocis, remissio, flexus, pertinet ad movendos audientium adfectus* (25). These are the rhythmical elements which are comprised in the term *modulatio*—stress (*intentio*) and the absence of stress (*remissio*), with qualitative and quantitative variations implied in the vaguer word *flexus*.

This passage leads me naturally to a consideration of the ancient definitions of arsis and thesis, which I can not think have been fairly handled by Professor Bennett. That the Latin grammarians and metricians, through ignorance and hasty compilation, have brought miserable confusion into the use of these words is obvious. But let us beware of adding to the confusion. Thus, when Professor Bennett says that Marius Victorinus is probably the only metrician who uses *arsis* in the sense of Greek *thesis* (p. 367), and that he does it but once, one wonders why no mention is made of the fact that in the same chapter referred to, *sublatio* and *tollere* are repeatedly used of the accented part of

¹Cf. Horace, A. P. 258:

hic (sc. υ —) et in Acci
nobilibus trimetris adparet rarus et Enni
in scaenam missos cum magno pondere versus, etc.

²Cf. Mar. Victor., G. L. VI, p. 42, 3: nam ut (rhythmus) volet, protrahit tempora, ita ut breve tempus plerumque longum efficiat, longum contrahat.

the foot. For it is a question of the meaning attached to a term or its equivalents, and not a question of the occurrence of the word *arsis*. Again, one may well wonder on what ground it can be said that Marius Victorinus is probably the only metrician who uses *arsis* thus, when the definition of Martianus Capella agrees so closely with that of Marius Victorinus. But to come to the definitions themselves, the "unique ragout" of Marius Victorinus is more valuable than it seems to Professor Bennett, for it reveals the excellent character of the sources employed by this metrician. First he gives the Greek use of the terms and says (G. L. VI, p. 40, 14): *significans motum pedis, est enim arsis sublatio pedis sine sono, thesis positio pedis cum sono*. That the idea of a muscular intensity corresponding to a mental sensation of stress is contained in the words *positio pedis cum sono*, will seem clear, I think, in the light of what has been said on the relation of muscular movements to rhythm. There follows then the definition of the terms reversed: *item arsis elatio temporis, soni, vocis; thesis depositio et quaedam contractio syllabarum*. This is a definition which reveals thought or an excellent source. For it is a general definition of rhythmical *thesis*. It is the prominence given in the foot to a time (*χρόνος*) as in rhythmical theory, to a sound as in pure musical rhythm, to a syllable (*vocis*) as in verse. In the definition of *thesis* as *depositio et quaedam contractio syllabarum* we have a valuable piece of correct observation, in the explanation of the fact that in the unaccented part of the foot a long syllable may be shortened (*contractio*) under the influence of the adjacent stress. I have already alluded to examples of this in the verse of Plautus and Terence, and it is of course the theoretical basis of justification for the spondee in iambic or trochaic rhythms.

In entire harmony with this definition is that of Martianus Capella (and others) cited by Professor Bennett on p. 368: *arsis est elevatio, thesis depositio vocis ac remissio* (IX 365, 17). The significance of this definition of *arsis* for vocal stress Professor Bennett seeks to invalidate (1) by implying that it is very doubtful if *elevatio vocis* could possibly have been meant as stress of voice, or if so (2) he thinks that it applies to the accentual poetry of the time. But in regard to the first point it should be noticed that *elevatio vocis* stands in antithesis to *remissio* (where Quintilian with better observation used *intentio vocis*, v. supra, p. 203), and, further, that the identification of or confusion between pitch and intensity is an error that modern phoneticians have only recently learned to avoid.¹ In regard to the second point it need only be observed that the definition of Martianus Capella and the rest is not their own, as the close relationship with Marius Victorinus shows, nor is there any ground for believing that Martianus Capella, whose poetry is quantitative, would have given a

¹ Cf. Sievers, *Phonetik*, p. 177; Techmer, *Phonetik*, p. 69. Cf. also Diomedes, G. L. I, p. 430, 29: *Accentus est . . . elatio orationis vocisve intentio*.

definition of arsis meant to apply to an accentual poetry which he did not practise. The consideration of rhythm may conclude with the description of rhythm from the Anon. de Musica (1 and 85): ὁ ῥυθμὸς συνέστηκεν ἐκ τε ἀρσεως καὶ θέσεως καὶ χρόνου τοῦ καλουμένου παρὰ τισι κενού,¹ and enough has been advanced to show what the nature of ἀρσις and θέσις is.

There still remains one point on which I would touch, although I approach it with some apprehension, and that is the scansion of the dactyl and tribrach in iambic rhythms. Professor Bennett attaches much importance to this matter (pp. 380 and 381, in replying to the criticism of Professor Hale), and evidently, if it could be shown that these feet were scanned — ∪ ∪ and ∪ ∪ ∪, it would have no little influence upon his attitude toward the whole matter. But he says "not a shred of evidence exists to support this theory," and he reiterates his emphasis of the absence of such evidence so strongly that I am led to distrust the testimony for it that I seem to have found.² But, nevertheless, I shall venture to present it, and leave its interpretation to the judgment of the benevolent reader. Caesius Bassus, the grammarian, and poet-friend of Persius (ap. Rufin., G. L. VI, p. 555), *ad Neronem de iambico sic dicit*: 'Iambicus autem, cum pedes etiam dactyllici generis adsumat, desinit iambicus videri, nisi percussione ita moderaveris, ut cum pedem supplodis, quam iambicum³ ferias; . . . quod dico exemplo faciam illustrius. est in Eunuchio Terentii statim in prima pagina hic versus trimetrus :

Excluit, revocat: redeam? non, si me obsecret.

*hunc incipe ferire, videberis heroum habere inter manus.'*⁴

That the subject was one of considerable discussion is shown also by Marius Victorinus (p. 49, 22), treating of the middle place in five-syllable feet (e. g. — ∪ ∪ ∪ —), which become iambic or trochaic

¹ Cf. Mar. Victor., G. L. VI, p. 41, 24: (rhythmi) origo de arsi et thesi manare dinoscitur.

² Christ, Metrik, p. 52, to whom Professor Bennett refers, says with more reserve: "Zwar kenne ich kein Zeugniß aus dem Alterthum, welches uns lehrt," etc.

³ *quam iambicum*]. So all the MSS ap. Keil. Keil reads, however, *iambum ferias*. The meaning is not altered essentially, but the reading of the MSS is much clearer, with easy ellipsis of *dactylum*, i. e. "unless . . . you 'strike' the dactyl as an iambus."

⁴ Clear evidence that the dactyl was thus scanned in the verse of Plautus and Terence may be derived from the plays themselves. In such an example as that in the text there is no harshness, for the rhythmic accent agrees with the word-accent (*revocat*). But in Greek trimeters of the new comedy dactylic words are found frequently in the odd places, especially the first (e. g. *εἰκοστὴ*). Neither has Plautus any hesitation in using dactylic words in the same position (e. g. *omnibus*, *confice*, *piscibus*). But in Terence cases of this kind are extremely rare, so that we must infer that Terence felt the harshness of pronunciation arising from the conflict of verse and word-accent, and therefore avoided the situation (cf. Klotz, *Grundzüge altröm. Metrik*, pp. 273-278).

according as the middle syllable is attached to the preceding or the following. The example given is: *Armiger in Ida pede vago litora petens*. Victorinus does not, to be sure, in this connection say anything expressly in regard to the position of the *percussio metrica*, but he does affirm that as a result of this possible variation *multiplex harum figurarum numerus* [ῥυθμός] *per differentias oritur*. As we have seen from the abstract point of view, and as is pointed out by Caesius Bassus, this difference of rhythmical effect must be produced by the distribution of the rhythmical accent. This again is told us expressly by Servius in Donatum (G. L. IV, p. 425, 8 ff.). He treats of the same question for three- and five-syllable feet, but his illustration is drawn from the former. In such case, he says, the question whether the middle syllable belongs to arsis or thesis (using these words, in accordance with a common practice, arbitrarily of the first (*principium*) and last (*finis*) part of the foot, regardless of emphasis) must be considered: *et hoc ex accentu colligimus. nam si in prima syllaba fuerit accentus* [◡◡◡], *arsis duas syllabas possidebit* [◡◡|◡]; *si autem in media syllaba* [◡◡◡], *thesi duas syllabas damus* [◡|◡◡]. The difficulty would not arise, of course, in connection with all trisyllabic feet, but as the ambiguity comes from the succession of short syllables, it is natural that he should have in mind the primary trisyllabic foot, ◡◡◡. I need scarcely point out that *accentus* here refers to the rhythmical accent and not to word-accent. For not once in the chapter does Servius confuse word and foot, an interpretation of his meaning which brought such devastation into his doctrine when, later, Julianus and Pompeius added trisyllabic words as illustrations.¹

The application of the principle of no rhythmic stress to the reading of Latin verse leads Professor Bennett to the enunciation of some views which I dissent from not less heartily than from his primary thesis. Such is, for instance, the statement with which he sums up his discussion (p. 379), that "Latin poetry is to be read exactly like Latin prose." I am aware that I impose upon these words an interpretation which their author did not perhaps mean them to bear, when I affirm my belief that the consistent application of his theory could lead to no other result than that which is thus frankly stated.² For if we consider only the succession of long

¹ The three are grouped together by Professor Bennett (on pp. 368 and 370) in the order Julianus, Servius, Pompeius, without recognition of the distinction pointed out in the text. It is no wonder, therefore, that he despairs of unravelling the tangle. Julianus and Pompeius are "concerned with the phenomena of individual words," but not so Servius. The matter is of no importance, but if we wish to solve puzzles of this kind we can not neglect chronology.

² Without the moulding power of rhythmic movement a purely quantitative rhythm can not be sustained in language. For in ordinary pronunciation all long syllables are not of the same duration, nor again all short syllables, as Aristoxenus had very accurately observed, and as modern phonetic studies have demonstrated.

and short syllables, with nothing to bind the smaller quantitative group of the foot into a higher unity of the rhythm, then all sense of movement and coherency must be lost. Just as in the psychological experiments to which I have referred the subjects report that they could avoid the rhythmic grouping of the whole by close attention to each impression.¹ Or to put my feeling about the matter in another way, I should believe that such a theory could only lead us to look upon the metrical schemes of the poet from the same lifeless, mechanical point of view as is revealed in one of the ancient conceptions of metrical feet which Professor Bennett quotes with approval. It is from the *Commentum Einsidlense*, and as quoted by him reads thus: *his [sc. pedibus] . . . ad peragendos versus tempora syllabasque metimur*. Supply the omitted words, *quasi pedali regula*, "as with a foot-rule," and we see the ground on which we are standing. That Professor Bennett does not shrink from a reversion to such a mechanical conception is shown by his pamphlet on the 'Quantitative Reading of Latin Poetry,' which I have just received through the courtesy of the publishers. There he affirms (with a dogmatism which the requirements of a school manual may excuse) that the ancients [Romans] felt the lesser Asclepiadean (as in *Mæcenas atavis*) thus: — — | — — — | — — — | — — — | — — —. Irrational spondee, choriambi, pyrrhichius—as though there could be any talk of *feeling*² in such a hodge-podge of heterogeneous feet, which makes of the poet's art a mere piece of mosaic jugglery, instead of an organic growth and development from certain simple rhythmical forms.³

But it is impossible to consider all of the questions which crowd upon one *à propos* of the new doctrines of Professor Bennett, and I must content myself with the hope that other conclusions concerning rhythm and ancient metres, derived from the fundamental denial of rhythmic accent, fall together with that arbitrary assumption.

May 22, 1899.

G. L. HENDRICKSON.

Die Sintfluthsagen untersucht von HERMANN USENER. Bonn, Friedrich Cohen, 1899.

In Professor Usener's 'Sintfluthsagen' we have another installment of his great work on Greek Mythology, another specimen

¹ See Bolton, l. c., p. 63. Ritschl had this complaint to make of Madvig ("das so sehr über den Fuss gespannte Verhältniss Madvig's zur Metrik," etc., op. III, p. 160), whom Professor Bennett recognizes as his predecessor in his primary position.

² All rhythmical feeling depends upon the recurrence of impressions quantitatively equal or approximately so. It is a matter of indifference whether this equivalence is made up of separate sound impressions or rests and holds, and this is as true of modern poetry as of ancient.

³ The matter is developed by Usener in his fascinating book, *Altgriechischer Versbau*, Bonn, 1887.

of his vast erudition and his wonderful power of combination. To summarize is all that lies within the competence of the present reviewer, and a summary of such a work is necessarily imperfect, not necessarily unwelcome.

The literature of the deluge is itself a deluge, for the story of the flood is found everywhere in legendary lore. It is not confined to the East. Noah has his counterpart in Melanesia. Deukalion and Pyrrha have their doubles on the banks of the Orinoco. But this only shows how easily, how naturally such myths may arise under the most varied circumstances, and Professor Usener repudiates the notion that great Neptunian convulsions of nature could be propagated in these legends. The memory of the human race stops short of primeval cataclysms; and the only myths that interest the mythologist are those whose origin and history hold out a prospect of successful research. These are the Semitic and Aryan myths, and of the Aryan only the Hindu and the Greek.

The first chapter deals with the Chaldean account of the deluge, with the eleventh tablet of the Izdubar epic and the Berosos version of the flood. The Biblical story as told by Jahvist and Elohist follows, the Elohist faring as the Elohist usually fares. Next Jacobi's version of the strange Hindu story of Manu and the fish swims into our ken, and upon the analysis of these legends follows the Greek myth.

There is no deluge in Homer, none in Hesiod's Works and Days, in which we might have expected a cataclysm to sweep away the violent age of brass. The first Greek mention of it occurs in the *κατάλογος γυναικῶν*, from which the logographers drew the famous story of Deukalion and Pyrrha. But the details given in the fragments of the logographers vary, and our first witness is Pindar, our most popular witnesses, Horace and Ovid. No poet, however, arose to give definite form and body to the story, and the mountain on which Deukalion and Pyrrha landed is called now Parnassus, now Athos, now Aetna. The cause of the deluge prevalently given is the naughtiness of the human race; but there are deviations as to the special guilt. On the origin of the new breed from the stones thrown over the shoulders of the rescued pair there is general agreement, and whether Zeus or Apollo gave the counsel, the pun is saved alive, and the *ἄνθρωποι*, for the form *ἄνθρωπος* has been proved, became *λαοί*. But Deukalion was not the only proprietor of a flood. There was Ogygos, who gave his name to an Attic and a Boeotian deluge. There was Dardanos, who was floated out of Arcadia and landed in Samothrace. And there were Hellenistic accounts in which Greek myths and Semitic were blended. Especially noteworthy is Kelainai in Phrygia, afterwards Apameia with the surname *Κιβωτός*, the coins of which show Noah and his wife tranquilly seated in what looks like an opera-box and the same couple promenading on shore. There is nothing strange in this, for Asia Minor was overflowed by Hellenized Jews in the time of Augustus.

The next chapter, which treats at length of Deukalion, takes up an etymology already suggested in the 'Götternamen' and discusses the proper names in -κλῆς and -κλος. -κλος is older than -κλῆς. It is a diminutive termination, which was afterward fashioned over into the significant -κλῆς from κλέος. Ἡρακλῆς is called by Sophron, and that not merely in fun, Ἡρύκαλος. He is not the 'Glory of Hera,' but 'the Little Hero,' who fought with serpents in his cradle. 'H. is merely a pet name for the hero whose career has been so tersely summed up by Wilamowitz: "Mensch gewesen, gott geworden; mühen erduldet, himmel erworben." In like manner Δευκαλίων is a diminutive of Δεύκαλος, which Δεύκαλος is a pet name for Ζεύς, and appears elsewhere as Δίοκλος, Διοκλέας, Διοκλῆς. The famous Διὸς Κόρινθος was originally Διοσκόρινθος, i. e. Διὸς Κόρινθος 'the boy Zeus.' Korinthos was not the son of Zeus, but Zeus himself, and so Deukalion was not the grandson of Zeus, but Zeus himself. The Cretan birth of Zeus is satisfied by the story that Deukalion was the son of Minos and Pyrrha is provided for as the mate of Πύρρος, another name for Zeus, and the πυρρίχη or weapon-dance comes from Πύρριχος, a diminutive of Πύρρος.

The name of Pyrrhus is ablaze with light. The landing of Deukalion is the landing of a god of light, and the peak of Parnassus where Deukalion landed was called Λυκώρεια, now Λυκίρι, the 'light look-out.' But what is the connection between light and flood? The Biblical account spans the chasm with a rainbow. But we go further afield, or, if one may say so, further aflood, and follow the figure of 'The Godkin in the Ark,' 'Das götternäblein in der truhe,' which is the title of the next section. The best known of these is Perseus, his chest of cunning workmanship, his λάρναξ θαυδαλέα having been immortalized by Simonides. That Perseus was originally a sun-god needs no demonstration, and as such divine honors were paid to him. Telephos, the son of Auge, a goddess of light, is another floater, and the landing of his mother is represented on a coin of Elaia, the port of Pergamos. Oidipus too, according to one version of his story, was imprisoned in an ark which was driven ashore at Sikyon, but the name of Oidipus has not thus far yielded any light. More remunerative are the old legends of Tenedos, the landing-place of Tennes and Hemithea, who had been shut up in a chest by their father Kyknos. Tennes, really a son of Apollo, was afterward slain by Achilles, and Apollo avenged the death of his son. Yet another ray of light falls from the ancient name of Tenedos, Λεύκοφρις, 'the eyebrow of the dawn.' The hero of Delos, the birthplace of Apollo, was one Anios, who was called by his mother Rhoio, a son of sorrow (ἀνία), as Benjamin was called by Rachel Benoni. This Rhoio, bearing the pure seed of the god, was shut up in a chest by her angry father, Staphylos, and carried by the waves to Delos. Staphylos ('Cluster') and Rhoio ('Pomegranate') clearly belong to the Dionysiac cycle. But is not Dionysos one of the gods of light? Semele, the mother of

Dionysos, was also cabined in a chest and the waves bore her to Prasía, on the western coast of Laconia. The image of Dionysos and the *cista mystica* are figured on the coins of Patrai, together with the hero Eurypylos, who introduced the worship of Dionysos into Patrai, and who is doubtless one with the god whom he introduced; for, like Dionysos, Eurypylos opens the gates wide—the gates of life, the gates of death:

ἐγγὺς γὰρ νυκτός τε καὶ ἡματός εἰσι κέλευθοι.

This chest with its living prisoner floats down the tide of the ages. The ark becomes a prosaic barrel. Oidipus is christened Gregory. Telephos becomes Sigurd, and the stork that brings the German babies fishes them out of the same mythic waters that bore Perseus to Seriphos.

From the chest, the ark, we turn to the ship. Dionysos in the ark is a rarer figure than Dionysos on the ship, its mast wreathed with grape-vines. This form of the Dionysiac epiphany was originally Ionic, but spread beyond Ionic bounds. In fact, scholars recognize the ship of Dionysos in the *carrus navalis*, one of the regular features of the old Shrovetide procession and, according to some etymologists, the source of the word 'carnival.' Nor was the custom of parading the image or symbol of a god confined to the cult of Dionysos. It is found in the worship of Athena at Athens. It existed down to the twelfth century in the Netherlands, and a ship built in the same mythic shipyard brought St. Ursula and her eleven thousand virgins to Cologne.

To one who has followed Professor Usener's studies among the Bollandists, it is not surprising that he makes the Christian festival of the Epiphany a transfer of the Dionysiac epiphany, and he quotes a passage from an archbishop of Constantinople (437-447) in which Christ himself is presented under the figure of a ship. The ship is a Christian symbol. Early Christian lamps have the shape of a ship. The ship was borne on Christian seals. It is figured on monuments in the catacombs. It reappears in German hymns and English Christmas-carols. This ship is the *εὐνὴ κοίλη* of the sun one remembers from Mimnermos, it is the great Pendragonship one remembers from Tennyson. There is a whole fleet of these ships in Christian legend.

It is a rapid transit from ship to fish, as Jonah could testify, or in Greek waters from ship to dolphin, as Arion might tell; for the dolphin is the special Greek form, and Professor Usener traces the dolphin now on coins that make a belt stretching from Pontus to Paestum, now in the wide domain of heathen and Christian legend. The dolphin is by excellence the *ἱερός ἰχθύς*. It was sacred to Poseidon. It was sacred to Apollo. Nay, Apollo himself appears under the form of a dolphin in the hieratic hymn which honors the Pythian Apollo. According to the theory advocated in the 'Götternamen,' the original deity was *Δελφίνιος*, an independent god, but afterwards annexed as an

attribute (A. J. P. XVII 360). The story of Arion on the dolphin has made the figure of the dolphin-rider popular, but the mythologist notes that the legend has to do with those places only in which there were well-known images of the pair, with Tarentum, Taenarum, Corinth. Now, all these images were consecrated to Melikertes. But, though Melikertes is the Greek form of the Phoenician Melkarth, 'King of the City,' Professor Usener does not share Keller's belief that the whole thing is of Phoenician origin. The true Greek name is Palaimon, and the Phoenician name and the Phoenician traits have been taken up into a truly Greek cycle. There is no lack of historical anecdotes in connection with the dolphin. A dolphin brings the corpse of the murdered Hesiod to shore. A dolphin falls in love with a boy of Iasos and is buried in the same grave with his beloved. Closely examined, these stories and all the rest go back to the original cult, and the same thing may be said of the fish which appears in Christian martyrology, far apart as St. Lukianos and Dionysos may seem to be.

But what is the meaning of ark and ship and fish? What is the mythic *motif* behind all these manifestations?

Now, the prime conditions of a mythic *motif*, as laid down by Professor Usener, are that it be manifold, that it be multisignificant. There is, for instance, a primal belief that every good gift and every perfect gift is from above, that there is a treasure laid up in heaven, or haply hidden by the gods in hell, an inexhaustible source of blessing and wealth. The forms of that treasure vary. It is now a herd of kine, now a hoard of gold and silver. Now it appears as the golden fleece of Phrixus, now as the Apollo-fountain Kyrene, both sung in the Fourth Pythian of Pindar. Now it is a horn of plenty, now Fortunatus' purse. These are all various phases of the same idea. In like manner ark, ship, fish are phases of the same idea, and the idea is the coming of the dawn. Ark, ship, fish are vehicles; but not they alone. The vehicle may be a hero. So Hermes and Herakles carry the boy god in their arms. So St. Christopher carries through the flood the Light of the World on his back.

The other quality of the mythic figure, the one which, according to Professor Usener, is the fertile and fatal source of error, is its multisignificance, is the variety of interpretation of which it is susceptible, is its 'Vieldeutigkeit.' 'Wasp' suggests a waist, suggests a temper. Footsteps are 'dogged' and tempers are 'dogged.' 'Spider-webs' give one side, 'spider-legs' another. There is one 'flower' of speech and another 'flower' of sulphur, and so on without end. Thus, the figures of the myth have a manifold play. In the Rigveda the kine of the heavens, which form the heavenly treasure, let down the rain as they give forth the light. The kine of the sun-god in Od. XII are the days of the year. We are not to attempt, as Kuhn has done, to derive all mythical figures from actual processes. We must allow the

primitive fancy to play its game in its own sweet way, and to turn a battle between light and darkness, between day and night, between summer and winter, into a battle between life and death. The primal notion of the abode of the gods as a mountain or other special region is another figure that leads to a series of developments: the Olympus of Homer, the Garden of Eden, the Land of the Hyperboreans, the Land of the blameless Aethiopians, the Islands of the Blessed, the Elysian Fields. There were no ravening beasts in Crete, the birthplace of Zeus. There are no snakes in Ireland, the Island of the Saints. No rain or snow fell on the image of Artemis at Iasos in Caria. No rain or snow fell on the compound at Ephesus, where St. John wrote his Gospel.

Another phase. This life has always been more or less a vale of tears, and men have always looked backward or forward to a Golden Age. The good old times are matched by a good time coming. Hesiod tells of the past. The Greek comic poets abound in pictures of the future, so that one becomes somewhat weary of the Land of Cocagne; and Vergil and Horace both describe the blessedness that is to be. The Messianic time is a familiar phrase, and Pope recalls Pollio.

In like manner the simple figure of the dawn is the *motif* of all these varied images of ark and ship and fish. The god is borne by the flood to the summit of a mountain, to a cliff, to an island, and thence rises to heaven, to the gods. This is his epiphany, not his birth; but epiphany and birth fall together. Ship and fish, Argo and dolphin are one. The magic ship of the Phaeacians, the bark of Charon alike take us to the world beyond. Heathen and Christian graves share the symbol, and the fish represents Christ as the dolphin represents Apollo. The interpretation of the Greek word ΙΧΘΥΣ as $\text{ἰ(σσοῦς) χ(ριστός) θ(εοῦ) Υ(ιός) Σ(ωτήρ)}$ is an afterthought.

The path that leads to the results of Professor Usener's investigation winds through so many fascinating phenomena that there is scant space left for the results themselves, for tracing the outgrowth of the Greek account of the deluge from the details of the figures which represent the revelation of the god of light, for showing the independence of the Hindu account and the evolution of the Semitic legend. For all this the reader must be referred to the book itself. No notice, however detailed, would suffice to give a just conception of the wealth of learning and the range of vision which it displays.

B. L. G.

REPORTS.

HERMES, XXXIII (1898).

J. Kromayer, *Zur Geschichte des II. Triumvirats*, reviews the Illyrian campaigns of 35-34 B. C., and the events that led up to Actium. The beginning of the quarrel was Octavian's refusal to share Italy as a recruiting basis, which made Antony's army mainly Oriental. Their correspondence, begun by Octavian because of the Alexandrian presentations, is confined to the year 33.

G. Busolt, *Aristoteles oder Xenophon*. Aristotle in his account of the Thirty drew from the *Atthis* of Androtion, which treated the period very fully, and is shown to be more reliable than Xenophon. The latter did not write till ten years after the events, and his rhetorical treatment often distorts the facts.

R. Reitzenstein und E. Schwartz, *Pseudo-Sallust gegen Cicero*. Whereas the invective against Sallust is fictitious and late, that against Cicero is an extract from a pamphlet published in 54, as appears from its praise of Crassus, its reference to Cicero as a tool of the triumvirs and its knowledge of his private affairs. It seems probable from the author's plebeian station and relation to the triumvirs that the speech is part of the reply of Piso to the *Pisoniana*.

U. von Wilamowitz-Moellendorff, *Die lebenslänglichen Archonten Athens*. The earliest of these names are fictitious, though with a basis of fact, and the archons' oath by Acastus shows that the Medontidae were not kings. They were a noble family who robbed the monarchy of all real power.

C. Robert, *Theseus und Meleagros bei Bakchylides*. Ode XVII confirms the Bologna vase, which reproduces the picture of Mikon. The scene is beneath the sea and Aphrodite the main character, so that both Nereids and Poseidon are in their proper place. Both vase and poem are based on Simonides, who changed the original Ariadne to Amphitrite, but neither shows us the ring, which was a later addition to the story. The François vase alludes only to the dance of deliverance at Delos. Ode V reconciles the two versions of Meleager's death, and its plot is identical with Phrynichus' *Pleuroniae*, which was like the *Septem*. Euripides made many changes in the myth.

H. Wirz gives a detailed description of twelve Palatine MSS of Sallust.—Th. Mommsen discusses the MSS of Eugippius. The agreement of RS with I insures the correct reading.—P. von Win-

terfeld offers sundry conjectures, inter al. Ter. And. 434 *Nequeo* for *Aegue*.—P. Wendland. Jesus was mocked by the Roman soldiers because he was like the Saturnalia king, whom it was the custom to sacrifice at the close of the festival. Hence John 19. 7-12 is impossible.—F. Blass. In Aesch. Cho. 32 φόβος (φοῖβος) is a gloss. The consequent change in metre upholds l. 25 πρέπει κτλ.—E. Schwartz comments on the life of Augustus by Nikolaos of Damascus.

E. Schwartz, Die Vertheilung der römischen Provinzen nach Caesars Tod. The accounts of this period are sadly confused and often incorrect. Dio and Livy, who drew from Augustus' memoirs, are very unfair to Antony, representing him as a coward and robbing him of the credit of the amnesty. Plutarch is fair to both Antony and Octavian, and seems to follow a tradition that goes back to Brutus' letters. Appian's source is a sensational romance of the time of Claudius, which upholds Antony against both Octavian and Cicero. All writers give many details regarding Octavian, who was, however, not very important at the first, and all agree that Brutus and Cassius were low, selfish oligarchs.

J. Vahlen, *Varia*, defends *una* with *communicem* in ad Att. I 18, 1, and μετά in Theoc. XVI 61, interprets XV 37; in Apul. Apol., p. 74 Kr. reads τόπον ἐν οὐρανοῦ νῶτον, and p. 7, 6 defends *Zenonem*. By supplying a lacuna in Suetonius' life of Horace, we see that he died Nov. 27, just 59 days after Maecenas.

G. Wentzel, *Hesychiana*. Dionysius' *Μουσικὴ ἱστορία* is a source neither of Hesychius nor of Rufus, and neither Stephanus nor Hesychius draw from Philo, whose work was geographical, while they are mainly biographical. Stephanus' source was Hesychius, for it was younger than Philo, gives the teachers and friends of its subjects, arranges authors according to literary categories and philosophers according to sects, and was also used by Diogenes Laertius.

E. Bethe, *Das griechische Theater* Vitruvs. Dörpfeld now holds that Vitruvius is describing the buildings of Asia Minor and that, though their stages were really used for acting, those in Greece were too narrow for this purpose. But the width depends on the size of the theatre and the frequency of scenic performances. Two Greek theatres have one row of honor seats at the orchestra for viewing choral dances and one at the diazoma for seeing action on the stage. Moreover, the height of the stage in Greece is nearer the Vitruvian model than in Asia, and the decoration is the same; in fact, the two types are identical. Again, at Eretria the dressing-rooms are level not with the orchestra, but with the top of the proscaenium, and the Naples terracotta shows clearly a stage with traces of people on it.

P. Meyer discusses recent additions to the list of *praefecti Aegypti*. Claudius Firmus set up Psilaan, prince of the Blemmyi,

as emperor, and ruled Egypt as his prefect.—W. Dittenberger. The hieromnemon from Sosthenis in Oetaea was not an Aetolian.—H. Pomtow. The Chian Amphiktyon probably represented Euboea, just as Spartans stood for Doris. Members of the Aetolian League sometimes bore the name of their country, not of their city.—H. Diels. The Metapontine river that greeted Pythagoras was named Casa (v. Bac. XI 119).—G. Busolt. Thucydides was recalled by special decree, because he was not really an exile and his influence with Sparta was needed by Athens.—J. Ziehen. Vitruvius in I 4. 9 is rationalizing the myths of the founding of cities, where some beast plays an important rôle in the choice of a site. In ad Att. II 17. 2 read *prae hoc Isis* for *phocis*.

M. Wellmann, Die Pflanzennamen des Dioskurides. The genuineness of the synonyms in the first class of MSS is established by comparison with Pliny. The fuller alphabetical lists in the other MSS were made in the third century A. D., and consist of three distinct parts—the illustrations of Krateuas, the lists drawn largely from Pamphilos, and the text of Dioskurides. A list of 541 plants is appended.

R. Heinze, Zu Horaz Briefen. Full commentary on Book I, inter al.: 1. 4–6 refer not to the poet's age, but his desire for independence; 32 *est* = *licet*; 2. 10 keep *quid*, for *cogo ut* is better than the infinitive; 27–31 does not refer to Aristippus' comparison, but merely to idle luxury. *sponsi* is used, since they act as if they had already won Penelope; 68 *melioribus* means 'better men' (cf. Theog. 31), from whom the *verba* come; 4. 1 *candidus* is 'upright'; 16 is said jokingly, for Augustus disapproved of Epicurean teachings; 5. 2 *olus* means 'modest meal'; 7. 24 *merentis* = *eius qui laudem meret*, and refers to Maecenas (cf. Sen. IV 36); 8 is written in very artistic prose style to suit the mood of the author; 9. 6 *valdius movit* is unique in Horace, and is due to the climax of feeling; 10 is Epicurean throughout; 26–7 is independent of what precedes; 42 ff. does not refer to Aristippus; 12. 25 *tamen* is a particle of transition, in 14. 26 of continuation; 15. 12 *habena* is abl. of cause, *sed* introduces the reflections of the rider himself; 16. 56 *isto pacto* is not resumptive, but restricts *mihi lenius*; 17. 39 *quod quaerimus* refers to v. 15; 18. 98 keep *num* with *semper inops*; 19. 27, the objection to iambs is their polemic character.

U. von Wilamowitz-Moellendorff, Unechte Briefe. Isoc. Ep. 4 is condemned by its use of *arra*, which careful writers avoided. Isocrates would take no liberties with Antipater. 3 is written after Chaeronea, but Isocrates died a few days after the battle. Plat. Ep. 13 is proved spurious by its reference to Plato's burial of his mother, for she had married again and had another family. Moreover, the letter is not used by his biographers. In Dem.

Ep. 2 it is strange that he should ask for recall from exile without alluding to the cause of banishment, though natural if written by some later admirer.

L. Traube in Plin. N. H. XXXIV 71 defends *se impari*, 84 <*amplex*> *ando anserem*, XXXV 7 reads *continuae domus*.—H. Stein in Thuc. I 2. 5 reads ἐκ <παλαιστά> του ἐπὶ πλείστον (cf. I 18); 3. 3 <τὸ> ἀντίπαλον and <τὸ πρῶτον> ὡς ἕκαστοι; 6. 5 μετὰ τοῦ γυμνάζεσθαι, πυγμῆς—τίθεται, 7 τείχεσιν, 13. 1 τὰ πολλὰ—καθίστατο (read ἦδη τι μᾶλλον), πρότερον—βασίλειαι, and ἡ Ἑλλάς are glosses.—M. Lehnerdt shows that Enoche di Ascoli brought the Germania to Italy in Nov. 1455, and that Aeneas Sylvius Piccolomini read it by Jan. 1458.—P. von Winterfeld comments on a citation from Petronius in a scholion to Eugenius Volgarius.—K. P. Schulze. Codex R. of Catullus agrees so closely with M as to have no independent value.

U. von Wilamowitz-Moellendorff, Lesefrüchte. In Stat. Theb. III 460 Aphasanta (ἀφίημι) is taken from Antimachus; Ap. Rhod. III 1244 read δαῖθ' for δῆθ'; Arch. ap. Ath. X 447 B ἐμυζε (cf. Xen. An. IV 5. 27); Eur. And. 557 οἷς for ὡς, Iph. A. 573 ἔμαθες, 580 ἔμολε; Ar. Thes. 536 τείσεσθε γ' for τις ἔστιν; in Pl. Menex. 238B the gods are not named, because it was not proper in a funeral oration (Dem. 60. 30), so ἴσμεν γάρ is a gloss; Theoph. Char. 23 read κατὰ χιλίας, the author having written X, which the copyist understood as 600; Aristotle's will shows that he was a Macedonian citizen and Antipater was viceroy, who, as ruler, would be named at the beginning of all wills.

A. Schulten, Römische Flurkarten. The plans in Hyginus, De Lim. are accurate, but are copies from official documents added by a later hand. They include Minturnae, Hispellum in Umbria, Anxur, Aventicum in Switzerland, Aosta and Turin, besides some cities not yet identified, and are probably drawn from Agrippa's statistical work.

C. Robert, Zu Aristophanes Vögel. The four musicians representing foreign birds sit on the hillock, in which Tereus lives, and overlook the chorus; 391 read χύτραν. μακρὰν ὀρῶντας; 405 <γαίαν> ἐπὶ τίνα; 771 βοῇ νόμον; 1150 κατόπιν ὄργαζόν θ' ἄμα; in 435 Tereus refers to his own armor; between 865 and 890 an Athena, Demeter, Aphrodite, Hera and Zeus Ποιεύς or Σωτήρ must have been mentioned, and after 592 a verse is lost, which referred to birds of prophecy; arrange 1203-4 Π. ὄνομα δέ σοι τί; Πάραλος ἢ Σαλαμινία; | I. Ἴρις ταχέα; Π. πότερα πλοῖον ἢ κύων; in the first question referring to the Alcibiades affair; put 1343 after 1346 (ἐρῶ = tell) and supply three verses describing the haunts of birds; 1706 ff. belong to Pisthetairos, 1725-30, 1743-47 to the herald, and in 1724 & should have a line to itself.

A. Rzach. The best MS of Hesiod's Shield is the Cod. Ambros., which with some Paris MSS (2773, suppl. gr. 663) constitutes the most important family. Next in value is the group Par. 2772, Laur. XXXI 32, Harl. 5724.—A. Höck. Kersebleptes, whose four sons are honored in the decree of BCH XX 466 ff. from the summer of 351, could not have been very young in 359, as Dem. 23. 163 states. The Greek names of his sons show that he had a Greek wife. The fourth may be the Teres mentioned in Philip's letter found in Demosthenes' works.—L. D. Barnett. A cup in the Louvre (Pottier, I, pl. 17) shows Pandareos stealing the golden dog, Iris and Hermes, and a Munich amphora (No. 85) presents the marriage of Laertes.—E. Meyer. Only Thyatira and a few other cities were Macedonian colonies, the rest of Schulten's list (Herm. XXXII 523 ff.) were only settlements dependent on some city. Arrian's chief purpose was to write a history of Alexander, but his work on Bithynia is more personal, so that the author is more in evidence. Sulla did not reform the centuries in 88, but put them in place of the tribes.—F. Blass restores papyrus fragments of Menander's Kolax and Georgos.—H. Willrich. The legate A. Ter. Varro mentioned in several inscriptions may have led the detachment of vessels to which Plutarch, Lucull. 3, alludes.—G. Busolt. The phrases τοῦ δ' ἐπιόρκτος ἔτους and the like in Xen. Hellen. I and II are proved genuine by the evidence that the interpolator of I 3. 1 found the phrase already in the text.—F. Pichlmayr. The true name of the officer that suppressed the German revolt against Domitian was L. Norbanus Lappius Maximus.—Th. Mommsen. The Tillius of Hor. Sat. I 6. 24 was a *tribunus militum laticlavus*.

BARKER NEWHALL.

REVUE DE PHILOGIE, Vol. XXII.

No. 3.

1. Pp. 213-32. On the orthography of the Carthaginian inscriptions, by Aug. Audollent. The object of this article is to show that certain errors in the Latin inscriptions of Africa are due not to simple blunders, but to dialectic peculiarities of the region. The article presents the results of a careful examination of many inscriptions, with classified lists of errors.

2. Pp. 233-45. The Protrepticus of Galen and Jamot's edition (1583), by Mondry Beaudouin. This interesting article, which contains occasional comments on the edition of Kaibel, investigates the sources of Jamot's emendations, showing that the emendations were neither original nor taken from a MS, but were retroversions from the Latin translation of Erasmus, which is appended to Jamot's edition. It is further shown that Bellisarius, in making his translation, used a MS which has, like all the other MSS of the Protrepticus, been lost or at least has disappeared.

3. Pp. 246-56. Critical notes on eleven passages of Cic. Fin. I, by Louis Havet.

4. Pp. 257-73. The oracle of Apollo at Claros, by B. Haus-soullier. In this interesting article several inscriptions, hitherto unused in the investigation of this subject, are examined, and much light is thrown upon the question of the usages of the oracle, the officials connected with it, the life of which Claros was the centre, etc.

5. Pp. 274-85. Questions of Latin syntax, by J. Lebreton. I. The use of tenses in the comparative conditionals. Here are enumerated all the examples the author could find in Cicero. He concludes that 1) after *quasi* and *tamquam*, the temporal sequence was observed almost universally: principal after principal tenses, historical after historical; 2) after combinations including independent *si* (*quam si*, *ut si*, etc.), the ordinary construction of the unreal condition was employed. II. The reflexive in apposition and the attributive complement. Here he adds a rule to existing rules: In apposition or in the complement of an adjective attribute, the reflexive is employed to refer to the logical subject of the abridged sentence. An example of each will make clear the meaning: ad Fam. 13. 25 Eum tibi commendo ut . . . principem civitatis *suae*. Pro Cluent. 39. 109 aliquis defendisset equitem Romanum in municipio *suo nobilem*. All the examples he cites contain only the *possessive suus*.

6. Pp. 286-96. Notes on the Hippolytus of Euripides, by E. Chambray. The MS reading is defended in many passages that have been "emended." The article merits serious attention.

7. Pp. 297-303. On *directus*, by Georges Ramain. After an examination of all the examples, the author rejects the definition of Nonius (p. 49, Merc.), and maintains that as adj. or adv. (*directe*) it means *at once*, (*tout droit, tout de suite*, etc.). He derives it by dissimilation from *de-erectus*, which may have been pronounced at first "deierectus" to prevent its becoming simply *derectus*.

8. Pp. 304-5. J. Keelhoff replies to Prof. Earle on Hdt. I 86, explaining his position more clearly, and vigorously maintaining it.

9. Pp. 305-6. Paul Perdrizet shows that the name *Διπρόδωρος* in Diodor. XVIII 7, 5, which had been variously "emended" as occurring nowhere else, really occurs on two sling-balls, probably of the end of the fourth century B. C. The π has its second leg shortened, and the \circ and ω are small.

10. Pp. 307 ff. Book Notices. 1) The Wasps of Aristophanes, by W. J. M. Starkie, London, 1897. Albert Martin thinks this work more suitable for scholars than pupils. He criticizes unfavorably some details, but on the whole finds the edition a good one.

2) Aristophanis Ranae cum prolegomenis et commentariis edidit J. van Leeuwen, Leyden, 1896. M. Block objects to some details, and especially condemns the numerous atheteses, but finds the work otherwise good. 3) Platonis opera omnia recensuit et commentariis instruxit Godofredus Stallbaum. Vol. VIII, Sect. II. Editio altera emendatio. Platonis *Sophista*. Recensuit . . . Otto Apelt, Leipzig, 1897. Noticed by Albert Martin. This revised edition is only to a limited extent critical, the notes being chiefly explanatory. The reviewer commends it only moderately. 4) Médéric Dufour, La Constitution d'Athènes et l'œuvre d'Aristote, Paris, 1895. Noticed by Albert Martin, who considers it a good doctor-dissertation. He makes some comments of his own on the question of authenticity, discussed in the dissertation. 5) Aristotelis Parva Naturalia recensuit Guilelmus Biehl, Leipzig, 1898. A brief description of the work by A. M. without comment. 6) Philodemi volumina rhetorica edidit Siegfried Sudhaus, volumen II, Leipzig, 1896. Briefly described and praised by Albert Martin. 7) Mythographi Graeci, vol. III, fasc. I. Pseudo-Eratosthenis Catasterismi recensuit Alexander Olivieri, Leipzig, 1897. Described and favorably criticized by A. M. The author has shown in a previous publication that this work is not by Eratosthenes. 8) Evangelium secundum Lucam sive Lucae ad Theophilum liber prior, secundum formam quae videtur Romanam edidit F. Blass, Teubner, 1897. Acta Apostolorum sive Lucae ad Theophilum liber alter, secundum formam quae videtur Romanam edidit F. Blass, Teubner, 1896. J. Viteau states Blass's theory, but can not fully accept it. 9) Grammatik des neutestamentischen Griechisch, von F. Blass, Goettingen, 1896. J. Viteau, highly praising this work, points out a few minor faults. 10) Joannis Laurentii Lydi Liber de ostentis et Calendaria Graeca omnia iterum edidit Curtius Wachsmuth, Leipzig, 1897. Noticed by Albert Martin, who pronounces it one of the best works of the Teubner collection. The revision is based upon several new MSS which not only furnish new readings but also fill lacunae. 11) Joannis Philoponi de opificio mundi Libri VII. Recensuit Gualterus Reichardt, Leipzig, 1898. Albert Martin gives an account of the works of J. Philoponus, and describes the present work with favorable comment, but regrets that the author did not himself examine the one MS in Vienna and has consequently given an entirely inadequate account of it. 12) Constantino Aurelj. Studio etimologico della parola "Italia" e degli altri nomi dati alla penisola, Roma, —. Of this work L. D. says: "La péninsule fut appelée *Vitul*, d'où, plus tard *Italia*, entre les années 1322 et 1320 av. J.-C. Ce n'est là qu'un spécimen des résultats, extrêmement précis, comme on voit, des recherches étymologiques de M. Aurelj. La connaissance, qui lui est particulière, de l'idiome 'tyrréno-pélasge' lui a permis de fournir un grand nombre d'autres explications de noms propres ou communs, non moins précises et non moins certaines que celle d'*Italia*."

13) *Études de philologie musicale. Fragments de l'Énéide en musique, d'après un manuscrit inédit. Fac-similés, etc.*, par Jules Combarieu, Paris, 1898. Louis Duvau notices this work rather unfavorably, and devotes some space to the discussion of the "neume liquescent," that is, the note given to an accessory vowel inserted in a group of consonants divided between two syllables, as when *urbe* becomes *ur^{be}*. The subject belongs to the music of the Middle Ages, and not to classical philology. 14) Eduard Norden, *Die antike Kunstprosa vom VI. Jahrhundert v. Chr. bis in die Zeit der Renaissance*, Leipzig, 1898. Briefly and rather favorably described by L. H. The work is devoted to the art of prose-writing, and treats of the rhythmical laws of prose. 15) Hermann Peter, *Die geschichtliche Litteratur über die römische Kaiserzeit bis Theodosius I und ihre Quellen*, Leipzig, 1897. Philippe Fabia, recognizing the great learning and ability of the author as well as the great value of this work, regrets that he can not bestow upon it the praise it has received in other reviews. Especially faulty is the title of the book, and even the preface does not prepare one entirely for the contents. 16) H. Vandaele, *Qua mente Phaeder fabellas scripserit*, Paris, 1897. Georges Romain analyzes this doctor-dissertation, and finds it in the main a good work. 17) P. Papinii Statii *Silvarum libri*, herausgegeben und erklärt von F. Vollmer, Leipzig, 1898. Georges Lafaye reviews this work at some length, criticizing many details, but still pronounces the edition the most complete and important that has appeared since that of Markland. 18) H. Lietzmann. *Catenen. Mitteilungen über ihre Geschichte und handschriftliche Ueberlieferung. Mit einem Beitrag von H. Usener*. Freiburg i. B., 1897. Max Bonnet explains the nature of these *Catena*e, or collections of the commentaries of various fathers on any given book of the Bible, analogous to our *Notae Variorum* on the classical writers. He finds the work satisfactory in every respect. Usener demonstrates that a commentary on Job attributed to Origen was really written by Julian of Halicarnassus.

No. 4.

1. Pp. 329-32. Note on Soph. El. 86-91, by L. Parmentier. The traditional text is defended and γῆς ἱσόμοιρ' ἀήρ is interpreted as meaning (with a familiar scientific theory of the day) "air consisting partly (half) of earth." The whole phrase φῶς ἀγνόν καὶ γῆς ἱσόμοιρ' ἀήρ denotes the light of day, φῶς ἀγνόν being one extreme and γῆς ἱσόμοιρ' ἀήρ the other, of what makes up the whole, somewhat after the analogy of τὰς ὕσας καὶ τὰς ἀπούσας ἐλπίδας. It is difficult to make the explanation clear in a few words.

2. Pp. 333-45. The reign and death of Poppaea, by Philippe Fabia. In this interesting historical essay, the view is defended at length that Nero killed Poppaea, but not deliberately. The

article treats of some events subsequent to her death, for the purpose of showing how greatly Nero mourned her loss, and how powerful an influence her charms exerted.

3. Pp. 346-50. Max Niedermann defends the statement of Pseudoplutarch that Andocides was of the race of Κήρυκες.

4. Pp. 351-3. Georges Romain reads *quanto* for *aliquanto* in Plaut. Aul. 539, and expresses the opinion that there is a lacuna before this verse. The reasons he assigns seem strong.

5. Pp. 354-63. Epigraphic notes, by B. Haussoullier. This article is divided into three parts. I. Three metrical (elegiac) inscriptions now in Constantinople are published and discussed. They contain nothing of great importance. II. An inscription of Delphi (published and discussed in the Bul. de Cor. Hel. XXI, Dec.) is further examined. It relates chiefly to architects employed on works in Epidaurus. III. An inscription of Thespieae (published in the same number of the B. de C. H.) is discussed, and by means of a comparison of it with CIGS. I 1733, light is thrown upon the manner of letting contracts. It is demonstrated that *προσάτης* is synonymous with *ἐγγυος*.

6. Pp. 364-6. Book Notices. 1) The Medea of Euripides, by E. S. Headlam, Cambridge, 1897. Noticed favorably by E. Chambry. 7) M. Annaei Lucani Pharsalia, cum commentario critico edidit C. M. Francken, Lugduni Batavorum. Louis Duvau, though finding several things capable of improvement, considers the book worthy of favorable reception.

The Revue des Revues, commenced in No. 2 and continued in No. 3, is completed in this number.

MILTON W. HUMPHREYS.

BRIEF MENTION.

Professor BAUER, of Graz, has done good service by resuming his report of Greek historical literature, which he had brought down to 1888 in *Bursian's Jahresbericht* for 1889. The present volume is entitled *Die Forschungen zur griechischen Geschichte, 1888-1898, verzeichnet und besprochen* (Munich, Beck), and gives a valuable survey of what has been done in Germany during the said decennium, accompanied in many instances with critical appreciations. To be sure, there is no scale. The length of the notice depends on the interest of the reviewer, and the summaries are now meagre, now so full that those who have not access to the works under review, or time for the study of them, will be thankful to Professor BAUER for his abstracts, as Professor BAUER himself has had occasion to be thankful to others for notices of works which he has not seen with his own eyes. His treatment of French and English books is, as might have been expected, not so satisfactory as his review of German contributions to Greek history. His review of Hauvette, for instance, has a spiteful tone, and it is astonishing that he should have despatched Macan's elaborate study of Herodotos's second triad as an inaccessible continuation of Sayce's libel on the great historian, miscalled an edition of the first three books. The English editors of Thukydides have fared little better, so that, after all, the book lacks that exhaustiveness which is the German's peculiar boast. There is an introduction of eighteen pages, followed by the inscriptions, papyri, topographical and numismatic memoirs. Thereupon we pass in review treatises on the historians of the Greeks and discussions of the sources of Greek history, general works on the history of the East and of Greece, and special works on the various periods—the time before the Persian wars, the age of the Persian wars, the period from the end of the Persian wars to the end of the Peloponnesian war, from the end of the Peloponnesian war to Alexander the Great, the age of Alexander, the successors of Alexander, and the Aetolian and Achaean leagues. The closing chapter deals with chronology. The index gives simply a list of authors, though it promises more. To review the reviews and criticize the criticism of so crowded a book as Professor BAUER'S is will hardly be expected of *Brief Mention*, but it may be permissible to call attention to his preliminary discussion of the relation of the natural to the historico-philological sciences. History and philology, it is commonly contended and commonly conceded, lack the exactness of the peculiar methods of natural science. They give, for instance, no scope for experiment, the

great instrument and the great verifier of research. This is Wachsmuth's point of view, and those who have had occasion to plead for the educational value of philological studies are not dissatisfied with it. Life is not an exact science, and the problems of conduct—which constitutes life—are not physical, much less mathematical, problems. But BAUER maintains that in regard to the certainty and uncertainty of the results, in regard to the inexhaustibility and absolute trustworthiness of the material, there is no such thoroughgoing difference between the two domains of knowledge. Nay, he maintains that the impression of the greater exactness of physical methods, of the greater certainty of the results and the deeper insight into the concatenation of the phenomena is due to the erroneous conception of scientific operations that belong to different stages of investigation. The imposing word 'law' is used in the physical world of mere hypotheses, of mere convenient groupings of analogous phenomena. True, the number of observations in the domain of natural science is much larger and there is a much larger sum of results to be gained by means of pure induction. But error is not excluded from the one field any more than from the other. A mistake in reading a microscopic preparation is parallel with a mistake in reading a palimpsest. The difference is simply in the material. That material is far richer in the domain of physical science; but there are no unbroken series in physical science any more than in history and philology, and as to the ascertainment of the facts, repeated study of the material gives the historian, the philologist something of the same advantage that the man of physical science finds in experiment. Neither physicist nor historian can rest satisfied with mere inductions, and both domains are open to the invasions of subjectivity. Law is for both often nothing more than a figure. Chemical affinity and attraction of gravitation explain nothing. Heredity, adaptation and differentiation, the wave-theory of light and electricity are mere hypotheses, and the survival of the fittest in the realm of nature has recently been offset by the scientific theory of the extirpation of the best in the realm of political life. The main difference between the two groups lies, according to Professor BAUER, not in the greater exactness of the methods and the results on the one side, and in the greater subjectivity on the other, but in the immediateness with which the physicist can observe and in the advantage he possesses of repeating observation by experiment. But the advantage is not so great as it seems. The investigator of nature is in danger of confounding genus, species and variety quite as much as is his historical brother. The inexplicable plants itself on the track of the one as it plants itself on the track of the other. The individual asserts itself in both domains, but the student of nature is interested in the individual as a type; the student of history values the individual as an individual, or, as BAUER is careful to add, ought to do so. But

the fact is that the ancient historians were as careful of the type as Nature herself, and their typical use of historical characters presents many problems to the modern investigator. However, we must leave Professor BAUER to fight the battles of philologist and historian and to minimize the advantage of the methods of physical research. At the same time it is interesting to note that Brunetière advocates the application of the evolutionary method so long dominant in the realm of Nature to the study of literature, and finds that the knowledge of the class is the only true way to the appreciation of the individual.

SCHNEIDEWIN'S Preface to his first edition of *Sophokles' Aias* and *Philoktetes* bears date October, 1849. It is therefore nearly fifty years since the inauguration of the edition which still bears his name and the rare merit of which was widely recognized and at once. The gifted scholar, whom I was proud to call my master, did not live many years to enjoy his success, and the work was taken up by the eminent Grecian, AUGUST NAUCK. The SCHNEIDEWIN-NAUCK *Sophokles* has never lost ground. The *Oidipus Tyrannos* has had ten editions; the least popular of the seven plays, the *Trachiniae*, six. To this legacy EWALD BRUHN has succeeded, and the first half-century of the edition has been emphasized by an outrider, called by the new editor an appendix, which deals with the Syntax and Style of Sophokles (Berlin, Weidmann). It is not an elaborate disquisition. It is nothing but numbered headings and examples. The headings serve to show the editor's conception of the phenomena; the examples are reinforced by additional illustrations, especially from the drama. There is no sorting of the material under the rubrics of dialogue and chorus. It is, as Professor BRUHN says, hard to draw the line between syntax and style, and I should be the last one to dispute his contention, inasmuch as syntax is style to a much greater extent than many people suppose. At the same time, it seems to me that BRUHN's treatment of the stylistic side, as he conceives it, is more illuminating than his treatment of the syntactical side, and gives a clearer insight into the sources of the peculiar bitter tang that pervades the Sophoklean honey. But Sophoklean syntax can not be despatched in this text-book fashion, this catechetical fashion. It must be judged first by dramatic syntax. A few specimens, occasional parallels will not suffice. We must know more. An American scholar has given us an exhaustive treatise on the genitive in Sophokles, as a German scholar had previously given us an exhaustive study of the Sophoklean accusative; but unless we know as exhaustively how Aischylos, how Euripides handles these cases, we can not make the desired differentiation, such as we are at least able to divine when we read the treatise of Weber on the final sentence.

Sophokles is bold in his use of the genitive as a whence-case. Every one remembers his O. T. 142: βάθρων ἵστασθε. How does Euripides compare in this regard? Euripides is bold in his handling of the whither-accusative. How does Sophokles compare? How do the different dramatists stand in respect of hyperepic usage? What does our touchstone, Aristophanes, report? The omission of *άν* with subj. is not one problem, but several; and it might be maintained with some show of reason that we have in one passage purposeful retention of an epic construction, in another survival, in a third considerations of euphony. Adherescence is not the sole, perhaps not the chief, explanation of *οὐ* for *μή* with the indicative. Then the investigator must beware of exaggerating, beware of minimizing phenomena. In one section (§135) BRUHN says that *ώς* is added to the predicative participle without any special significance, or, if any, with the faintest. Yet the construction serves to blunt the sharp edge of knowledge, and with some of the verbs the construction is impossible without *ώς*. It is fashionable to say that the historical present is achronic, that it is timeless, that it belongs to an early stratum of language. But knowing, as we do, that it is absent from the epic; that it has little, if any, standing-ground in higher lyric; that it comes into literature through the drama, one might hesitate before saying with BRUHN that the historical present is used without any especial vividness. True, as Lane has pointed out, there is what he calls an Annalistic Present "used in brief historical or personal memoranda to note incidents day by day or year by year as they occur" (L. Grammar, §1591), and there is no vividness in the Annalistic Present. Annals are not history. But the vividness of the Historical Present proper is due precisely to the fact of this forced contemporaneousness, so to speak. We may modify, we can not do away with the dictum of antique aesthetics, and the author of the *περί ὕψους* says distinctly (c. XXV): *ὅταν γε μὴν τὰ παρεληλυθότα τοῖς χρόνοις εἰσάγῃς ὡς γινόμενα καὶ παρόντα οὐ διήγησιν ἔτι τὸν λόγον ἀλλ' ἐναγώνιον πρᾶγμα ποιήσεις*. And after citing a familiar passage from Xenophon (Cyr. VII 1, 37), he adds: *τοιούτους ἐν τοῖς πλείστοις ὁ Θουκυδίδης*. But all this amounts to saying that absolute agreement on the significance of syntactical phenomena does not exist, and I do not mean to detract from the value of BRUHN's work, which is undeniably useful to the student of syntax as well as to the student of Sophokles, and there are doubtless many who will prefer sober statement to supersubtle interpretation.

The quotation just made from the author of the *περί ὕψους* naturally suggests a brief mention of the new edition by Professor ROBERTS (Cambridge, The University Press), the same scholar to whom we are indebted for an interesting and instructive book on the Boeotians (A. J. P. XVI 373-5) and for an essay on

Caecilius of Calacte (A. J. P. XVIII 302-12). The edition, the first English edition for sixty years, has long been in preparation, as we learn from the preface, in connection with a larger undertaking, 'A History of Greek Literary Criticism.' Some such larger study is necessary for the appreciation of the so-called Longinus, and the editor's way of handling literary topics gives just ground for pleasant anticipations. In the Introduction Professor ROBERTS takes up the question of the authorship and discusses the contents and character of the work. The author is an unknown writer and the time the first century. What he says of the contents and character, how he has managed the translation, how the textual, linguistic, literary and bibliographical appendices can not be indicated here without anticipating a review by another hand, which has been promised for a later number of the Journal. When that time comes, I may return to the subject.

The vitality of the HAUPT and SAUPPE *Collection* (Weidmann) is not confined to one or two members of the series, such as the Schneidewin-Nauck Sophokles mentioned above. The fifth volume of HALM's ed. of *Ciceros Ausgewählte Reden* appears in a tenth improved issue under the management of G. LAUBMANN. The first edition appeared in 1850, the first year of my student life in Germany, and the comparison of the two editions has a certain personal interest to me which I could not hope to impart to the average reader of the Journal. And yet it might be safe to say that not necessarily the worst plan of studying the recent history of classical philology and the drift of pedagogical courses would be a comparison of the different editions of such text-books as have been adapted to the use of schools from time to time. The volume before us contains the *Pro Milone*, the *pro Q. Ligario*, and the *pro Rege Deiotaro*. The bulk is very nearly the same as that of the first edition, whereas almost all new editions are blown up with a quill: and the abridgments as well as the additions are noteworthy. Things that interested deeply the original editor fifty years ago are not now allowed to expand so freely, and the short method of interpretation by means of a German rendering is freely resorted to in the later issues of this standard Cicero.

Dr. KENYON, the accomplished palaeographer, to whom the philological world owes so much for his decipherment of recently recovered Greek authors, has brought out a treatise on *The Palaeography of Greek Papyri* (Oxford, At the Clarendon Press), a beautiful volume, with twenty facsimiles and a table of alphabets.

In the first chapter he treats of the range of the subject, which is a development of quite recent years. In the following chapters he discusses papyrus as writing-material, distinguishes between non-literary and literary papyri, and, in accordance with his previous studies, marks off three periods—the Ptolemaic, represented by the Petrie papyri, the Roman period, and the Byzantine—and gives the characteristics of each. "Non-literary papyri," he says, "are plentiful and fairly well supplied with precise dates; literary papyri are comparatively rare and can seldom be dated, even approximately, on other than purely palaeographical evidence." Hence the importance, palaeographically, of the chapters on the literary papyri of the Ptolemaic and of the Roman period. In the Byzantine period there are no literary papyri. The Arab conquest of Egypt gave the papyrus its death-blow. Papyrus gives way to vellum; the roll to the codex. The minuscule hand, which for fifteen hundred years had been confined to non-literary documents, enters the line of literary tradition. It is as old, we are assured, as the set uncial, but its function was less dignified, and its emergence reminds one of those linguistic phenomena that suddenly force their way into good society. The uncial hand became exhausted, like the old nobility, and the vulgar minuscule passed on the torch of learning and passes it on still. Here as everywhere we have the triumph of the business world, the vulgar world, and palaeography becomes a branch of what we are forced to call sociology. The readers of the Journal may be interested to know that the Ayer papyrus published with facsimile in the last volume is assigned by Dr. Kenyon to a date not later than the first century after Christ.

Men of English stock have seldom shown much sympathy with Drumann in his systematic blackening of Cicero. Life and character are not all of one color any more than the black spirits and white, red spirits and grey of the weird sisters. His political course does not commend itself to those whose motto is 'Thorough.' His eloquence is puffy to us, as it was to some of his own people; but to call his writings a Sahara, as Mommsen does, is eminently unfair, as it is decidedly inconsistent; and as one grows old one becomes more indulgent and less disposed to withhold from Cicero the terse praise of Augustus: *λόγιος ἀνὴρ καὶ φιλόπατρις*. In a study of rare brilliancy Zieliński has shown the immense influence that Cicero has exerted on the world of the last two thousand years, an influence no second-rate soul could have wielded; and Max Schneidewin has paid to Cicero's *humanitas* a tribute which would have been more effective if it had been less bulky, yet one which no student of ethics can afford to neglect (A. J. P. XVIII 247). But these are both advocates and have to be studied as such. In a recent number of the *Deutsche*

Rundschau (April, 1899), Professor HÜBNER takes the attitude of a judge, and few articles intended for the wider public deserve to be pondered so carefully by the classical scholar. He does not undertake to give a final answer to the complicated problem, but he does make the undoubted paling of Cicero's star more comprehensive. An age of radicalism and Caesarism can not be just to a *novus homo* who tried to be a conservative, and the business speakers of our time can not have much sympathy with the copiousness of the too fluent orator. Even in America delight in oratory is rapidly becoming a mere tradition. Eloquence is relegated to the less 'progressive' communities. It is Southern here as it is Southern in Europe, and Professor HÜBNER, familiar with Italy and Spain, tells us that one must have heard Pio Nono and Ruggiero Bonghi and Gonzalez Bravo in order to form an idea of the effect of Ciceronian oratory.

In the *Nation* of May 18, 1899, I have already said what seemed to me most important to be said about RIEMANN and GOELZER's *Syntaxe comparée du grec et du latin*, both by way of general characteristic and of detailed criticism. RIEMANN, who came to an untimely end some eight years ago, was predominantly a Latinist, and so is GOELZER, in spite of the *Cours grec Riemann et Goelzer*, and the book is stronger on the Latin than on the Greek side. Perhaps Latinists may think differently. The title is a misnomer, as Bréal, a friendly sponsor of the book, has pointed out. It is a parallel syntax, not a comparative syntax. The lines are drawn more closely now than they were some years ago. Egger's *Grammaire comparée*, a useful and suggestive little book in its day, is not what would now be called a comparative grammar, and the subtitle of Nägelsbach's *Lateinische Stilistik*, which runs *Ein sprachvergleichender Versuch*, has an odd sound in our ears. And so, despite the use that RIEMANN and GOELZER have made of recent literature, there is a lack of what may be called genetic treatment. The authors complain of the lack of material on the Greek side. It is a just complaint, but a little more vigilance would have revealed a number of things that have been published since 1883, the date of Hübner's indispensable *Grundriss*. Even the AMERICAN JOURNAL OF PHILOLOGY, which they have cited from time to time—at second hand, it is to be feared—might have saved them from some mistakes. In view of the fact that Professor Hale's elaborate assault on the traditional doctrine of the sequence of tenses and moods in Latin (A. J. P. VIII 46 foll. and 228 foll.) has been disregarded, I may take comfort to myself that my study of the Greek participle (A. J. P. IX 137 foll.), which is a manner of contribution to comparative syntax and which has been summarized in a recent number of the Belgian *Revue des Huma-*

nitēs, has found no consideration. But in discussing the σχῆμα Πυθαγορικόν, RIEMANN and GOELZER have nothing more recent to cite than a dissertation by Wilpert of 1878, and find themselves forced to record in the corrections that in 1897 Wilpert had recanted some of his statements. Would it not have been easy to consult Haydon's paper in A. J. P. XI 182 foll.? Dyroff, *Die Geschichte des Pronomen reflexivum*, which is cited in the introduction, does not seem to have been used in the body of the work, any more than Professor MILLER's compendium of Dyroff (A. J. P. XVIII 214 foll.). But the criticism of details would carry me beyond the limits of *Brief Mention*, and one grows weary of insisting on points that have been already made and made in vain. The book is one of substantial value. The advanced student must have it at hand, build on it here and reject it there. It is a provisional work. What is not provisional?

C. E. M.: Mr. FAIRBANKS' book, *The First Philosophers of Greece* (Charles Scribner's Sons), has proved somewhat disappointing to those who hoped to find it a trustworthy guide for readers unacquainted with Greek who wish to gain access to the sources of our knowledge of Greek philosophy. The plan and arrangement of the book are excellent, but these merits are more than counterbalanced by the frequent and palpable inaccuracy of its translations. A few salient examples must suffice. Fairbanks, p. 6, Dox. 315 we find ἀπέγνωσαν translated 'recognize' instead of 'reject' in the statement "The physicists, followers of Thales all recognize that the void is really a void," completely reversing the meaning of the passage. F., p. 18, Simplicius Phys. 32 r. 149, 32 ἐπὶ γὰρ τούτου μόνου Θεόφραστος ἐν τῇ Ἱστορίᾳ τὴν μάνωσιν εἶρηκε καὶ πύκνωσιν δῆλον δὲ ὅτι καὶ οἱ ἄλλοι τῇ μανότητι καὶ πυκνότητι ἐχρῶντο is translated as follows: 'Of this one writer alone, Theophrastus, in his account of the Physicists, uses the words μάνωσις and πύκνωσις of texture. The rest, of course, spoke of μανότης and πυκνότης.' This certainly gives no suggestion of the true meaning, namely: 'In reference to him alone, Theophrastus, in his account, has spoken of rarification and condensation. But it is obvious that the others also *made use of* rareness and denseness' (i. e. made use of them in their philosophy, though they did not employ these words).—F., p. 85, Dox. 362, παρέλκειν is translated 'drags the moon after it,' instead of 'is superfluous.' The moon is here distinguished from the sun, which serves a purpose in the generation of the world.—F., p. 129. The overlooking of καὶ, Simpl. De Caelo 137 r., results in the perverted translation of φαμένοις γὰρ εἶναι πολλὰ καὶ αἰδία 'though we said that many things are eternal,' instead of 'though we said that things are many and eternal.'—F., p. 218, λόγος τῆς μίξεως, Arist. De An. I, 4. 408-14, is

translated 'the cause of the mixture,' instead of 'the ratio in the mixture.'—F., p. 219, De Sens. 441-4, ἀναισθησία, referring to taste, is translated 'invisible,' instead of 'imperceptible,' and the passage is reduced to nonsense.

M. W.: In editing the *Monumentum Ancyranum* with brief notes, and furnishing an English translation, Dr. WILLIAM FAIRLEY, of the University of Pennsylvania, has done a welcome service, inasmuch as he has summed up and made available the results of the discussion which have appeared since the date of Mommsen's important edition in 1883. This American edition is much more valuable than the French one of C. Peltier (1886), which was simply an abridgment of Mommsen with many errors. The introduction would have been more interesting if Dr. FAIRLEY had given a somewhat fuller account of the controversy which has been waged, especially among German scholars, as to the character and purpose of the inscription. He himself sides with Bormann in regarding it as an epitaph, but a more detailed statement of the arguments urged against this view might well have been given. The commentary given at the foot of the page is brief and is more concerned with the verification of facts than with the language of the inscription, but one can hardly quarrel with this in a volume appearing under the auspices of the Department of History. Inasmuch, however, as some knowledge of Latin may fairly be assumed of those who use the book, we should prefer in a note like that on c. 3, "Mommsen is almost alone in holding to 'surviving,'" to use *superstitibus* rather than the English word. On c. 23 one might expect to find a reference to the inscription on the secular games published in the eighth volume of the *Ephemeris*. An English edition of this inscription with notes available for college use would be very welcome.

W. K. C.: The appearance of a new edition, after an interval of eight years, of KIESSLING'S *Odes of Horace* (Weidmann) awakened pleasant expectations in all familiar with that serviceable and suggestive edition. We are rudely awakened when we learn from the prefatory note of HEINZE, the reviser, already favorably known for his work on Lucretius, that lack of time had prevented the revision of any part save the commentary on the *Carmen Seculare*, and the introduction to what has been rewritten in the light of the official inscription discovered in 1890. The notes have undergone less change, though numerous additions have been made and the phraseology altered in a number of cases. Disappointing as the book is, through the lack of a

complete revision, it is in a way gratifying as an indication of the thorough and scholarly work to be expected from HEINZE hereafter. Not a change has been made that does not commend itself as a decided improvement.

C. A.: It was in the pages of this Journal that Mr. WIENER first made known to English scholars the linguistic peculiarities of the so-called Yiddish dialect (A. J. P. XIV 41-67, 456-82). He has now laid all students under a new obligation by his *History of Yiddish Literature in the Nineteenth Century* (Charles Scribner's Sons). This literature has presented a most remarkable evidence of vitality since 1881, when the Russianizing of the Jews in the Czar's dominions was suddenly arrested by reactionary edicts and the ablest of Russian Jewish writers felt it a duty to employ the homely tongue of the great mass of their co-religionists. The bibliography bears witness to their activity and the chrestomathy gives specimens from which it will not be invidious to single out the story of Bontsie Silent, by Perez, a gem which would do credit to any literature. It is given to few writers to have the opportunity of presenting so novel a subject to the reading world.

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Thanks are due to Messrs. Lemcke & Buechner, 812 Broadway, New York, for material furnished.

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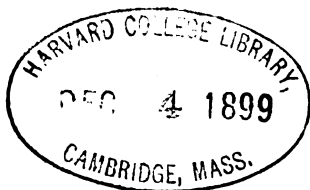
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WHOLE No. 79.

I.—THE GREEK VERBAL IN -TEO.

PART III.—ON THE EXPRESSION OF THE AGENT.

In the earlier period of the Indo-European languages, especial prominence was given to those brief, concise, half-exclamatory expressions of an action to be accomplished, whose 'mood' was conceived of as being half-future, half-imperative, so that the command-thought contained more or less of force, according as the tone of the speaker approached the sterner realm of demand, or the tender pathos of entreaty. Meantime this flexible form could (theoretically, at least) be associated with any tense or mood of the copula. As a matter of fact, the character of the writer's style was right accurately portrayed by even so minute a matter as the omission or expression, in Gk., of the copulae—always forms of *εἶναι*, except in Soph., Phil. 116, where alone *γίγνομαι* appears. We shall see below that the expression of the copula is the norm in the more dignified style of Thucydides and Herodotus, its omission the custom in the lighter veins of comedy and dialogue. The orators occupy a middle position between the two extremes.

Naturally, this expression of a complex thought by a single form would be more natural, and hence more usual, in the complex languages of antiquity, while just such forms were gradually felt to be inexact, as we approach the later period, under the reign of simplified uniformity and analytic tendency. And, as a matter of fact, they are inexact—let us say rudimentary—expressions of a volition, for whose more precise differentiation

in elegant writing or where nice shadings are needed, we must substitute the more precise periphrases with *δεῖ*, *χρή*, *ἀνάγκη*, *πρέπει*, *χρεών*, etc.

Now, there were in Sanskrit several verb-forms corresponding more or less accurately to what we understand under "Verbalia necessitatis," or gerunds: their endings are *-ya*, *-tava*, *-antya*, *-tva*, *-āyia*, *-enya*. A corresponding richness of variety is found also in the ways in which the agent of the action was expressed. In association with a gerund in *-ya* the agent could be expressed either by the dative, genitive, or instrumental; verbalia in *-tava* are accompanied only by an *instrumental* of the agent, while the agent for verbalia in *-āyia* appears either in the *dative* or *instrumental*. We note the strong preference for the instrumental-agent. As above stated, in the whole of the Greek literature from Homer to Aristotle, exclusive, these *-τιο* forms occur about 1831 times, all told. Of these 1831 cases, about 400 are accompanied by the agent-expression in some case—either dat. or acc., and in one horrible passage what appears to be *διὰ* + gen. About one vbl. in four, then, has the agent formally expressed. Now in Greek, where instrumental and true dative have in great part fallen together in form, the matter of the expression of the agent is more difficult, by reason of the twofold—manifold—nature—ambiguity, we might say—of the dative form. We readily see that by a sort of personification the Greek instrumental becomes a true agent-case; but, after all, there is a broad organic difference between an instrumental-dative, a thing-dative, and an agent-dative, which is a person-dative, indicating the sentient being interested in the act. Speaking of the pure dative, with the passive, Brugmann (Gr. Gr., p. 209) says: "In diesem Gebrauche hatten sich Dativ und Instrumentalis berührt, und sie sind öfters schwer gegen einander abzugrenzen." Similarly, l. l., p. 211, speaking of the *instrumental* dative used with the passive of "der Person, unter deren Mitwirkung eine Handlung vor sich geht," he says: "*Diese* Gebrauchsweise war mit der Verwendung des echten Dativs beim Pass. zusammengeronnen." While, then, the (personified) instrumental datives may figure as datives of the agent, the *pure* dative, of the agent, is older than this "unechter Gebrauch des Dativs," and "Es hat also (Delbrück, Griech. Syntax, p. 78, note 2) der Instrumentalis beim Passivum ursprünglich auch nur den Sinn der Begleitung."

But the Greek goes even further in permitting yet another case—the accusative—to stand as an expression of the agent; which

usage is, we are taught, confined to the Attic dialect, and into which construction we will look more closely. This accusative has been 'explained,' mechanically, as having arisen from a certain confusion of this gerund-construction with that after $\delta\epsilon\iota$, $\chi\rho\eta$, etc. So Stallbaum, Matthiä, Schülze, Krüger, Jelf, Arnold, Blomfield, Kopetsch, Bernhardt, etc. Now, while no one can deny that the power of analogy is great, yet we are constrained to suspect this 'explanation,' on its very surface, by reason of its alarmingly mechanical appearance. I had myself happened on what I consider the true explanation of this construction before reading those golden words of Madvig (*Syntax der griechischen Sprache*, §85, and Anmerkung, p. 87), as follows: "Der Name dessen, der die Handlung auszuführen hat, wird im Dativ . . . zum Gerundiv gesetzt . . . Aber bei dem unpersönlich gebrauchten Gerundiv steht der Name der handelnden Person auch im Accusativ . . . *Man dachte sich die handelnde Person im Allgemeinen ohne das Spezielle, durch den Dativ bezeichnete Verhältniss, und doch auch nicht als wirkliches grammatisches Subject (Nominativ).*" Here we have the true 'explanation.' The accusative expresses merely the person, *with regard to whom*, relatively to whom, the act is to be fulfilled: the agency is, as it were, only suggested in this variety of the acc. of specification, which is more vague, less specific than the formal dative would be. Again, it is constantly reiterated that this agent-accusative is confined to the impersonal, gerund usage, not the personal gerundive. Then we easily see the parallelism between the personalness of the personal construction with its preference for the sentient dative, and the impersonalness of the impersonal construction with its lethargic accusative. Moreover, that former law about the use of the accusative as agent-case is not violated in the earlier language by a single exception. All these cases of the accusative-agent occur with verbals which are either evidently impersonal, or else ambiguous, such as, e. g., Eur., Iph. Taur. 111 $\tau\omicron\lambda\mu\eta\tau\epsilon\omicron\nu$. . . $\lambda\alpha\beta\epsilon\acute{\iota}\nu$, where $\lambda\alpha\beta\epsilon\acute{\iota}\nu$ may be either nom. or acc., and hence does not demonstrably violate the usage. Then just here we, at a blow, reduce a number of ambiguous cases at once: so soon as the agent-accus. appears in connection with a vbl. which would otherwise be grammatically a dubium, we at once know the vbl. to be impersonal, and hence its accompanying inf. neut. noun, pronoun, or what not is the *obj.* of the vbl. Then the interesting result follows that, e. g., in Plato, Laws 778 B, the

indirect question is, tested by this proof, in the accusative case. Only the presence, therefore, of such an agent-accus. enables us to decide whether a vexatious *τοῦτο* or so is in the acc. or nom. Whether we are satisfied with this 'law' or not, we must recognize it until a violation of it can be proved: such violation I have found nowhere in the something like 10,500 T. pages of known or accessible literature between Homer and Aristotle. Then the Greek is capable of expressing a shade of the relationship between verbal and agent which neither the Latin nor the Sanskrit possesses. Nor is it unnatural that the Greek should have chosen just this case, having as the language did that especial preference for the 'acc. of specification,' which has therefore received the name of the Greek accus., *κατ' ἐξοχήν*.

Proceeding hurriedly to the passages illustrating the construction of the agent-accusative, we note that it does not appear in Aeschylus or Sophocles; and in all the much more bulky Euripides we find only two instances—Hippolytus 491 and Iph. Taur. 111—in both of which instances the agent-person is not expressed outright, but referred to by participles in the accusative, e. g. *τολμητίον τοι ξιστόν ἐκ ναοῦ λαβεῖν ἄγαλμα πάσας προσφέροντε μηχανάς*. The first open expression of the agent by the acc. of a personal pronoun occurs in Aristophanes, Equites 72: *ποῖαν ὁδὸν νῶ τρεπτέον*. Then if the Hippolytus was brought out in 428 and the Equites in 424, we locate the known beginning of this usage about 425-430. Aristophanes' other cases are Eccles. 875-6: *βαδιστίον . . . δειπνήσοντα . . . κοῦ μελλητίον*, and Aves 1237: *οἷς θυτίον αὐτοῦς*, where the dative-agent case had to be avoided, to prevent ambiguity, by reason of the immediate proximity of the other dative, *οἷς*. Gross (III, p. 9) errs in stating that Aristophanes uses this construction only once! We might even add a fourth case, if we accept the MS reading *μ'* in Vesp. 1514 (instead of *γ'*, with Bergk, Richter and others).

Leaving the poets, and omitting Herodotus, who naturally does not use this Attic construction, we hurriedly view the three Thucydidean instances of its use. Stylistic reasons make it preferable, if not necessary, to avoid another dative in I 72: *ἔδοξε αὐτοῖς παριτηρία*, etc., and I 86: *δίκαις καὶ λόγοις διακριτέα*. More interesting is VIII 65: *λόγος αὐτοῖς . . . ὥς οὔτε μισθοφορητέον εἴη ἄλλους*: here the vagueness of the negative and hence rejected thought is in keeping with the expression of that agent by the accusative; but so soon as the definite numeral, *πεντακισχίλις*, is

introduced, immediately the construction passes over into the dative. Xenophon is no lover of this construction, never using it in the *Cyropaedia*, *Anabasis*, *Oeconomicus*, *Symposium*, *Hiero*, *Agésilas*, *Resp. Laced.*, *De re equestri*, *Cynegeticus* and *Apologia*. Nor in the *Hellenika*, since VI 3, 7 is no exception; and in his later edition Breitenbach retracts his erroneous statement in the '63 edition, to the effect that ἀλλήλους is acc. agent. On the other hand, Gross (III, p. 10) is in error again in giving to the *Mem.* two cases of this construction. The accusative occurs only *once* directly associated with the verbal, while in two other cases the inevitable participle appears, referring back to the omitted agent-accus. But in one of these passages (III 11, 2) the acc. is necessary to avoid confusion with the neighbouring dat., while in another passage (I 5, 5) the reading is uncertain and Kühner reads *ικετεύειν*, not *ικετευτέον*. Considering the un-Xenophontean nature of this construction, we are confirmed in what suspicions we may have had relatively to the genuineness of the *Hippiarchicus*, when we find in its short 203 Teub. pages three instances of this construction: I 12, VIII 12, I 5, in the latter alone of which cases there is some doubt as to the proper interpretation of the acc., as the verb in question, ἀσκητέον, may show either the neuter or the active sense.

Twenty-five of those of Plato's Dialogues which contain verbalia in -τέο at all, show no trace of this construction. There is nothing of especial interest to note in the 4 instances in the *Gorgias*, 1 in *Crito*, 4 in *Theaetetus*; in *Sophistes* 226 A we note the rather abrupt shift from the *χρή*-construction to this agent-accusative expression. *Politicus* and *Phaedrus* each show 2 instances. The dative of the agent would have been less elegant in the pseudo-Platonic *Anterastai* 138 E, where, as in several other cases, we suspect the O. O. construction of some subtle influence. Similarly, the agent-dative is naturally avoided in *Republic* 349 A: ἀποκνητέον γε τῷ λόγῳ ἐπεξελθεῖν σκοπούμενον. The *nine* other verbalia in the *Republic*, which are accompanied by the accus. agent, show only the usual phenomena—acc. for dat. to avoid ambiguity, acc. agent referred to by the (somewhat remote) participle, etc. A vexatious passage is 400 D: ταῦτά γε λόγῳ ἀκολουθητέον: if ταῦτα is the accus. of the agent, it is the only case in which such an agent-case is used in reference to things, and that in neut. pl.; if ταῦτα is subject, only its position in the sentence prevents a flagrant solecism in its not agreeing in number

with its predicate adj.; if *ταῦτα* is acc. of specification, the construction is, to say the least of it, a unique one. The last of Plato's dialogues to be considered here is that bulky work which our very uncertain chronology places toward the end of the master's life, viz. the *Laws*, and its 18 loci present no especially difficult features. The passage 803 E is corrupt, but the reading so far as concerns the vbl. practically sound; similarly 862 B. Sudden changes from datives to accusatives also appear, but the reasons are almost always easily patent, e. g. 966 A: *τοὺς φύλακας ἡμῖν γνωστήον*; more sudden is the change from dative to accusative in 862 B. In 808 D the construction glides out from under the influence of *χρεών*, and the vbl.+acc. agent takes its place. We can hardly help suspecting a confusion of constructions and influences in 643 A: *φαμὲν ἰτίον εἶναι τὸν λόγον*; the construction can not be pronounced personal, since *ἰτίος* is never so used, nor could an uncompounded neuter verbal be thus made passive. To force this interpretation would therefore necessitate our accepting an unwarranted and unique violation of otherwise exceptionless laws—the passivity of the personal construction on the one hand, and the neuterness of the uncompounded neuter verbal on the other. But here again the O. O. is to blame for the confusion, and the resulting words—illogical or incorrect, from the strict grammarian's point of view—for all that sounded well to the ear. The construction finally seems to appear in the spurious *Epinomis* 991 C. Then the percentage in Plato is low enough as it is, but it would be still lower, were it not for that erratic spurt of accusatives in the *Laws*. But the Platonic scholar expects erratic experiments in the *Laws*.

The field of Oratory will detain us but for a very brief space, as out of the whole *Decas* only three—Andocides, Isocrates, and Demosthenes—seem to have tolerated this construction. Andocides' example—III 40; the oration is suspected as being spurious—occurs in O. O.; Demosthenes, like Andocides, uses it only once, II 13, as also Isocrates had done before that in the oration IX 7, where the neighbouring dative, *τοῖς φρονοῦσιν*, makes the acc.-agent case preferable. The other Isocratean locus is in *Epist.* VI 9, where, by the way, apart from what suspicion naturally hovers about these epistles, the position of the participle strikes us as anomalous, it preceding its verbal by an unusual distance. *Dinarchus*, I 112 hardly counts among these loci, as it has evidently arisen by a pure anacoluthon, the long construction being for-

gotten: *προσεκτίον ὑμῖν . . . εἰδότες*, etc., to which change again the proximity of the dative *λόγοις* added its impetus.

All told, then, we have 55 or 56 cases of the accusative-agent construction, but in the majority of these cases the real agent is merely referred to by the participle, which participle is in the sg. about as often as pl. indifferently—43 cases together, leaving 12 cases in which the agent is expressed fully, by nouns (6 times?), pronouns (4 times), etc.

The opinion prevails that the *copula* is regularly omitted, when the agent-accus. is expressed (cf. Schülze, p. 14; Kühner, §428, An. 2, etc.). The facts of the case are as follows: out of the 56 instances the copula is expressed in 13, being omitted, therefore, in about 4 cases in every 5. When expressed the copula is in the infinitive in 5 instances, in all of which the *expression* of the copula was more or less essential to clearness of the oblique construction; similarly in another case the opt. + *ἄν* was necessarily expressed, for clearness' sake.

Why then, in conclusion, is the less usual accusative ever used to express the agent? There is an unmistakable *flavor of indefiniteness* about the accusative in all the earliest examples, and the slight preponderance of plurals over singulars may have its root in the less specific nature of a plural as versus the exclusive and rigidly personal singular, and even here we must exclude those singulars behind which we can easily detect a class-name, and which are therefore practically plurals. The universality, the more sweeping flavor of the plural is in sympathy with the somewhat similar tone of the acc. agent. Or, to express it more accurately, the *acc. agent* is *objective*, the *dat. agent* is *subjective*. And in beautiful harmony with that fact is the circumstance that with the accusative-agent case the sentient, subjective personal pronoun is *regularly avoided*—I count only 6 cases of its use in all classic Greek, and of these the only singular is more than suspected; in fact is rejected by not a few scholars, all the remaining ones being in the more universal plural. But very different is the case the moment the dative-agent case appears. Here the pronoun is not only *freely* admitted, but it is by a large majority more sought than the colder, less subjective nouns and participles; indeed, of the something like 344 instances of the dative agent, the great majority—about 270—are personal pronouns, and of that goodly number over the half again are of the 1st person (139), the 2d person claiming the next largest number (68), while

the least subjective, the 3d person, has the fewest examples (62). Again, we note a beautiful parallelism between the specific, subjective dative agent and its accompanying pronouns, preferably in the 1st person; also a corresponding parallelism between the vague, general, objective accusative agent and its avoidance of pronouns, and preference for the more general class-name, e. g. nouns, participles, etc. The acc. agent is more remote than the interested dat. agent. Hence the acc. agent would be naturally used (*α*) of that which is beyond the control of the real 'agent'; hence, e. g., of exigencies or dire necessity in tragedy, etc. (*β*) The same in the mouth of the quasi-resigned comic actor, in whose mouth what was in tragedy serious helplessness becomes ludicrous helplessness, or, if you choose, indifference; hence Aristophanes' ποίαν ὀδὸν νῶ τρεπτίον. (*γ*) The intermediate or resultant passionless sense of vagueness.

Then the sphere of this accusative is narrow. Oratory spurns it, and in the 2949 T. pages of the Attic orators we count only 5 meagre cases, and of these not all are *pure* cases, as necessities of style, etc., obtruded on occasion, and Dinarchus' blunder does not count.

ON THE COPULA WITH THE GERUND.

The omission of the copula is so common an occurrence in the classics that at first blush we are surprised to learn that the development of the copula belongs to the later period of language-formation, and is "die schwerste Production des menschlichen Geistes und die letzte in dem eigentlich nothwendigen Material" (Haase, Vorlesungen über lat. Spt. I, p. 55). But the very ease with which it could be supplied when omitted caused it to be omitted all the more, and hence retarded the otherwise rapid development of this extremely common verb. In Sanskrit the omission of the copula is especially common with verbal derivatives, participles in *-ya*, etc. (cf. Delbrück, Altindische Syntax, pp. 11 and 15); so common, indeed, is this omission that the copula, whether a form of *as* or *bhū*, is never expressed in prose with the verbal in *-ya*, whose function very closely approached that of the *-reo*-formations. Similarly in the older Latinity *esse* is regularly omitted with the fut. act. part. and with the gerundive (Dziatzko, Terence Adelphoe, vs. 13, and cf. vs. 46), while in the *sermo vulgaris* such liberties are allowed only in fixed cases. The omission of the copula in exclamatory or quasi-exclamatory

clauses is almost a psychological necessity. Of all Roman writers it seems that Tacitus takes the greatest liberties in this respect (cf. Kühnast, *Liv. Synt.*, pp. 276-9). In the Slav and Semitic languages the present of the verb 'to be,' when accompanied by a predicate noun, is regularly omitted.

As noted above, the copula to the verbal in -τεο is always some form of εἶναι, save in the one passage *Soph., Phil.* 116, where γίγνομαι appears; passages like *Plato, Rep.* 595 A, etc., are only apparent exceptions: there is an ellipsis of the copula.

As above stated, the whole number of verbalia recorded between Theognis and Dinarchus, inclusive, is 1831. Speaking generally, the copula is expressed with about one in five of those verbals, the number of expressed copulae being 358. Then the omission of the copula is the rule with the verbal, as elsewhere in the less dignified style, or in quasi-interjectional clauses, where the ἐστὶ seems tame and insipid. In preparing the above statistics I have counted as 'copula omitted' cases like the ἀκουστέα in *Plato, Laws* 724 B: ἐστὶ ῥητέα τε καὶ ἀκουστέα; for in many cases it would be impossible to define the limits beyond which an easily supplied copula should be considered omitted, and when not. Now, the suggestion has been thrown out that the copula is *regularly expressed* with the (personal) gerundive. Such is not the case. Of the 91 gerundives considered as certainly personal, 32 are accompanied by the expressed copula—about one in three. The per cent., then, with gerundives is higher than the norm, but not yet so high that we can say that it is 'regularly expressed.' But to be more minute, let us take the literature by departments. In tragedy the conscious omission of the copula is the norm, it being expressed only, or generally, when necessary for clearness' sake, *metri gratia*, etc. The statistics are as follows. In tragedy:

Copula omitted = 95,

Copula expressed = 15;

ratio about 1 : 6+. In comedy the expressed copula is far more usual than in tragedy. In comedy:

Copula omitted = 44,

Copula expressed = 23;

ratio about 1 : 2—. In history the expression of the copula has gone far beyond its previous restrictions, and the copula is

expressed in Herodotus and Thucydides much more frequently than omitted! In history:

Herodotus: copula omitted = 3; expressed = 18.

Thucydides: copula omitted = 12; expressed = 19.

15

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Thus, for history the ratio is about 1 : 2 in favor of the expressed copula.

Xenophon varies, naturally. According as he approaches the more strictly historic style, he assumes the historiographer's mode, and the copula appears more frequently; e. g.

	Copula omitted.	Copula expressed.
Memorabilia,	35	10
Anabasis,	8	14
Cyropaedia,	16	19
Hellenika,	5	15
	<hr/> 64	<hr/> 58

Otherwise Xenophon's usage approaches that of the tragedians: where the tragic norm is about 1 : 6, the norm for Xenophon, exclusive of the above four works, is about 1 : 4.

With Plato the omission of the copula is the reigning habit, to which only one of his pieces offers any serious exception, viz. the *Gorgias*. Exclude the *Gorgias*, and Plato's statistics are:

Copula omitted = 918 times,

Copula expressed = 92 times;

ratio, therefore, about 1 : 10. But in the *Gorgias* the copula is omitted 26 times, expressed 12 times! To this anomalous freedom of its use the *Epistles* alone offer an analogy, where the copula is omitted 7 times, expressed 8 times, by whoever was the author of those letters. In oratory, again, the habit changes: here the freer expression of the copula is a characteristic trait. For the whole corpus—as my statistics have it, the copula is omitted 130 times, expressed only 101 times: again we note the parallelism between the more elegant precision of the oratorical usage and the expression of the copula—which expression was, naturally, all the more essential in spoken orations, since the more fleeting impression had to be explicit, to be quite clear and hence forcible. In fact, Lysias, Lycurgus and Dinarchus express the

copula more frequently than not, these three orators together showing 5 cases of the omitted copula, as versus 12 expressed. Andocides and Isaeus use it 4 times, omit it 4 times; the others expressing it somewhat less freely than not.

When expressed the copula is more frequently in the indicative; the most usual form is, naturally, *ἐστί*, which occurs 160 times, *εἰστί* occurring only twice (Herod., Xen.). Nor does any other person or number of the present indicative occur at all, save that one lone 1st pl. in Demosthenes, LIV 44. Apart from the present, both the imperfect (14 times) and the future (6 times) occur in the indicative, but always in the 3d person, and always in the singular, except in two passages in Plato, Republic, books E and ζ, where the 3d pl. of the future appears. The infinitive—always present—never occurs in the drama; of the 122 cases of its expression, the bulk (101 cases) occurs in Herodotus (3), Thucydides (9), Xenophon (43) and Plato (46); Isocrates (8) and Aeschines (2) together furnish just the same number of instances as Demosthenes (10), while the remaining one case occurs in Andocides. The copula appears in the optative 42 times, but always in the present, save in Soph., Philoctet. 116, a passage alluded to above. Plato, Politicus 275 C is the only passage in which the optative copula occurs in the plural: these optatives are especially frequent in ideal conditional apodoses. After Xenophon the use of the optative becomes much less frequent—only 2 of these 42 examples occur in tragedy, while 22 occur in Herod., Thucyd. and Xenophon. There are 7 cases of the copula in the participle (3 in sg., 4 in pl.), and always in O. O., save once, in “der längsten und langweiligsten von allen Isocrates’ Reden,” XV. This participle never occurs in the drama, and only once each in Herodotus and Thucydides, and then in the pl. The least frequent form of the copula is the subjunctive, represented by only 4 instances—once (apparently) in Theognis, once in Sophocles, once in the Hipparchos (II 6), and once in Krito, 48 C, where the expression of the copula was necessary for clearness’ sake, even at the expense of such cacophony as *σκεπτόν ῃ ῃ*. Noticeable is the higher percentage of optatives in the written literature (e. g. history) as versus the colloquial style, where indicatives prevail; indeed, Aristophanes uses the indicative exclusively. That the infinitive ranks next to the indicative in the matter of frequency of occurrence is natural, since the infinitive is no mood really, but merely a verb-form doing duty

for the indicative in oblique constructions, and thus is often an indicative in disguise.

We close with a hasty view of the *position* preferred by the copula, relatively to its verbal. In tragedy it precedes (4 times immediately, 3 times with intervening words) just as often as it follows the verbal (directly 2 times, with intervening words 5 times). The copula does not precede quite so freely in comedy as in tragedy. Aristophanes and the (fragments of) other comedians together place the copula before its verbal 9 times (6 times directly, 3 times indirectly), after it 14 times (7 times directly, 7 times indirectly). Accordingly, for the dramatists we infer that the preferable position for the copula is *following, with other words between copula and verbal*; the next most desirable position is *immediately preceding*; then *immediately following*; then *preceding, with intervening words*. Very different is the prose usage. Thucydides *never*, Herodotus only twice, allows the copula to precede its verbal. The copula follows its verbal immediately 12 times in Herodotus, and just the same number of times in Thucydides; it follows with intervening words 7 times in Thucydides, 4 times in Herodotus. Thus the results for Thucydides and Herodotus are as follows:

Copula immediately preceding = 1; preceding, with intervening words = 1.
 Copula immediately following = 24; following, with intervening words = 11.

Then the strong preference, among historians, is for the postposition of the copula, and preferably the immediate postposition. Here again, as elsewhere, Xenophon's usage approaches the historians' norm in the *Hellenika*, *Anabasis* and *Cyropaedia*. The statistics for these works are:

Copula preceding = 7; copula preceding, with intervening words = 1.
 Copula following = 33; copula following, with intervening words = 8.

These totals (preceding = 8, following = 41) are not unlike the results for the historians. Nor does the usage in Xenophon's other writings diverge seriously from the prose norm. The statistics are as follows:

Cop. immediately preceding = 7; cop. preceding, with intervening words = 2.
 Cop. immediately following = 51; cop. following, with intervening words = 19.

Here again the preference is for immediate postposition; the next most desirable position is postposition with intervening words; the least desirable, preposition with intervening words. So,

practically, for other prose-writers; take, e. g., Plato, whose statistics are as follows:

Immediate preposition = 12; preposition, with intervening words = 5.

Immediate postposition = 63; postposition, with intervening words = 24.

We notice a slight rise in the number of instances of separated preposition of the copula in the orators—a dash of artificiality we might suspect—thus,

Cop. immediately prepositive = 14; prepositive, with intervening words = 10.

Cop. immediately postpositive = 59; postpositive, with intervening words = 18.

The number of words allowed to intervene between copula and verbal varies from 1 to 12 (which extreme number occurs only once, Dem. XX 154). Before Plato the greatest number allowed to intervene before the verbal was 3, the greatest number after the verbal was 6 (once in Aristophanes). Plato increased the number of intervening words preceding the verbal to 6, following it to 5. The greatest liberty in these matters appears, naturally, among the orators, and, peculiarly enough, their most remarkable experiments appear when the copula *precedes* its verbal (1, 2, 3, 5, 9, 12 words intervening), while the number of intervening words does not exceed 4 when the copula is postpositive.

Then in all the departments of the period under examination the statistics are as follows: copula immediately prepositive = 44; copula prepositive, but with intervening words = 24; copula directly postpositive = 206; copula postpositive, with intervening words = 84. The fact that greater distance is allowed between the prepositive than the postpositive copula and its verbal is, we think, in keeping with the artificial nature of the construction: the number of words allowed to stand between the verbal and its preceding copula is on an average about three times the number interposed when the copula is postpositive; but Demosthenes' odd freak (XX 154) distorts the true proportion.

As stated above, the 97 gerundives show a total of 32 copulae expressed, a ratio something above the general norm, including the impersonalia. This is in natural harmony with the fact that the gerundives are quasi-adjectives, and hence their verb-force is necessarily weaker than that of the gerunds, wherefore the greater need of copulae.

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II.—SEMASIOLOGICAL POSSIBILITIES.

II.

In vol. XIX, No. 1 of this Journal I endeavored, by tracing the development in meaning of several roots, to prove that "difference in meaning is no bar to connecting words." It is equally true, or rather consequently true, that *similarity in meaning is no ground for connecting words*. For as the signification of a word depends more upon the manner in which it is used than upon its primary meaning, the same idea may be expressed in various ways. I do not mean where we consciously use figures of speech, but where words are used in what we now feel to be a concrete sense. For example, whatever may be the word for 'tongue' in various languages, it has come to denote practically the same thing, though the figures of speech that brought the several words into vogue might be entirely different. Or again, *heavy*, *schwer*, *gravis* are synonymous not only when referring to weight, but also in many metaphorical uses of these terms. And yet the ideas implied in their origin are quite distinct. This is true in numberless cases.

That this must be so is easy to be seen. For as various meanings develop from a common centre, and any derived meaning may, in turn, become a centre of development, there are many intertwinings of meaning within any related group of words, and many coincidences among unrelated groups. I do not hesitate to say, therefore, that the signification of a word is mainly a matter of development, and though this may be traced back, it can not be foretold. If, then, we find a related group of words with closely allied significations, we may, it is true, easily point out the common idea in that group, but we can not with certainty know the primary meaning. In order to discover this it is necessary to have variety and difference in meaning; and the greater this variety and difference, the more easily can the centre of divergence be found. From Goth. *flōkan* 'bewail' and OHG. *fluohhōn* 'curse' it would be impossible to know the primary meaning, but Lat. *plangō*, Gk. *πλίσσω* show us that the original

idea in this group at least was 'beat, strike'; and consequently we may connect with OHG. *fluohhōn* 'curse' OE. *flōcan*¹ 'clap, applaud.'

Of coincidences in meaning among unrelated words but little need be said. These arise, as I have said, in the process of development. A given meaning may be found in a large number of roots, because the possibilities for the development of that meaning are very great. Thus the meaning 'swell' occurs in the root *g²el-*, OHG. *quellan* 'swell'; *g²er-*, Gk. *βρῖω* 'swell'; *ῥεμ-*, Skt. *ṛvāyati* 'swells'; *pid-*, Gk. *πιδάξ* 'spring', OE. *fāted* 'fat'; *teyo-*, *tū-* 'swell,' and its many derivatives; *eid-*, Gk. *οἶδος* 'swelling'; *swel-*, OE. *swellan* 'swell'; *bhelgh*, OHG. *belgan* 'swell'; and in numerous others.

1.—An interesting development is shown by the root *nek̃-* 'reach, come to.' This gives: (1) Skt. *nāṣati* 'come to, reach, attain,' Lat. *nanciscor* 'obtain,' Goth. *ga-nauhan* 'suffice, ausreichen,' Gk. *ἰνευκεῖν* 'bear,' i. e. 'cause to come to': (2) Skt. *nāṣyati* ['reach the end'] 'perish, get lost, vanish,' Gk. *νεκρός* 'corpse,' Lat. *nex* 'murder,' *necāre* 'slay,' *noceō* 'injure,' etc. A striking parallel to this is Lat. *pereō* 'go through': 'pass away, perish, be lost, vanish.' Similarly in Ger. *hinkommen*: *umkommen*; Goth. *qiman* 'come, arrive': *usqiman* 'slay.' For this connection cf. Uhlenbeck, Et. Wb., s. v. *naus*, who, however, explains differently the development in meaning. Such examples are the best evidence of the truth of the thesis for which I contend. I therefore submit other examples in which is traced the semasiological development of several roots.

2.—The IE. root *pēd-*, *pōd-* shows in its derivatives such a wide range of meaning that the relation between these derivatives is often lost sight of or even denied. Especially is this true among Germanists. For example, Kluge, Et. Wb., supposes that in OHG. *fazzōn* several different roots have fallen together. Such a possibility I do not deny, but it is capable of proof that the various meanings therein contained may come from the same source, and that there is, therefore, no semasiological reason for referring the word to more than one root. This root I regard as *pēd-*, *pōd-*, which I believe is one in origin wherever found.

¹ This word is not given by Kluge or Uhlenbeck in their Et. Wbb., but the connection I have seen somewhere, and it is undoubtedly correct.

The primary meaning of this root was 'downness,' if I may coin such a word. This would give for the noun 'base, bottom, foot,' for the verb 'fall, sink down,' for the adverb 'down, below.' When once the root took on the signification 'foot,' the verb naturally meant 'to foot it, step, go.' This, according to usage, would mean simply 'go, travel' or 'go lightly' or 'go rapidly,' etc. Again, the causative of 'fall' is 'cause to fall,—sink down,' hence 'weigh down, load.' A slightly different development is 'cause to sink down, bend (primarily down, later in any way), grasp, encircle, bind,'—'encircle, gird, dress, adorn,' etc.

Examples showing this development are: Gk. *πέτα* 'foot, bottom, end, hem,' *πέτος* 'on foot, on the ground,' *πούς* 'foot,' Skt. *pād-*, *pad-*, Goth. *fōtus*, etc., Gk. *πίδον* 'ground, earth,' *πιδόθεν* 'from the bottom,' OChSl. *podū* 'bottom,' Lat. *pessum* 'down' (cf. Klotz, Jahn's Neue Jahrb., vol. XL, 1844, p. 26 f.); Skt. *padā-* 'step, footstep, place, home,' *pāda-* 'foot, leg, ray,' Lith. *pėdà*, Lat. *peda* 'step' and probably also *passus* < **pād-tu-s*, ON. *fel* 'footstep'; Lith. *padis*, Lat. *pedō* 'prop'; *pedō* 'splayfoot,' Gk. *πηδών* 'blade of the oar,' *πηδάλιον* 'rudder'; Skt. *padyatē* 'fall, sink down, perish; go, step' (this meaning secondary, as explained above), OE. *fetan*, OHG. *fazzan* 'fall,' *fazzōn* 'go' (for other meanings see below), OChSl. *padq* 'fall,' ON. *feta* 'find the way,' Lith. *pėditi* 'step lightly,' Gk. *πηδάω* 'spring' (cf. Prellwitz, Et. Wb.).

The causative 'cause to fall,—sink down, weigh,' etc., appears in OHG. *fazzōn* 'load down' ('arm, clothe,' probably through a different development), *fazza* 'load, weight, bundle.' With these compare Lat. *pendō* 'cause to hang down, weigh,' *pondus* 'weight.' The causative 'cause to fall, bend, crook' occurs in Lat. *pandō* 'bend,' *pandus* 'bent' (from **pənd-*), *pedum* 'shepherd's crook.' Closely connected with this is the meaning 'clutch, hold,' as in Lat. *impediō* 'clasp, encircle, embrace, entangle, hinder, detain,' etc. This is supposed to come from the primary signification 'entangle the feet,' as indeed it may have done. But we are not shut up to that explanation. The fact probably is that the meaning 'hold, seize' developed from the root *pād-* along different lines. For *impediō* I believe the meaning came from 'bend.' And even in *compes*, which is supposed to be primarily 'shackle for the feet,' the usage gives a more general meaning. The word may even be used for 'necklace.' So in Gk. *πέδη* 'fetter,' *πεδάω* 'bind, fasten' the meaning was or became general. But, however

developed, the words in popular usage were probably connected with 'foot,' with which they are undoubtedly related, even if not in the manner usually given. Of the same origin, whatever that may be, are OE. *fetel*, ON. *fetell*, OHG. *fezzil* 'band, belt' and OE., OS. *feter*, ON. *fiqturr*, OHG. *fezzira* 'fetter.' These two groups Kluge separates. But, as we have seen, the word was used in the widest sense both as noun and as verb. No one, I imagine, would deny that Lat. *impedio* is from the root *pēd*- 'foot,' and yet the meaning of that word is anything but 'bind the feet.' As certainly akin to *pēd*-, *pōd*- 'foot' is OHG. *fazzōn*. The very variety of its significations is evidence for, not against, this connection. The correspondences in meaning are surprisingly well retained. Thus OHG. *fazzōn* 'seize, hold': Lat. *impedio* 'clasp, check,' Gk. *πεδάω* 'fasten' (e. g. door); OHG. *che-uazzo* 'amplector': Lat. *impedio* 'embrace'; OHG. *fazzōn* 'load, saddle, equip': Lat. *impeditus* 'encumbered with baggage,' *impedimentum* 'baggage'; OHG. *fazzōn* 'go,' ON. *feta* 'find the way,' *fet* 'step': Lat. *peda*, Skt. *padyatī* 'goes'; OHG. *fezzan*, OE. *fetan* 'fall': Skt. *padyatī* 'falls,' etc.

These correspondences are not accidental, but prove that these words are from the same source, and that they have developed along the same lines. They make it probable also that the primary meaning of Gk. *πεδάω*, Lat. *impedio*, OHG. *fazzōn* was not 'bind the feet,' but 'bend, bind, weigh down.' These words are, of course, of secondary origin, but the stem from which they were derived probably meant 'bond, band' in general, or 'weight, load,' that which causes one to sink down. From 'pack, load, equip' it is an easy step to 'overlay, clothe, adorn,' or these meanings might come from 'encircle, surround, gird.' Such a development is found in MHG. *vazzen* 'mit gold, farbe u. dgl. überziehen, rüsten, kleiden, schmücken,' OE. *fāted* 'adorned,' Goth. *fētjan* 'adorn,' ON. *fat* 'clothing,' etc. From 'hold' develops OE. *fæt*, ON. *fat*, OHG. *faz* 'vessel,' OE. *fātels* 'tub, vessel, pouch,' from which *fātelsian* 'put into a vessel.' Similarly OE. *fātan inn* 'take in, swallow,' i. e. 'to pouch,' just as Eng. *pouch* is used in the sense of 'eat.' In OE. *fetian*, *feccan* 'fetch, summon, seek, take, seize, gain, marry' is preserved a causative to Germ. **fetan* 'go,' cf. ON. *feta* 'find the way.' In this word, 'seize, gain' comes from 'come to, reach,' as in Skt. *prati-pad*.

3.—The IE. root *erebh-*, *erbh-*, *rebh-* occurs in several groups of words which it is customary to separate. These may be, and

therefore should be, connected. The primary meaning was probably 'press upon, compress.' Hence 'enclose, cover' is the prevailing idea of the following group: Gk. *ἐπίφω* 'roof over, enwreath'; *ὑποφω* 'covering'; OHG. *hirnireba* 'skull'; *rippa*, OE. *ribb* 'rib'; OHG. *reba* 'rebe.' Prellwitz, Et. Wb., s. v. *ἐπίφω*; Kluge, s. v. *Rippe*. Here probably belong Lat. *arbor*, *arbutus*, *arbustum* and *rabuscula*, and also *orbis*, etc. To this root we may also refer the unexplained Gk. *ἔρπος* 'hide, skin,' i. e. 'covering.' This is better than the connection I made in Mod. Lang. Notes, XIII, No. 5, 289. To this I should join Lith. *arbonas* 'cattle,' not "arbeitendes tier," as explained in PBB. 16, 562, but 'the hide-bearing animal.' From the meaning 'covered' we may also come to Gk. *ὀφφρός* 'dark,' OHG. *erpf*, ON. *iarp*, OE. *earp* 'dark.' Noreen, UL. 89.

From 'press upon, distress' have developed the significations in OE. *earfoð* 'full of hardship, grievous, difficult,' and as noun 'hardship, distress, difficulty,' Goth. *arbaiþs* 'pressure of business' (II Cor. 11, 28), 'toil, work,' OHG. *arabeit* 'hardship, distress, toil.' With these have been compared OChSl. *rabŭ*, *robŭ* 'servant,' Pol. *robić* 'to work,' Arm. *arbancak* 'servant.' Schade, Wb., s. v. *arabeit*. For the supposed connection with Lith. *dárbas* see below.

A slightly different development of meaning is seen in the stem **orbho-* 'bereaved.' This has come from the general signification 'distressed, grieved,' or else has developed from 'press upon, rub, strip,' as in Lat. *stringō* 'press together' and 'strip off.' Here belong Gk. *ὀρφανός* 'orphan,' Lat. *orbus*, Goth. *arbi* 'inheritance,' from **orbhjo-* 'belonging to an orphan.'

4.—Lith. *dárbas* 'work,' *darbūs* 'laborious,' *dîrbti* 'to work,' which Uhlenbeck supposes to be connected with Goth. *arbaiþs* (cf. PBB. 16, 562, and Et. Wb., s. v. *arbaiþs*), have nearer relatives in Germ., to say the least. These are OE. *ge-deorf* < **dherbho-* 'labor, effort, hardship,' *deorfan* 'to labor, perish,' *dierfan* 'injure.'

The primary meaning of this group was evidently 'endurance, suffering, exertion,' and hence 'toil, labor.' That was the very basis of the idea of 'toil.' Notice also the OE. 'labor': 'perish.' For the same development of meaning compare Kluge, Et. Wb., s. v. *sterben*, and especially Gk. *κάμνω* 'am weary, exhausted; feel trouble, am distressed; work hard'; *οἱ καμόντες* 'the dead.'

From the idea of 'exertion, distress' comes that of 'agitation.' Hence we may add to the above group Goth. *drōbjan*, OE. *drēfan*, OHG. *truoben* 'agitate, disturb, distress,' OS. *drōbian* 'be distressed,' OHG. *truobi* 'dull, cloudy, muddy,' *truobisal* 'affliction, distress,' etc. Here also, with Uhlenbeck, ON. *draf*, OE. *draf*, OHG. *trebir* 'dregs,' but not ON. *dregg*.

The root *dher-bh-* is in all probability an outgrowth of *dher-* 'bear, endure.' We may therefore dismiss Uhlenbeck's comparison between Lith. *dārbas* and Goth. *arbaiþs*. It can not be emphasized too much that similarity of meaning should always be cause for suspicion. Words that have been separated for several thousand or even several hundred years we should expect to find with divergent meanings. This is true not only of words in different languages, but also of those in the same tongue which have long been separated in function.

To this same root *dher-bh-*, *dhre-bh-* belong Gk. *τρέφω* 'make firm, thicken, curdle (milk), feed,' etc., *ταφές* 'thick, dense,' *τάφος* 'thicket,' *τρόφισ* 'large, big.' Prellwitz, Et. Wb., s. v. *τρέφω*. And here we may add OE. *dearf*, ON. *djarfr*, *djörf*, *djarft*, OS. *derbi* 'bold.' Here the development 'be firm, bold' is the same as in the root *dher-s-* 'be bold, dare' in Skt. *dhārṣati* 'dares,' Goth. *ga-daursan*, etc.

We have in the above groups two main lines of development from the root-meaning of *dher-* 'firm, hard.' These are: 'be firm, hard, endure, suffer, be distressed, toil,' etc.; and 'be firm, hard, thicken, become large'; to which is closely related the idea in 'firm, bold.'

The same meaning as in Gk. *τρέφωμαι* 'be clotted, coagulate' is seen also in *θρόμβος* 'lump, clot,' *θρομβόομαι* 'curdle, coagulate.' These have been compared with Lith. *drambāžius*, *drambljys* 'Dickbauch,' *drimbū*, *dripti* 'in klumpen herabfallen, klecksen,' *drebiū* 'Breiiges werfen, dass es spritzt, klecksen.'

The root contained in *θρόμβος* ends in *ḃ*, which might have arisen phonetically or might represent a root *dhre-b*, a by-form of *dhre-bh-*. The Lith. words also may come from *dhreb-*. At any rate, we have this form of the root in Germ. in words which are certainly related: OE. *drepan* 'strike, hit' (with weapon), *ge-drep* 'stroke' (of dart), ON. *drepa* 'strike, slay,' *drāp*, OSw. *drāp* 'slaughter,' OHG. *treffan* 'hit, fight.' The Germ. verb *drepan* is evidently a denominative from the stem **dhrebo-*, meaning primarily, as in Greek, 'clot, clod, lump,' and then missile, weapon

of any kind. The verb therefore meant 'hit with a clod, weapon,' just as Lith. *drebiù* means 'hit with a clot, bespatter.' The only difference in the development of meaning is that *drebiù* signifies 'hit with a soft mass,' while *drepan* is to 'hit with a hard mass.'

Here also may belong the Germ. verb-stem *dreup-*, *drup-* 'drop,' with a secondary ablaut coming from *drup-* < *dhryb-*, as in OE. *dropen*, pret. part. of *drepan*, Beow. 2981, or in MLG. *drupen* beside *drepen* in the present. As in *drepan* we saw the meaning 'hit with clods,' so here we have the corresponding intransitive 'fall in clots' as in Lith. *drimbù*, *drìpti*. However, it is better to refer Germ. **dreupan* to the root *dhreub-*, which is closely allied to the root *dhreubh-* in Gk. *θρίπτω* 'break in pieces, soften,' *θρίψις* 'breaking in pieces, dissolving,' *τρίψος* 'piece, morsel, lump,' and to *dhreup-* in Lett. *drùpt* 'fall to pieces,' *dra'upit* 'crumble,' *drùpi* 'fragments.' These are all extended from the root *dhru-* 'mass, lump' in Gk. *θραύω* 'break in pieces, shiver, soften,' Lith. *su-druniti* 'become soft,' etc. Cf. Prellwitz, Et. Wb., s. v. *θρίπτω*. From *dhru-* comes also *dhreu-s* in Lett. *druska* 'crumb,' Goth. *driusan* 'fall,' Gk. *θραύσμα* 'piece.' Cf. Johansson, KZs. 30, 422.

Whether Germ. **dreupan* comes from *dhryb-*, with secondary ablaut, or from *dhreub-*, it may be referred to the root *dher-*. As far as the meaning is concerned, there is no difficulty. We have: 'be firm, clot,' and from a noun 'clot, lump' comes 'fall in lumps, dissolve, drop.' Similarly in the root *dhreus-*. Hence the various meanings: 'blood' (drops), 'sad' (drooping), 'sluggish' (drooping), etc. The like development in meaning appears in Goth. *drauksna* 'fragment, dropping,' OE. *droge* 'excrement,' from the root *dhruh-* or *dhruk-*. A root *dhruk-* in the sense of 'firm, hard, dry' occurs in OE. *drýge* 'dry,' ON. *draugr* 'dry wood,' OE. *drāgoð* 'dryness, dry ground,' *drāgian* 'dry up'; a synonymous *dhrug-* or perhaps rather *dhrukn-* in OHG. *trockan*, OS. *drukno*, etc.

5.—The IE. roots *smě-*, *smō-*; *smě-i-*, *smō-i-*, *smĩ-*; *smě-u-*, *smō-u-*, *smũ-* are found in a large group and with widely diverging meanings. I shall show, however, that all these meanings may develop from a common centre, and that, consequently, there is no semasiological reason for separating them. This common centre is 'rub.' Some of the developments therefrom are: 'rub, wipe off, wash, cleanse'; 'rubbed, caressed, pleased, smile' or 'rub, smear, anoint, shine, smile'; 'rub, smear, defile'; 'rub,

stroke, strike, throw'; 'rub, wear away, consume, burn.' From these the various shades are easily derived. For the connection of these roots compare Persson, *Wurzelerw.* 10 f, 65, 155, 181'.

From *smĕ-* we find Gk. *σμάω, σμῆν* 'rub, smear, anoint, wipe, wash off, cleanse'; *σμήχω* 'rub, wipe off, clean'; *σμάχω* 'rub, rub to pieces, grind down'; *σμῶδιξ* 'bruise'; OHG. *smāhi* < **smĕ-kjo-*, Lat. *macer* < **mākre-*, Gk. *μακεδρός*, OHG. *gi-smāhteōn* (cf. Prellwitz, *Et. Wb.*, s. v. *σμῆν*, etc., and Noreen, *UL.* 207). Here perhaps also OE. *smacian* 'pat,' whence the idea of sound as in *smack*, and then 'to smack the lips in eating, eat, taste, smell,' as in OE. *smæcc* 'taste,' OHG. *smecken* 'taste,' MHG. *smecken* 'tastē, try, smell.' The stem from which these came may be written **smā-go-* or **smo-go-*. From a stem **smĕ-lo-*, **smā-lo-* come OHG. *smal*, OE. *smæl* 'small, slender,' Gk. *μῆλον* 'small animal, sheep, goat,' etc. Cf. Prellwitz or Kluge, *Et. Wb.* Here too may belong the IE. stem *sme-ro-* 'rub, smear.'

The root *smĭ-*, which is plainly an outgrowth of *smĕ-*, shows the same development in meaning. We may therefore assume that this differentiation took place in the simple root, at least in its main features, though, of course, the enlarged form *smĭ-* has specialized meanings. Moreover, the compound roots *smil-*, *smir-*, *smid-*, *smil-*, *smig-*, *smik-* have significations that are the same as those of *smi-* or are easily derivable therefrom. For *smĕ-* and *smi-*, therefore, we may claim an IE. origin, but the developed roots *smil-*, *smid-*, etc., are not necessarily IE. roots—that is, roots that were formed during the IE. unity—but may have developed in the separate dialects. The evidence, however, is only negative.

The meanings 'rub, smite, cut' are found in *smi-*, *smil-*, *smid-*, *smil-*; as, Gk. *σμυνή* 'hoe,' *σμίλη* 'knife,' Goth. *smeitan* 'smear,' *-smiþa* 'smith.' Of course, these are plainly derivatives of *smĭ-*, but I set them down as separate roots because I believe that is the process of root-formation. In other words, there is no more reason for dividing Gk. *σμίλη* into a root *smi-* and suffix *-lo-*, *-lā-* than to make the same division for Goth. *smeitan*, *smi-* + *-do-*.

The significations 'smile, laugh' and the closely related 'flatter' are seen in *smi-*, *smil-*, *smir-*, *smid-*, *smig-*; as, Skt. *smāyātē* 'smiles, blushes,' *smāyam* 'astonishment,' Eng. *smile*, Lat. *mirus*, Gk. *μειδάω* 'smile,' MHG. *smeichen*. So we might take any meaning, and show how it appears in the enlarged roots. But it is interesting also to note how the same root is used in widely

different senses. For example, *smid-*, *smeid-* occurs in Goth. *bi-smeitan* 'besmear,' i. e. 'rub,' OChSl. *smědŭ* 'dark brown,' i. e. 'smeared, made filthy,' Prus. *smaidŭt* 'flatter,' i. e. 'stroke, caress,' *smaida* 'smile,' Gk. *μειδάω* 'smile.' (Cf. Uhlenbeck, Et. Wb., s. v. *bismeitan*, and Prellwitz, Et. Wb., s. v. *μειδάω*.)

It is usual to refer these words to *smi-* 'rub' and *smī-* 'smile,' but it is as certain as anything can be that these roots are one. Moreover, we see a regular development in the root *smeid-* from 'rub' to 'smile'¹; from 'rub' to 'defile' (OE. *smītan*); from 'rub' to 'smile'; from 'rub' to 'throw' (*schmeissen*). All of these significations are found in Germ. except 'smile.' That this did not develop is purely accidental. There is nothing in the primary meaning that would exclude it, as we have seen. Nevertheless, it is not certain that these words all go back to a common *smeid-*. This may have been formed independently in Gk., Slav., and Germ. from an inherited *smēi-*. That certainly was IE., *smeid-* probably was not, though it may have belonged to the western unity.

That we find *smid-*, *smil-*, *smir-*, etc., with the same or related meanings in different languages, while *smid-* or *smil-* has widely diverging significations, is due to the difference in development, not to the difference in origin. However, we saw that the differentiation in meaning took place in the root *smēi-*, hence probably in the time of the IE. unity.

Other examples of derivatives of *smei-* are Gk. *σμηρός* 'small' ('rubbed down'), Lat. *mīca* 'crumb,' *mīcidus* 'tiny' (Prellwitz, Et. Wb.); OE. *smicer* 'elegant, beautiful' ('rubbed, polished'), OHG. *smeckar*, MHG. *smeichen* 'flatter' ('caress'), *smicke*, *sminke* 'paint, rouge' ('something rubbed on, smear'), MLG. *smēken* 'beseech' (Kluge, Et. Wb.). The root in the last group is *smēi-g-*, which is certainly much more closely related to the *smēi-k-* of *σμηρός* than the latter is to the *smē-k-* of OHG. *smāhi*. There is no reason for referring OHG. *smāhi* to a root *smēik-*, as in Brugmann, Grd. I² 486. Such comparisons are based, I believe, on a wrong assumption.

The root *smēu-* develops from 'rub' the meanings 'rub away, consume, burn'; 'smear, slip, creep, glide, penetrate.' Examples are: Gk. *σμήχω* 'cause to smoulder or waste away,' *ἐσμήγην* 'smouldered away,' OE. *smēocan* 'smoke,' Lith. *smāugiu* 'smother,'

¹On this development of meaning cf. OHG. *stlarenzen* 'caress': MHG. *vlittern* 'laugh quietly.'

Brugmann, Grd. I' 745; Gk. σφοδρός, σμῶδς 'sullen, angry' ('aufge-rie-ben'), Russ. *smuryj* 'dark grey,' Čech. *šmouřiti* 'cloud over, be overcast' (Prellwitz), with which compare LG. *smoren* 'fry, smother,' OE. *smorian* 'smother,' MdE. *smorder* 'steam.' The same base *smñ-* with the suffix *-lo-* occurs in Dan. *smul* 'dust,' Du. *smeulen* 'smoulder,' MdE. *smul, smel* 'smell,' and also MHG. *smollen* 'sulk, smile,' *smielen* 'smile,' if the ablaut here is not secondary. From *smeu-q-* come Lith. *smùkti* 'glide,' OChSl. *smykati se* 'slip, creep,' OE. *smūga* 'creep, penetrate gradually,' *smēan* 'investigate,' MHG. *smiegen*, etc. Cf. Kluge, Et. Wb., s. v. *schmiegen*.

6.—The IE. root *tēyo-*, *tū-* 'swell, sway,' from which are the derived roots *tue-ro-*, *tue-lo-*, *tue-to*, etc., written below *tūēr-*, *tūēl-*, etc., occurs in a large number of words with widely divergent meanings. Though it may be impossible to show a logical connection between any two meanings, it is not difficult to trace the development of any one of the various significations from the common centre.

I give the primary meaning of this root as 'swell, sway,' as 'swell' does not entirely express what must have been the germ idea, or at least the idea that very soon developed therefrom. For the root formed many words expressing the swelling or rising of water, the swelling or growth of plants, etc., and hence the idea of 'swaying, rolling.'

To the simple root *tū-* we may assign OChSl. *tyjq, tyti* 'get fat,' Skt. *tāviti* 'be strong,' Lat. *tueor* 'protect, guard, watch, observe, look at,' OS. *thau*, OE. *pēaw* 'observance, custom, habit,' Goth. *pius* 'servant' ('observer, guard'), Fick, VWb.⁴, 445. Here also OE. *pāwian*, OHG. *douwen* 'thaw,' primarily 'swell, flow.' Compare also OE. *pawenian* 'moisten' and Lith. *tvinti* 'swell' (of water). These and allied meanings are found in the various compound roots given below, and from these meanings the numerous other significations are easily derivable.

From *tuen-* 'swell' come the following: Lith. *tvinti* 'swell, rise,' *tvanūs* 'overflowing,' *tvānas* 'flood,' OHG. *donēn* 'swell,' Fick, VWb.⁴ I 449. Probably here rather than to *ten-*, OE. *punian* 'be prominent or erect, be proud.' In *donēn*, *punian* the roots *tuen-* and *ten-* have fallen together.

Similarly *tuem-*, *tūm-* in Lat. *tumēō*, *tumulus*, Skt. *tumra* 'swelling,' *tumala* 'tumult,' Lat. *tumultus*, Av. *tūma* 'strong,' OE.

p̃ma 'thumb,' OHG. *d̃mo*, etc. Cf. Fick, VWb.⁴ I 61 f., 445. These are generally regarded as derivatives of *tũ-* 'swell.' With equal right we may explain the roots given below as outgrowths of *tũ-*.

The IE. root *tũr-* furnishes an interesting variety of meanings, but wherever it occurs it may be one and the same. For all these meanings are easily brought together. Primarily it signified 'swell, sway.' From this come several lines of development about as follows: 'Swell, sway, whirl, go rapidly; whirl, stir, beat; whirl, twist up, confine, hold.' The ideas expressed by each of these words may be further increased according as the verb is used transitively or intransitively, and, of course, each meaning may shade off into many others. The same word, indeed, may express ideas that have come through different lines of development. It is therefore not possible to tell, in every case, just how a particular signification arose.

To begin with the meaning 'swell,' we may mention as derivatives of *tũr-*: Lat. *torus* 'swelling, bulge, brawn, bed,' for **tũros*, like *tesqua* < **tũsquā*, Brugmann, Grd. I² 321; OE. *p̃or* 'inflammation'; Lat. *turgeo* 'swell'; OE. *p̃reat* 'crowd, troop, violence, threat,' *p̃r̃atian* 'swell with pride or anger, threaten,' ON. *p̃r̃alenn* 'swollen,' MHG. *strotzen*. From 'swell' developed 'crowd, thrust' in the related Lat. *trūdō* 'thrust,' Goth. *p̃riutan* 'urge, trouble,' OHG. *d̃r̃iozan*, etc. The Lat. *trū-* and the Germ. *p̃r̃-* in this root *trūd-* may come from **tũrd-*. Cf. Brugmann, Grd. I² 260, where OE. *p̃r̃ȳp*, ON. *p̃r̃ūdr* are compared with Lith. *tvirtas* 'firm,' *tveriti* 'hold.' The meanings of OE. *p̃r̃ȳp*, 'strength, might, troop, host, body (of water), copiousness,' come much better from the original meaning 'swell.' Notice also OE. *p̃rymm* 'multitude, host, strength, renown,' Lat. *turma*, Fick, VWb.⁴ I 449.

That the Germ. root *p̃r̃-t-* came from *tũr-d-* is shown by the development of OE. *p̃weran*. The participles are *p̃woren*, *p̃uren*, *p̃raen*, *p̃roren*. Of these *p̃uren* and *p̃raen* are from pre-Germ. **tũronōs* and **tũr̃onōs*, while *p̃woren* has introduced its *w* from *p̃weran*, and *p̃roren* is a blend of **poren*, the original of *p̃woren*, and *p̃raen*. The form *p̃rofen*, which is also given, is either from an enlarged root **tũerp-* or **tũerbh-*, or else the *f* is a late writing for *w*, which is more probable.

It is impossible to say whether, in certain cases, this *trũ-* (*p̃r̃-*) is from *tũr-* or *ter-*. For example, OE. *p̃reapian* 'rebuke,'

priepel 'instrument of punishment' may be the derived root *tyer-b* in Lat. *turba*, etc. Of course the ablaut in that case, as in Goth. *priutan*, etc., is secondary.

It is quite possible that Lat. *trūdō*, Goth. *priutan* may be from a root *trū-*, *treu-* from *ter-*, just as *srey-* from *ser-*. In that case the two Germ. roots *prū-*, from *tyēr-* and *treu-*, have fallen together. Germ. *prū-*, in the sense 'swell,' goes back, I should say, to the root *tyēr-*. In the sense 'press, oppress' it may represent *treu-*. In any case we may compare OE. *prēa*, OHG. *drō* 'threat,' OE. *prēan* 'rebuke, reprove, oppress, punish, threaten,' with Gk. *τρίω* 'wear out, distress, vex.' It is the ablaut, however, and not the meaning, that causes a doubt.

Germ. *prū-* < *tyēr-* occurs, in all probability, in OE. *prūh* 'water-pipe, trough; basket, coffin,' OHG. *drūh* 'fetter, trap,' from which MHG. *driuhēn* 'catch,' OHG. *drucchen*, OE. *pryccan* 'press,' ON. *prūga* 'press.' All of these I derive from a pre-Germ. **trū-qʷo-* < **tyēr-qʷo-* from the root *tyēr-* in the derived signification 'entwine, bind in, confine, hold,' and compare with Gk. *ταρπός* 'basket,' *σάρπος* 'chest,' and further, with Prellwitz, with *σopός* 'urn to hold the ashes of the dead, coffin.'

That *tyēr-*, the base of the various groups, is one and the same is apparent from a mere glance at the intertwining meanings in the different languages. The most common meaning, it will be seen, is 'whirl, turn,' from which comes either 'hasten, rush' or 'turn, form' or 'turn, roll up, entwine, confine' or 'turn, stir, confuse.' And all of these develop, as explained above, from 'swell, sway.' As examples of this varied development may be given: Lat. *torus* 'a swelling' (cf. above), Gk. *σopός* 'heap' (Prellwitz), Germ. *prū-* in OE. *prȳp*, *prūtian*, etc.; OHG. *dweran* 'whirl, stir, mix,' OE. *pwēran* 'stir, churn, beat (metal), forge,' ON. *puara*, OHG. *dwiril*, OE. *pwirel*, Lat. *trua* 'a stirring spoon,' *trulla* 'ladle' (Noreen, UL. 224); Gk. *τύρός* 'cheese,' *τύρίω* 'stir up, make cheese,' with which compare again OE. *pwēran* 'stir, churn,' *pwære* 'a churn, olive press,' Serv. *tvoriti* 'make, form' (e. g. cheese), *tvorilo* 'cheese-mould,' OSl. *tvoriti* 'make,' *tvorū* 'form,' Lith. *tvėrti* 'enclose, hold,' *su-tvėrti* 'create' (Schade); MLG. *dweren* 'run about,' Skt. *tvārale* 'hastens,' *turāṇas* 'hastening,' Gk. *ὀτρύνω* 'urge on,' *ὀτραλῖος* 'nimble' (Brugmann, Grd. I. 260); OE. *ā-prȳd* 'taken away,' cf. Lith. *tvėrti* 'seize.'

The meanings as given above show a regular development, and it is impossible to draw any hard and fast line between the various

significations. For example, OE. *prūh*, in the sense 'water-pipe, trough' may be rather from the original meaning 'swell, gush forth,' as perhaps also in Gk. *σῦ-ιγξ* 'pipe,' Skt. *tur-nāṣa* 'cataract.' Compare also Gk. *συρμαία* 'emetic' (and *τρυξ* 'must, dregs, dross,' *τάρρανον* 'vinegar'?).

To *tuēr-* belong Goth. *þwairho* 'angry,' i. e. 'cross,' OE. *þweorh* 'adverse, perverse, angry,' OHG. *dwerah*. Cf. Brugmann, Grd. I² 540, and Kluge, Et. Wb., s. v. *Zwerch-*. Perhaps with Kluge we may add here Lat. *torqueo*. This, then, would be from the same root as Gk. *ταρός*, *σάρπος*, OE. *prūh*, OHG. *drūh*, etc., as given above. We might compare further Gk. *τραπίς* 'tread grapes,' like Lat. *torcular* from *torqueo*. A stem *þwera-* with a similar meaning occurs in ON. *þuerr*, OHG. *tuer* 'crosswise.' Just as 'wine-press' has developed from *tuēr-g-*, so from the simpler root *tuēr-* comes OE. *þwære* 'churn, (olive-)press.' Here also belongs Gk. *σπαρά-πους* 'having turned-out feet' (cf. Prellwitz, Et. Wb.), and here I should place *τρά-πεζα* 'table.' There is no proof that this is for **τ(ε)τρα-πεζα* 'four-footed,' as usually explained. Indeed, its use points the other way. It may be any flat surface, as 'the crossbench in which the mast is fixed,' 'a tablet for inscriptions,' etc. If we derive the first syllable *τρα-* < **tuř-* from the root *tuēr-*, *τρά-πεζα* was named from the fact that it consisted of a plank across supports, 'a thwart, transtrum.' This *τρα-* we may compare with OE. *þroc* < **tuř-go-m* 'piece of timber on which the plough-share is fixed' and also 'table.'

Other examples of derivatives of *tuēr-* are: OE. *þwearm* 'cutting-instrument,' cf. *þweran* 'beat (metal), forge'; *ge-þwære* 'harmonious,' primarily 'turning together'; OE. *þyrs*, ON. *þurs* 'giant, demon,' perhaps Gk. *τύραννος* < **τυρασνος*, from *tuēr-* 'swell, become large, powerful'; Lat. *turiō* 'sprout,' *tuer-* 'swell, spring up'; Lat. *turunda* 'ball of paste, roll of lint,' *tuer-* 'roll up'; OHG. *stōran* 'destroy,' OE. *styrian* 'stir, excite,' OHG. *sturm*, OE. *storm* 'storm, uproar, battle,' cf. OE. *þrymm* 'strength, troop,' ON. *þrymr* 'noise,' Lat. *turma*, Gk. *συρμός* 'anything that tears along with violence,' *σύρω* 'treat with violence, drag along,' OHG. *dweran* 'turn rapidly,' etc.; OE. *ge-þwēor* 'curds,' cf. *þweran* 'churn,' Gk. *τυρός* 'cheese'; OE. *þrotu* < **tuř-dā-* 'throat,' perhaps in the sense 'swell, gush forth, spout,' the throat being a 'spout'; possibly here Gk. *τράχλος* 'throat' from **tuřgh-*, cf. Lat. *turgeō* 'swell,' from which meaning would come 'gush forth.' OE. *þrintan*, MHG. *drinden* 'to swell' probably represent a

Germ. root **prunt-*, a nasalized form of *prūt-*, as in OE. *ā-prūtan* 'to swell,' ON. *prūlenn* 'swollen.' The pres. *printan* was re-formed from the part. *pruntan*.

A related root *tyel-* occurs with similarly developed meanings. Examples are: Gk. *τύλη* 'swelling, lump, pad, cushion' (cf. Lat. *torus* from *tyer-*), *τυλίσσω* 'roll up,' Skt. *tūlam* 'tuft,' OChSl. *tylŭ* 'neck.' Cf. Prellwitz, Et. Wb., s. v. *τύλη*. OChSl. *tylŭ* may have developed through the meaning 'turn' or 'spout.' In the latter case we may compare OHG. *dola* 'pipe, drain,' Gk. *σωλήν* 'pipe, channel' (Brugmann, Grd. I³ 310), and also ON. *þylr* 'noise,' *þulr* 'speaker,' OE. *ge-þyll* 'breeze,' *þyle* 'orator, buffoon, jester.' Cf. under *tuer-* OE. *prūh*, Gk. *σῦριγξ*, *σῦριζω* 'pipe, whistle.' To *tyel-* certainly belong Gk. *σῶλος* 'swell, surge, rolling, disquiet,' *σαλάκων* 'swaggerer, boaster,' which Prellwitz leaves doubtful, and probably also *συλάω* 'take away,' *σῦλον* 'booty.' This meaning developed the same as in Lith. *tvėrti* 'seize.' From *tyel-* in the sense 'swell, spring forth, shoot up' come words for 'sprout, shoot, peg,' like Lat. *turiō* from *tyer-*. Such a meaning we find in Gk. *τύλος* 'lump, knob, knot, wooden nail or bolt used in shipbuilding, a spindle.' With this compare Lith. *tulŭs* 'eine dille am wagen, ein stecksel in der achse des wagens, ein stecksel in der seite des ruderkahns zum festanlegen des grossen ruders'; OE. *þol* 'thole, oar-peg, rowlock,' ON. *þollr* 'sapling, thole.' Here perhaps also NHG. *dille*, *tülle*, MHG. *tülle* from OHG. **dulli*, stem **dulja-* < **tuljo-*, like Lith. *tulŭs*. This stem **tuljo-* would mean 'belonging to a peg or stake,' or 'a collection of stakes,' which would give the double meaning of MHG. *tülle*. Or the double meaning could come from the original force of *tyel-* 'swell, spout out' and 'swell, spring forth,' as in Gk. *σωλήν* 'channel, pipe' and *τύλος* 'peg, bolt.' MHG. *tülle* would, in case it comes from the root *tyel-*, be connected with OHG. *dola* 'pipe, drain.' Cf. Wilmanns, DGr. I, p. 107. Perhaps from *tyel-* 'swell' with the developed meaning 'shoot out, beam, gleam' may come Gk. *σῶλας* 'light, brightness.'

Under *teus-*, *tyes-* the primary meaning is also 'swell,' as Skt. *tavas-* 'power,' Goth. **þwasts* 'strong, secure,' from which *ga-þwastjan* and *þwastþa*. Cf. Prellwitz, Et. Wb., s. v. *σάος*. From 'strong, powerful' may develop a verb 'overpower,' so we may add here OHG. *thwes-ben* 'destroy, extinguish.' This brings us to OE. *þeostre*, *þiestre* 'dark,' *ge-þuxod* 'dark' (from **-þusc-*), OLG. *thiustri*. The idea 'empty, desert' in Lat. *tesqua*, Skt. *tuccha-* 'empty, void,' OChSl. *tŭštŭ* 'empty,' *is-tŭštiti* 'evacuate,'

tūsteta 'damnum' (cf. Brugmann, Grd. I³ 321; Miklosich, Et. Wb.), is closely allied to that in *thwesben* and in *pēstre*. This idea may have originated as I suggest or perhaps rather from 'swell, gush forth, empty.' However it arose, we may compare further OE. *post*, OHG. *dost* 'dung.' Cf. *is-tūstiti* above, and for meaning Lat. *alvum evacuare*.

From 'swell, fill, satisfy' come Skt. *tuṣyati* 'is satisfied, pleased, become quiet,' *tuṣṭi* 'satisfaction,' *tuṣṭīm* 'silently.' For this double development from 'swell'—'become empty': 'become full'—compare Skt. *śvāyati* 'swells; becomes empty, hollow': 'becomes full, strong.'

From 'swell, spring up, spring forth, be excited, excite' developed the meanings in the following: ON. *þysia*, *þyria* 'rush forth,' *þyss*, *þausn* 'tumult,' OE. *þys* 'storm,' OHG. *dōsōn*, MHG. *dōsen* 'tosen,' *diusen* 'become confused; pull, worry,' OChSl. *tūštati* 'urge,' *tūštivū* 'busy, active.' But slightly different from these in development are Lith. *tvaskinu* 'beat violently,' *tvaskoju* 'flicker,' *tvasku* 'gleam; chatter.' Perhaps here OE. *þwastrian* 'whisper.'

From 'swell, exhale' comes Lat. *tūs* 'incense,' with which compare OHG. *dosto* 'wild thyme.' Phonetically the same is MHG. *doste* 'tuft, bunch.' This is perhaps rather from the idea 'swell, grow.' Compare OE. *þāf* 'tuft,' below.

Teup- (*tuep-*), *teubh-*, *teub-*. Here occur the usual significations. Lat. *tuber* 'swelling, tumor, excrescence, mushroom' may perhaps be from **tubher-* rather than **tūmr-*, as explained by Brugmann, Grd. I³ 369. We may at least assume the meaning 'swell' here as in the other groups. Possibly here belongs Lat. *teba* 'hill,' from **tuebā*.—From 'swell, spout out': Lat. *tubus* 'water-pipe, trumpet,' *tuba* 'trumpet,' and probably *tibia* < **toubia* 'pipe, flute, shin-bone.' Compare *liber* < **louyb-*, Brugmann, Grd. I³ 107.—From 'swell, grow': OE. *þāf* 'tuft, banner,' *ge-þāf* 'leafy, luxuriant,' *þāft* 'thicket,' *þyfel* 'bush, thicket,' **tūp-* or **tubh-*. Here perhaps Lith. *tuba*, *tubā* 'felt.'

The root *teup-* occurs in the sense 'bend over, cower.' This probably developed from 'spring forth, project' and then 'cower' as in Lith. *tursditi* 'mit vorgestrecktem Hintern dastehen, kauern.' This root *teup-* appears in Lith. *tupėti* 'crouch, cower,' OE. *þoft*, OHG. *dofsta*, ON. *þopta* 'rower's bench,' OE. *ge-þofsta*, OHG. *gi-dofsta* 'companion,' Goth. *þiufts* 'thief,' etc. Cf. Kluge, Et. Wb., s. v. *Ducht* and *Dieb*. Here too, with prefixed *s-*, belong

OE. *stūpian* <**stūpn-* 'stoop, curve downwards,' ON. *stupa*, ODN. *stuypen* 'stoop,' MHG. *stopfen* 'conceal,' *stüpfen* 'depart secretly,' OE. *ā-stiepan* 'bereave, deprive,' OHG. *stiuſen* 'bereave,' *stiof-*, OE. *stēop-*, ON. *stiúp*, ONorw. *stýp-* and *stýf-* 'step-.' The ONorw. *stýf-* shows that the *-p-* in the above group goes back to pre-Germ. *-pn-*. If *tup-* 'stoop' and *tup-* 'steal' go together, certainly *stup-* 'stoop' and *stup-* 'conceal, deprive' should also be connected. We may arrange the words in the order in which the meanings developed, as follows: Lith. *tupėti* 'crouch, cower,' OE. *stūpian* 'stoop'; MHG. *stopfen* 'conceal,' *stüpfen* 'depart secretly'; Goth. *piubjō* 'secretly,' *piufs* 'thief'; OE. *ā-stiepan* 'deprive, bereave'; *stēop-* 'step-.'

The roots *teut-*, *teud-*, *teudh-* are like the others in meaning. Examples are: OHG. *diozan* 'swell, rise, roar,' OE. *þēotan* 'howl,' MHG. *dieze* 'cataract,' OHG. *duz* 'flood, torrent, noise,' Skt. *tudāmi* 'thrust,' Lat. *tundō*, Goth. *stautan*, Gk. *Τυδῆς* 'Hammer,' OE. *ā-þytan* 'expel.'

The *s* in Goth. *stautan* is supposed to have belonged originally to the root. I think it was rather an addition which is due to its having taken on the meaning 'shove, thrust.' Other words of similar import which might have caused *teud-* to become *steud-* are Goth. *stiggan*, *-stiggan*, *-skiuban*, *slahan*, etc.

'Swell' must have been the original meaning, for from this it is easy to explain the other significations. If we start with 'strike, beat,' we should hardly get to 'swell,' but the reverse development is plain to see. Thus: 'Swell; spring forth; cause to spring forth, thrust; beat,' etc. 'Strike,' as we see below under *tueq-*, could also develop as follows: 'Swell; a swelling, knob, peg, stake,' and then to hit with such a weapon. The idea of 'noise' may arise in various ways, according to the application of the original meaning 'swell.' In OE. *þēote* 'water-pipe, channel, torrent, cataract' the primary force of the root is very evident. It proves also that the meaning 'pipe, tube' occurring so frequently in derivatives from the root *tū-* meant primarily 'spout,' that from which something spouts out, and not 'hole.' The idea of 'hollowness' might and did arise, but that was secondary.

From a pre-Germ. *tūēt-* comes OHG. *ki-thruathit*, gl. K., *ca-duadit*, Pa., 'exaggerat,' i. e. 'swell, heap up.' From a similarly formed *teut-* comes Goth. *piuda* 'people,' from 'swell, grow.' Cf. OHG. *liotan* 'grow': *liut* 'people.' Here or to *teudh-* belongs OE. *poden* 'whirlwind, whirlpool,' from 'swell, rise, roar,' as in

OHG. *diozan*, *duz*. A nasalized form of this root appears in OS. *bi-thwindan* 'contendere,' Ess. gl., and perhaps in OE. *þindan* 'swell, be angry,' with secondary ablaut formed from the part. *punden*. To *tuedh-* 'swell' may be referred Gk. *σάθη* 'ἀνδρὸς αἰδοῖον,' Prellwitz, Et. Wb., and with this we may compare Lat. *testis* < **tuedh-stis*, or *testis* may be from the root *tues-* 'swell.'

The root *tueq-* shows the same variation in meaning. Thus: Lith. *tukti* 'become fat,' *taukas* 'fat,' Lett. *tukt* 'swell, get fat,' OHG. *dioh*, OE. *þeoh* 'thigh' (Schade, Wb., s. v. *dioh*); Gk. *σῶκος* 'strong' (cf. Prellwitz, Wb.), OE. *þyhtig* 'strong.' As in Lith. *tvėrti* 'enclose' and Gk. *τυλίσσω* 'roll up,' so here we find the meaning 'enclose, confine' in Gk. *σηκός* 'fold, stall,' *σάττω* 'press upon, pack, load,' OHG. *dwingan* 'compress, repress,' *dāhen*, OE. *þȳn* 'press.' (Cf. Brugmann, Grd. I² 311, and Kluge, Et. Wb., s. v. *zwingen*.)

We see here how the various significations branch out and intertwine. For example, the meanings of *dwingan* could come from 'enclose, confine' or from 'cause to swell, stuff.' The latter seems to be the case with OHG. *dwang* 'constipation.' At any rate, Lith. *tvenkiù*, *tvėnkti* 'cause to swell, dam up' corresponds better phonetically with OHG. *dwingan* than does Gk. *σηκός* < **tyāgos*. Cf. Prellwitz, Et. Wb., s. v. *σάττω*. This is a good example for the development of the meanings 'compress, repress, suppress' from 'swell.' Notice also OE. *þȳn* 'press, stab.' This shows us the connection of this Germ. root further with OChSl. *tykati* 'pungere, tangere,' *tūkalo* 'cuspis' (mark this), *tūknati* 'pungere, pulsare,' *is-tukati* 'sculpere,' Gk. *τυκίζω* 'dress stones,' *τύκος* 'pick, hammer, battle-ax,' *τυκάνη* 'flail.' Cf. Prellwitz, Et. Wb., s. v. *τυκάνη*. The meanings we have here develop also from 'swell,' as follows: 'swell; anything swollen; lump, knob, point.' From this, then, were formed denominatives signifying 'to strike with a lump, knob, point,' that is 'to beat, prod, stab, cut.' For this development compare Gk. *τύλη* 'any swelling or lump,' *τύλος* 'knob, knot, wooden nail, bolt,' and Germ. *drepan* 'strike, slay,' above.

From OE. *þȳn* 'press, stab' we may infer a pre-Germ. **tūko-* or **tūnko-* 'swelling, knob, point, peg,' corresponding to Gk. *τύκος*, OChSl. *tūkalo*. Here I should add MHG. *zwec*, which is doubtless for **twec* from OHG. **dweck* 'zweck,' pre-Germ. **tueknō-*. In MHG. *zwiken* 'nail, fasten'; 'pull, twitch' two roots have fallen together, Germ. *pwekk-* and *twekk-*. This

division I make not on account of the meaning, but because of OE. *twiccan* 'twitch,' which can not be separated from MHG. *zwiken* 'twitch.'

To *tyeq-* belongs also OHG. *thungida* < **tung-* 'instar, similitudo.' Compare OChSl. *is-tukati* 'sculpere,' *is-tukanū* 'idolum.'

The same development of meaning occurs in the root *tyer-*, as in OChSl. *tvoriti* 'make,' *tvorū* 'form, shape.'

From *tyeq-* in the developed sense 'strike, stroke, rub' comes Goth. *þwahan* 'wash.' Compare OChSl. *tykati* 'pungere, tangere,' and notice the meanings in Germ. that point back to 'stroke, rub': OE. *þwēan* 'wash, anoint,' *þwēal*, *þwēhl* 'washing, ointment,' OHG. *dwahila* 'manutergium.' Cf. author, Jour. Germ. Phil., vol. II, 227 f.

From the meaning 'enclose' as seen in Gk. *σηκός* 'fold,' OHG. *dwingan*, etc., we come to 'protect, cover,' as in Skt. *tvac-*, *tvacas* 'covering, hide, skin,' Gk. *σάκος* 'shield.' Cf. Brugmann, Grd. I² 310. Perhaps more closely connected here than with *dwingan* are OE. *þwang* 'thong,' *þweng* 'band,' ON. *þwengr* 'thong.'

Other examples are: OChSl. *tūkati* 'weave,' primarily 'strike the web,' as in Gk. *κρίνω* 'strike, beat : weave'; Gk. *σήκωμα* 'weight, sacred enclosure,' cf. *σῶκος* 'strong' and *σηκός* 'enclosure'; OE. *ge-þuhtsum* 'abundant,' cf. *þyhtig* 'strong'; Skt. *tōkā* 'creation, progeny,' *tūc* 'progeny,' *tvakṣati* 'forms, fashions,' cf. Gk. *τυκίω*, etc.

Other roots ending in a palatal or velar: Skt. *lōṣatē* 'drip'; *tūj* 'quick, strong,' *tuj* 'move violently, swing, urge, thrust,' with which compare OE. *þocerian* 'run about' and the nasalized Skt. *tvaṅgati* 'leaps.'

Now, if the roots *tyer-*, *tyel-*, etc., do not come from *tu-* 'swell,' there is at least no semasiological reason for thinking the contrary. In fact, if that were the only consideration, the evidence would be altogether in favor of connecting them. Whatever specialized meaning we take from any one root, we can find its parallel in most of the other roots considered here as outgrowths of *tu-*. It is evident, therefore, that the signification of a word is a variable element, and can not of itself be used to prove or disprove an etymology.

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III.—SERVIUS AND THE SCHOLIA OF DANIEL.

PART I.

The determination of the relation of the two masses of comments passing under the name of Servius is dependent upon an analysis of the language used by each. Little can be gained from a consideration of the facts they present. When the comments were written there were in existence large masses of critical material, at the disposal of any writer who wished to make use of them, so that sameness or similarity in facts stated really indicates nothing more than that the writers had access to the same sources. However, two considerations seem to have an application to Servius: comments in which the Scholia merely repeat, in the same or slightly varied language, the statements of Servius indicate the absence of the unifying work of a single writer; comments containing varied or even antagonistic statements may indicate an attempt of a single writer to present, in outline or entirety, all the views with which he had met. But as these are not sufficient for the settlement of the authorship of the comments, we are thrown back upon facts of language independent of the opinions presented. This must be the line of investigation, unless we practically abandon the question by assuming that the Servius merely presents the statements of the sources followed. Nothing is settled by this, for all questions under discussion referring to the Servius are in this way transferred to the sources themselves.

'Servius' may be considered as the work of different writers; as works derived by different writers from the same sources, or as an abridged and unabridged edition of the same work. The last two theories are dependent for their support on the proof of the homogeneity of language in the two masses of comments, for in either case the derivative work must have the same elements as its source.

In the following paper is given a partial consideration of some facts presented by the vocabulary in the Servius and the Scholia with the design of applying these facts in a discussion of the homogeneity of the language in the two works. While statistics

are not proof absolute in questions of authorship where only a few points are involved, where there is a very noticeable divergence on many points, statistics must have considerable weight. But mere number of occurrences must be reduced to a common base. The occurrence, in the two commentaries, of a large number of expressions, especially *etiam* and *scilicet*, each occurring hundreds of times in both, with the ratio of three to one, indicates that that must be about the ratio of the mass of the two commentaries. The careful measurement of the ems on several score of pages in different parts indicates about the same ratio. Bearing this in mind we may consider that where the ratio, excepting in the case of expressions occurring but a few times, where ratios are of no value, varies much from 3 : 1 there may be held to be a different attitude on the part of the two commentaries toward that expression. This must be constantly borne in mind, for the disproof of the homogeneity of expression does not depend on the establishment of the fact of complete dissimilarity in form of expression, but on the establishment of the fact that the habitual choice of form of expression by one is in many instances decidedly different from that of the other. As the comments are on the same subjects, it is not at all remarkable that there is great similarity in the two vocabularies. But with this similarity there are numerous most striking dissimilarities which can not be explained except upon the basis of different authorship for the two masses of comments.

The divisions in the following paper are not in all cases absolutely exact, as it has been found convenient at times to put into some divisions some terms which in a closer analysis would be placed by themselves. But as the design is to present some of the general features of the vocabulary in the two masses of comments, the division into parts is sufficiently exact for that purpose. Repeated examinations of the entire mass in working out the different phases presented have given to the results as much accuracy as can be hoped for where the text itself must depend to some extent upon the work of the editor.

The comments are referred to as S. and D., the latter standing for those not found in the Servian codices, and figures given (:) indicate the number of occurrences of different expressions in each. Merely for convenience, D. is spoken of as if it were the work of a single writer, even though evidence is presented indicating that it is by different men. The design is to compare the

masses of comments, and at only a few points will the usage of some of the MSS be mentioned.

I.—PERSONAL ELEMENT.

A. References to Commentator.—1. First Person Singular.

In two passages S. refers to a preceding comment using the first person of the perfect indicative: 11, 886¹ *ut supra dixi*; B. Praef. (p. 4, 10) *sicut supra dixi*. There are four other passages in S. where the first person of the verb is used referring to the commentator: 1, 258 *ut si dicas 'legi oratorem' nec addas quem, intelligo Ciceronem*; 1, 417 *si autem sertos dixero, addo flores, si sertas, addo coronas*; 3, 182 *nam expertum rerum si dixero, significo peritum; si expertem, ignarum*; 10, 341 *quando dico 'morigerus est' vere morigerus est*. In D., the use of the first person is confined to the comments on B. and G., excepting 1, 651 *nescio quibus disciplinis*; and 11, 247 *vi nescio qua*. Parenthetic *ut puto* occurs twice: G. 3, 3 *legitur et 'carmine,' et, ut puto, rectius*; G. 3, 296 *sed, ut puto, 'mox' abundat*. The other passages where *puto* is used are G. 2, 333 *an ideo non metuit, quia non surgunt? quod magis puto*; G. 4, 219 *sed ego puto simpliciter referri sententias philosophorum*. Only one passage does not have *puto*, and there S. also has the present: B. 8, 4 *quiesco enim duplicem habet significationem et aliter dico 'quiesco ego,' aliter 'quiesco servum,' id est quiescere facio*. Here the *facio* of S. is merely a part of a general explanation, and is not classed with the ones given above, as are not several passages in which S. explains the words of Vergil; e. g. G. 3, 40 *interim georgica scribo*; G. 3, 46 *postquam georgica scripsero*; and some passages in which the words of Vergil are explained as if they had been spoken by some of the characters, e. g. 12, 74 *ac si diceret: si imminet, periturus sum, etiam si minime ad bella proficiscar*; B. 7, 36 *si tot agnos habuero quot oves*.

2. First Person Plural.

a. Perfect and Present.—1. *Diximus* (405 : 4).—The references in the Servius to preceding comments are in nearly all cases expressed by *diximus*, most frequently with *supra*, e. g. 1, 175

¹References to the Aeneid do not designate the work, as do those to the Bucolics and Georgics. The text of Thilo-Hagen has been used.

SUCCEPIT pro suscepit, ut diximus supra. A few other particles are used; e. g. 1, 37 et hoc fictum est, ut superius diximus; 1, 231 subaudis filius . . . ut ante diximus; 2, 683 NE QUA qua vacat, ut frequenter diximus; 4, 697 nam, ut saepe diximus, secundum sectas loquitur; 10, 91 et istam historiam quam modo diximus. In many of the passages *ut* only is used; e. g. 1, 286 et omnis poetae intentio, ut in qualitate carminis diximus. In only a comparatively few instances is the passage referred to definitely indicated, though this is more common in the later than in the early portions of the commentary: 2, 592 ut enim in primo diximus; G. 1, 404 de quo plenius in bucolicis diximus; G. 2, 201 ut in Aeneide diximus. *Docuimus* is used G. 1, 488 COMETAЕ crinitae, pessimae, quia sunt et bonae, ut docuimus in Aeneide. The use of *memoravimus*, excepting 11, 260, is confined to comments on B. and G. (B. Praef., p. 3, 29; B. 6, 61; G. 2, 170; 2, 541; 3, 338). Aside from these verbs there are few others used: *notavimus* 1, 76; *tractavimus* 5, 522; *exposuimus* 6, 132. In D. there are but four similar references: 2, 152; 4, 246 (a repetition of a comment in S.); 10, 164 (*ex uno Turonensi edidit Daniel.*); 10, 423 (*hab. T.*) capillorem diximus, a statement apparently not found elsewhere in the commentary as we have it.

2. *Legimus* (144 : 4).—While the two commentaries do not differ as much in the use of this verb as in the case of *diximus*, the few number of occurrences in D. must be taken as an indication of a different critical attitude toward the material accessible. Two of the statements in D. refer to the words of Vergil, while the two others are general references (2, 512; 12, 144). The statements in S. refer both to passages in Vergil, e. g. 12, 766 legimus enim in Vergilio de tibiis, and in other writers, e. g. G. 4, 218 ut in Sallustio legimus, as well as to the proper reading in the passage under consideration, e. g. 1, 100 et 'sub undis' legimus et 'sub undas'; 4, 9 et 'terret' et 'terrent' legitur. sed si 'terret' legerimus, 'insomnia' erit vigilia. In a great majority of the instances the reference is to an illustrative passage.

3. *Intellegimus* (220 : 10).—This form is used a little more frequently than the last, though the personal element in S. is still much more clearly marked.

4. *Dicimus* (423 : 77).—This form of *dico* is the one most frequently used, and states the usage of the writer as well as of the community in which he lived, e. g. G. 4, 421 et melius 'hic obex,' quam 'haec obex' dicimus; G. 4, 417 in singulari numero

'hoc specus,' in plurali 'hi specus' dicimus; B. 1, 32 nam modo servi tantum peculium dicimus.

5. *Accipimus* (79 : 52).—This verb seems to have been a favorite with the writer of D., and the relative number of occurrences is larger than in S., which is the reverse of the usage in the case of other verbs.

6. Other Verbs (632 : 94).—In this list is included a large number of verbs whose meaning has no special significance. In a few, however, the distinction between S. and D. is clearly shown : *Scimus* (S. 27), *invenimus* (S. 23), *significamus* (15 : 1), *novimus* (28 : 2) are the most noticeable of these. They are the ones in which the intellectual element is most prominent, and their greater frequency is in harmony with the general indications of personality shown in S.

In making the divisions the occurrences in both indicative and subjunctive have been counted together, as the same element of personality is involved in both moods. Passages containing infinitives dependent on *possumus* and *debemus* have been classified according to the infinitives, as the entire expression is practically equivalent to a potential.

aa. In only a few passages in S. is the future used where reference is made to the intention of the writer in other parts of his work : 2, 506, speaking of the various theories about the death of Priam, he says : et hanc opinionem plene Vergilius sequitur, ut suo indicabimus loco, a reference to the comment ad v. 557. 5, 498 SUBSEdit . . . de quo verbo plenius dicturi sumus illo versu (XI 268) devicta Asia subseedit adulter. In two other passages—6, 127 suis locis hic esse comprobabimus ; 6, 140 sic intellegentes removebimus quaestionem—the future refers to what immediately follows.

3. *Perfect Passive.*

Dictum est (2 : 102).—One of the most noticeable differences between the two commentaries is in the use of the perfect passive of *dico* by D. instead of the active form used by S. The favorite form of expression of each is avoided by the other. S. has ut supra dictum est 3, 163, where *diximus* is used in the preceding part of the comment, and B. 1, 2. But the difference in relative frequency is not the only one with reference to the use of the active and passive of *dico*. In S. the references are only to preceding parts of the commentary, showing that it was carefully

developed, each part of the comments dependent only on preceding parts. The references in D. are to both earlier and later portions of the work, as though the comments in D. were merely additions to a mass of comments already existing, and which was regarded by the writer as a work already completed, at least so far as the comments of S. were concerned. S., it is true, uses the future in a few passages, but this only indicates that coming portions of the work were not yet written. Moeller, *Quaestiones Servianae* (Kiliae, 1892), p. 33, refers to the passive forms used by S. as contradicting the statement made by Thilo, *Servius*, vol. I, p. xiv, with regard to the personal character of the *Servius*. Taking into account the limited number of occurrences of the personal expression in D. and of the impersonal in S., they can not be considered as forming a valid basis for an argument showing that the diction in the two commentaries is alike. It shows that each might, had he so willed, have used the form chosen by the other. It is the voluntary selection of different forms from among a number of forms accessible to each that clearly distinguishes the two works. A few quotations will show the freedom with which D. referred to more advanced parts of the commentary: 1, 305 *de quo loco suo in quarto libro dictum est*; 4, 462 *quod plenius in primo georgicorum dictum est*; 3, 420 *sane alia Scylla fuit, de qua in bucolicis* (VI 74) *plenius dictum est*; 8, 677 *de eo in tertio georgicorum in ipso loco plenius dictum est*. The difference between the two commentaries is shown in a few passages. Ad 5, 737 S. says: *latet enim, ut supra* (I 277) *diximus, verum nomen urbis*; D. adds: *et nomen quidem Romae a poeta dictum est; nam verum urbis nomen, ut dictum est, latet*. 9, 4 is somewhat similar, S. using *ut diximus*, while D. has *plenius illo dictum est*, but with reference to another word. Cf. B. 6, 61 *quod plenius in Aeneidos tertio libro* (113) *memoravimus, ubi etiam de ipsis malis fabula relata est*. *Ostensum est* occurs in S. 1, 19 (*om. KC*), *monstratum est* 1, 1. Eleven other instances are in D., *relatum* occurring five times, and *narratum est* 4, 99; 5, 30 *sicut narratum est*. The plural, *dicta sunt*, is used in D. (11, 69), and *narrata sunt* 1, 744 and 6, 286, in both instances referring to succeeding comments, as is also the case in 2, 310; 2, 456; 3, 466, where other forms of *narrare* are used.

B. Reader.

1. *Second Person Singular, Present Indicative.*

The Servius has somewhat of a professorial tone in the frequent recurrence of the second person of the verb, the most frequently occurring of which is *subaudis* (75 : 3). This is also used in the imperative 1, 640; 4, 597; 6, 36; 1, 190, and B. 1, 53, though some MSS give the indicative in the first three passages. In D. *subaudis* is found 2, 79; 4, 293; 8, 35. The second person sing. is found in twenty-five other passages, seven of which are in D.: 1, 97; G. 1, 8 *plenius habes*; B. 6, 27 *plene habes*; G. 3, 174 *dum quosdam domas*; 4, 696; 5, 245. Both S. and D. have the sec. per. 10, 628 *agis . . . loqueris*. *Intellegis* occurs five times in S.: 1, 559; 1, 598; 3, 260; 6, 640; 6, 654. In about half of the remaining instances the indicative is used with *si* either with or without an accompanying subjunctive, e. g. 1, 743 *si fabulam respicis . . . intellege*; *si autem veritatem requiris, varia est opinio philosophorum*; B. 3, 16 *ut si dicas . . . ponis, si autem velis . . . exprimes*. 10, 62 *si . . . vis referre, sic dic: . . . si vero . . . vis referre, sic intellege*. The best illustration of the use in an independent statement is 1, 530 *aut enim Hesperiam solam dicis et significas Italiam, aut addis 'ultimam' et significas Hispaniam*. For an instance of the sec. per. explaining the words of Vergil, see 5, 711 *EST TIBI id est habes*.

2. *Future.*

Invenies is found seven times in D., five times (1, 651; 3, 211; 3, 274; 5, 105; 9, 213) with *plenius* where reference is made to a fuller discussion of the subject in other parts of the commentary. In 11, 243 *invenies* is used in the same way, while 3, 399 the reference is to a passage in Tacitus. *Referes* occurs 8, 88 *vel ad Tiberim, vel ad stagnum referes*. These passages have no parallels in S., where the future is used, as in B. 3, 16 (line 15 above), only in the conclusion of a conditional sentence, e. g. 8, 402 *si solvas, invenies*; 3, 671 *si detraxeris, invenies*. Cf. D. ad G. 4, 399 *inanes eos facies, si adhibueris vim*; 9, 51 *quidquid enim addideris sensus admittet*.

3. *Present Subjunctive.*

The second person of the present subjunctive is most commonly used in conditional or result clauses, though in D. there are a few

exceptions: 4, 696 nolo illum putes universa confundere; 9, 569 nescias de quo dixerit; 11, 258 ne putes forte factum; G. 2, 434 et transit iam ad illa, quae putes contemnenda. S. has per quod possis perire 7, 461, and nec mireris equas currere G. 1, 59.

One of the most common forms of statement in the subjunctive is the comparative conditional *ut si dicas*, which is found twenty-one times in S., and in D. 12, 162 *ut si dicas* 'tempora radiis cingitur.' In addition to *ut si dicas*, S. (6, 724) has *ut si includas* and *ut si . . . polluas et eam statim auferas*. There is no difference shown in the use of the present in conditional (42 : 15) and result clauses (17 : 4).

4. Imperfect.

Excepting 2, 393 *mire* 'adcommodat,' *ut ignorares*, quorum esset, the use of the imperfect is confined to S., which has *ut putares* eight times, e. g. 3, 665; 5, 1 sic altum, *ut medium putares*; 5, 110 sic pulchri, *ut sacros p.*; 5, 119 ita magna, *ut urbem p.*; 10, 569 SIC *ut non unam manum p.*; 11, 672 tanta celeritate . . . *ut unum ictum p.* 1, 518 bene addidit 'lecti' ne penitus omnes intellegeres. Cf. 3, 284 ne intellegeres . . . acciperes. 11, 56 both D. and S. have *optares* for *optabis* in Vergil.

5. Perfect (37 : 13).

Legeris and *dixeris* are the verbs most commonly used in the perfect subjunctive, and generally refer to textual readings or interpretations of the meaning. In D. are two perfects not referring to the text: B. 9, 8 cum ab una parte ad cacumen ascenderis, ab alia usque ad aquam descenderis; G. 1, 106 qua duxeris sequuntur.

6. Imperative.

In four passages an imperative of Vergil is explained by a present subjunctive: 6, 95 NE CEDE ne cedas; 7, 202 NE FUGITE ne fugiatis, ne ignoretis; 9, 113 NE TREPIDATE ne festinetis. Cf. 6, 544 NE SAEVI ne irascere: Et antique dictum est: nam nunc 'ne saevias' dicimus. The verbs most commonly used are *accipe* (12 : 3), *intellige* (11 : 3), *ut puta* (10 : 4), *distingue* (1 : 3), *subdistingue* (2 : 1), *iunge* (3 : 2) and *vide* (1 : 4). In addition to these there are half a dozen scattering examples in S. The number of occurrences is small, and only in the case of *vide* does there seem to be a preference shown by either commentary.

7. Questions.

Questions direct as well as indirect are common in both commentaries, though in some respects they differ widely, *D.* much the more frequently resorting to a question instead of making a direct statement.

1. *Num* (22).—Questions introduced by *num* are confined to *D.*, which has twenty-two examples, e. g. 10, 458 AVSVM num pro 'audentem'? 10, 67 FATIS AUCTORIBUS num hic 'responsis'?

2. *An*.—The use of *an* in direct questions is also very noticeable. It is found in 100 passages in *D.* (127 times), it being frequently repeated, and 3, 278 occurring four times in succession: INSUPERATA TELLVRE an quia saxosa loca; an quia per medios hostes navigaverant; an quia tempestate; an quia (cum) Graeca? However, the word is generally found in short questions, e. g. 11, 568 an ob feritatem? 12, 520 ipse pater, an pater eius? 12, 725 an inquit, utrum tempus sit?

In *D.* there are fourteen passages in which *an* is used in an indirect question, e. g. 3, 80 consultum venerat, an Salaminam peteret comes Priamo. Only two such questions were noticed in *S.*, 4, 56 explorant an dii vellent; 6, 404 quaeratur an animae de Elysio in corpora possint redire?

3. *Utrum* . . . *an* (27 : 80).—Though *utrum* . . . *an* is used in both commentaries, in *S.* the questions are indirect; in *D.* direct in all but nine passages. In *S.* the interrogative is in a few instances omitted, the comment merely continuing and being dependent on the statement of Vergil: 1, 517 QVAE FORTVNA utrum prospera, an adversa? 10, 890 MVLTA MOVENS utrum in ipsum, an in equum tela torqueret? G. 1, 25 INCERTVM EST, VRBESNE CAESAR utrum velis terrarum, an maris, an caeli imperium possidere? In *D.* nearly all are double direct questions, e. g. 3, 236 AC IVSSI hic 'iussi' utrum verbum an participium sit, id est utrum illi iussi sint, an ego iussi? 4, 143 ergo 'hibernam' utrum quod ibi hiemare soleat; an frigidam; an hieme temperatam; an quam hiberno tempore deserere soleat? 5, 426 utrum in pedum, an in manuum digitos? 8, 6 utrum ordine, an dignitate? 8, 675 utrum clipeo, an mari?

4. *Utrum* (6 : 2) is used alone a few times in both commentaries, and in *D.* twice in a direct question: 1, 239 utrum fatis bonis in praesentibus? 4, 449 et utrum 'inanes' quae Didoni nihil prosint?

5. *Num* . . . *an* is found in D. 10, 131 *quid est moliri?* *num* inicere, *an* temptare? and 10, 161 *et 'quaerit sidera'* *num* de sideribus quaerit, *an* ipsa sidera, id est percenset. aut *num* causa quaerendi quod cupiat lucem?

6. *Utrumne*.—Ad 1, 218 D. says '*seu pro utrumne*, and G. 1, 26 has *utrumne . . . velis* in a comment on a passage of Vergil containing *-ne . . . an*.

7. *Anne* was noticed in D. 8, 345 *interrogavit, anne hic, suum locum ostendens, invenissent*. In S. 1, 752 for *quales* in Vergil.

8. *Quis*.—Questions introduced by *quis* are not uncommon in D., but are avoided by S. They sound like school-room questions and in some cases are as much for the benefit of the questioner as of the hearer. These questions may be divided for convenience into several classes: Purely inquisitive (D. 10), *Quis ante hunc?*, without any indication whatever as to the answer, e. g. 12, 7 sane '*latronem*' *venatorem quis ante hunc?* To the reader they indicate nothing more than 'Look it up,' and seem very much like marginal notes, as though some teacher or reader of Vergil had jotted them down as topics for future investigation. Repeated questions coming from pupils or other commentators, differing from the last only in this, that they depend on *quaeritur*: 4, 120; 8, 195; 12, 351; 12, 517; 12, 619 *quaeritur quis 'inlaetabile' dixerit?* In the other cases some word indicating time is used, as in 12, 351 *q. quis prius nigrantem dixerit?* Presumptive (2 : 8), in which *quis ignorat, nescit* or some similar term is used, as though the statement made was familiar to all. Of these S. has but three: 9, 134 *quis potest scire?* B. 8, 47 *quis enim ignorat Medeam . . . interemisse?* G. 4, 66. There are also a few general questions such as *quis indignetur* 10, 468; *quis ferret* 11, 417; *quis . . . deponat* 2, 668. Cf. 1, 8; 1, 78; 1, 92; 4, 176; 12, 761.

8. *Periphrastic Statements.*

The passive periphrastic form of the verb may be taken as the equivalent of an imperative. It is frequently used to indicate some necessary step in the interpretation of Vergil. In the use of some verbs the difference between S. and D. is clearly marked. *Sciendum* (194 : 13) is the form most commonly occurring. It is frequently preceded by *sane*, and in many instances is followed by *quia* or *quod* as is *notandum* (72 : 15). In this number is included 11, 879 *†potanda elocutio, quia consequatur 'hos,' sed intellegendum 'eos qui.'* (*Potanda F, portanda Daniel, quod quid*

sibi velit non intelligo. fortasse rotunda.) The frequent use of *notandum* in similar statements indicates that it should be the reading here. The most noticeable difference is in the use of *subaudiendum* (1 : 27). In addition to this, *audiendum* is used by D. 8, 397, and 9, 613 *bis audiendum*. *Pronuntiandum* is used (4 : 14), though with the latter might be placed *enuntiandum* 1, 507; and *adiuvandum pronuntiatione* 11, 258; 11, 303; G. 1, 146. A few others indicate a preference on the part of D.: *accipiendum* (12 : 22), *intellegendum* (17 : 22), *fero* and comps. (5 : 9), *iungendum* (5 : 7), and *suspendendum* (3 : 4). *Distinguendum* (34 : 8, including *subdistinguendum* 4, 323), *legendum* (16 : 8), and scattering examples (27 : 13) vary somewhat from the general average ratio.

C. Vergil.

The quotations from Vergil occur frequently in both commentaries, and there seems to be no difference so far as the use of the word *Vergilius* is concerned (266 : 85). There is a decided difference in the use of *poeta* instead of *Vergilius*, of *ac si diceret* referring to the words of Vergil, and of *per transitum* in calling attention to the transitions made by the poet.

1. *Poeta* (66 : 97).—The word *poeta* referring to Vergil is used relatively much more frequently in D. than in S. In both are found a few occurrences of *poeta* where it is used generically, and such instances are not counted. But aside from the difference in the relative frequency there are other indications of a difference between the two commentaries. S. does not attempt to characterize the poet, while D. is comparatively free in its laudations: 3, 349; 3, 463 occurs *divinus poeta*; 4, 262 *peritus poeta*; 1, 632 *poeta, amator antiquitatis*; 11, 532 *peritissimus antiquitatis poeta*; B. 8, 68 *Vergilius peritus antiquitatis*. Cf. 1, 305; 10, 419; G. 1, 269.

2. *Ac si diceret* (120 : 5).—In S., passages are fairly common in which an explanation of the words of Vergil is introduced by the words *ac si diceret*, e. g. G. 4, 229 *THESAVRIS repositionibus, ac si diceret, 'apothecis'*; 7, 204 *VETERIS antiqui, ac si diceret, aurei saeculi imagine vivimus*. 3, 156 *TVAQVE ARMAQVE SECVTI ac si diceret, 'tuas partes.'* D. has *proinde ac si diceret*, G. 3, 56, in a comment introduced by *et aliter*, as is also G. 2, 350; G. 1, 29 *ac si graece diceret*. In the comments on the Aeneid it is found 4, 218 (*editit Stephanus*) and 4, 207 (*om. Daniel.*). Somewhat similar expressions are found in S. 3, 104 *ac si dici possit*, and B. 1, 32 *ut . . . dixerit peculium, ac si servus esset*.

The typical form of expression in D. is shown by B. 7, 64 *perinde enim est, ac si dixisset*, the pluperfect *dixisset* with *quam si*, following a comparative, occurring eighteen times, e. g. 10, 370 *melius 'ducis' quam si dixisset 'regis.'* The imperfect *diceret* is used five times, e. g. 2, 161 *magnificentius, quam si diceret 'Troiani.'* S. has the imperfect eighteen times, e. g. B. 2, 70 *SEMPER UTATA . . . plus est quam si inputata diceret.* S. ad 5, 376 has *OSTENDIT melius dixisset 'ostentat,'* and D. 12, 906 *ut si dixisset.* Both have *ut si diceret* 3, 36; [2, 403], and *ut si dicatur* is found 9, 138. In conditional sentences D. has *dixisset* four times, and *diceret* once, while S. has the latter twenty times. As will be seen, the form in S. is the imperfect subjunctive (160), while in D. there is a preference for the pluperfect (23 : 13). This indicates that the work of Vergil is viewed by S. as if it were a present work, while in D. it is considered as distinctly of the past.

3. *Per transitum* (48 : 2).—*Transitum* occurs most commonly in connection with *per*, though in four passages (1, 226; 2, 65; 10, 672; B. 6, 41) it is used with *facere*, and 9, 1 with *culpae*. The passages in D. containing *per transitum* (3, 287 *poeta p. t. tetigit*; B. 6, 43 *p. t. tetigit*) are similar to the ones in S., which uses the phrase most frequently with *tangere* and *ostendere*.

D. Sources.

1. *Definite*.—a. *Verbs of Saying, etc.; Active.*

Of the verbs used in the third singular present giving the words or opinions of Vergil, of other authors, or of characters in the Aeneid, *ait* and *dicit* are by far the most common. It is impossible to draw any exact line of demarcation between the two on the basis of the character of the statement dependent on them. *Dicit* is sometimes followed by statements of Vergil, as 6, 687 *dicit 'sic equidem ducebam animo'*; and *ait* is sometimes used where only an indefinite statement is made, as 1, 30 *in quinto ait Neptuni beneficio liberatus*. However, the distinction holds in a general way that *ait* is used with exact quotations, and *dicit* with general statements which may also include the exact words of authors. It is impossible to compare the words with reference to the use of the word *Vergilius* as subject, since the characters in the poems are represented as quoting the words assigned to them by Vergil. No effort has been made to verify the completeness of the results of a single examination of the occurrences of these

words, but from the number of instances collected (*ait* 576 : 333; *dicit* 905 : 254), it seems that S. uses *dicit* more freely than *ait*, and D. *ait* relatively more frequently than *dicit*.

When *ut* is used with *dicit* the subject is generally placed second, as 1, 52 *ut* Varro *dicit*, and the number is much greater in S. than in D. (58 : 3). *Ait* with *ut* or *sicut* is used about the same number of times in the two commentaries (25 : 23), but the subject is more frequently second in D. than in S. (5 : 12). *Docet* is used about the same by both (36 : 14), *refert* is found in twenty-four passages in D.; *tradit poeta* is used by S. 1, 387, but the verb occurs in fourteen passages in D. Other verbs have not been carefully noticed, though there seems to be a preference shown by D. for *appellare* of the verbs used in naming.

aa. Passive Forms.

A large number of verbs is used in the present passive in some of which the preference of the writer is clearly seen: *Traditur*, like the active forms, is characteristic of D. (17), as is *videtur* with *aliis*, *quibusdam*, etc. (D. 19), S. having *placet* 9, 703; 11, 93; G. 2, 389. *Accipitur* (1 : 7), *intellegitur* (18 : 16) are relatively most frequent in D., as are a few infinitives with *posse*, *debet*, or *oportet*: *accipi* (9 : 37), *subaudiri* (7 : 10), *referri* (22 : 12). A few others are preferred by S., *invenitur* (48 : 10). *Legitur* (54 : 22), frequently with *et* in the discussion of textual readings, is used by both in giving quotations from Vergil as well as from other authors.

b. Prepositions 'according to.'

1. *Secundum* (421 : 65).—Both this preposition and *iuxta* are used with the names of authors as well as with a considerable number of other words indicating the source or the ground for an assertion made by the commentator. For convenience the instances will be divided into several classes.

a. Author named (153 : 12).—*Secundum* in S. is used with the names of quite a large number of authors, Greek and Latin, early and late. In D. four Romans are mentioned by name: Sallust 8, 479; Trebatius 11, 316; Varro and Cassius 12, 603. Two Greeks are mentioned 3, 212, *furiarum mater secundum Hesiodum Terra*, *secundum Aeschylum Nox est*.

β. References to persons not named (106 : 19).—In this division there is no apparent difference between the two commen-

taries, at least so far as the words dependent on *secundum* are concerned, it being used with the names of sects—*sectas*, *Epicurios*, *Stoicos*—with general titles—*mathematicos*, *physicos*, *philosophos*, *theologos*—with pronouns—*alios*, *aliquos*, *quosdam*, *eos* limited by *qui dicunt*—names of nations—*Aegyptios*, *Etruscos*, *Graecos*, *Persas*, *Romanos*—with terms designating the ancients—*antiquos*, *veteres*—and a few other words of similar import.

γ. Abstract nouns (137 : 29).—Here the usage is about the same as in the last division, the preposition being used with such nouns as *morem*, *ritum*, *ius*, *naturam*, *opinionem*, *rationem*, *etymologiam*, *euphoniā*, *usum*, *sensum*, etc. The words of S. are repeated by D. in two passages, 1, 8 ; 4, 469. Ad 6, 34 the Greek given by S. is translated by D.: κατὰ τὸ σιωπώμενον intellegimus *id est secundum taciturnitatem* (om. G.), though the Greek occurs elsewhere without notice in both commentaries. Cf. 4, 227 ; 7, 195 ; 9, 83 ; 11, 152.

δ. Statement of an Author (16 : 4).—*Secundum quod* is found in S. fourteen times, e. g. 11, 262 *secundum quod*, ut supra diximus, Menelaus ad Aegyptum Iovis voluntate pervenit. *Sec. illud* occurs 7, 7 ; B. 7, 23 SI NON POSSVMVS OMNES secundum illud dixit (VIII 63) non omnia possumus omnes. D. has *sec. illud* 9, 266 ; 11, 224 ; *sec. ea* G. 1, 263 ; and *sec. haec* G. 4, 399.

ε. Work of an Author (9 : 1).—Three passages in S. (1, 287 ; G. 3, 25 ; 2, 533) have *sec. historiam*. In five places the name of a work is given with *sec.*: B. 5, 66 Porphyrii librum, quem solem appellavit ; 3, 571 Aetnam Vergilii ; 5, 370 Troica Neronis ; 3, 284 Cic. Hortensium ; 8, 314 Hesiodi Theogoniam. Ad 4, 469 both S. and D. have *sec. tragoediam Pacuvii*.

2. *Iuxta* (5 : 51).—For convenience of comparison the divisions here will correspond to those made in the case of *secundum*.

α. With the names of authors *iuxta* occurs in the Scholia four times, and twice in S.: 1, 96 i. Homerum ; G. 2, 159 i. Catonem.

β. (D. 14.)—In this division *iuxta* is found with *antiquos* or *veteres* in all but two places: 8, 364 i. sectam Cynicam ; B. 8, 75 i. Pythagoreos.

γ. (3 : 30).—*Iuxta* and *secundum* are used in the same comment in D.: 2, 426 'Iustum' sec. leges . . . 'aequum' iuxta naturam accipiunt ; and in 3, 18 hic sec. accusativum . . . aliter iuxta nominativum. In S. the two words are used together: 10, 230 hoc loco sec. quartam declinationem, in bucolicis (VIII 22) iuxta secundam. Here the use of *iuxta* was due to *secundam*,

as also with *secundam formam* B. 2, 54. S. also has *iuxta* with *regulam* 7, 683. In D. it is used most frequently with *morem* and *usum*.

δ.—*Iuxta illud* is found twice in D., 4, 62; 6, 278. *Iuxta illud dictum*, followed by a quotation, occurs 4, 56.

bb. Prepositions 'in.'

The encroachment in late Latin of *in* on *apud* with the names of authors is well known. The extension of the use of *in* was probably due to the use of that preposition in references to the works bearing the names of persons. Familiarity with passages such as *Cicero in maiore Catone* (G. 3, 96) and *Cicero in Hortensio* (8, 479; 485), and especially those in which the name of the author was omitted, such as *in heauton timorumenno* (1, 548), must have gradually accustomed the Romans to the use of *in* for *apud*.

1. *In* (92 : 3).—*In* with the names of authors is practically confined to S., it being found in D., 4, 698 in Catone (in *T* a marginal reading); 7, 464 in toto Vergilio ("*e Turonensi Daniel edidit*") (cf. 1, 576 in omni Vergilio); 10, 164 in idoneis auctoribus ("*ex uno Turonensi Daniel edidit*"). S. uses *in* with the names of authors the same as with the names of works: 1, 4 constat multa in auctoribus inveniri . . . invenitur etiam in aliis partibus orationis; 10, 105 et in Sallustio et in Philippicis; 12, 359 in historiis legimus, item in Lucano; B. prooem., p. 2, 2 in poeta . . . in Aeneide. It is also used with *apud* for the sake of variety: 6, 154 DEMVM et haec particula tam apud Vergilium, quam apud omnes idoneos auctores hoc significat, licet in aliis diversa significat.

2. *Apud* (32 : 28).—The relative number of occurrences of *apud* is greater in D. than in S., but about the same for both *in* and *apud* if the two words be considered together. This is also true for *secundum* and *iuxta*. With the latter, D. uses both; S. practically only one, *secundum*. With *in* and *apud* this is reversed, S. using both, while D. prefers *apud*. The difference in the use of *in* and *apud* may be taken as an indication that the scholiast followed rules of composition based on classic models, while S., with more independence, used the freer form of expression of his own times. The examples of the use of *apud* are alike in both commentaries, and of themselves indicate nothing in regard to authorship. But taken in connection with those containing *in*,

there is seen to be a clear indication of voluntary selection in the case of the two words.

Besides the instances where *apud* occurs with the names of authors, or with pronouns referring to authors, there are a number of instances in which it is used with *Graecos* or with *Latinos*, or with both, as 1, 257 omnia quae apud Graecos et diphthongon habent apud Latinos in e productum convertuntur. Most of these are general references to the Greeks and Latins, but in some instances, as 1, 394 apud Graecos legitur, auctores is to be supplied.

2. Indefinite References.

References and quotations assigned to no particular author are very common in both commentaries. A very convenient way of giving the general conclusions of others without giving their exact words, their greater frequency in D. is a very fair indication of its greater indefiniteness as compared with S. We have noticed 1484 passages in which *alii*, *quidam*, or some other indefinite subject is used to set forth the opinions of others. In over two hundred of these passages the subject is repeated one or more times, though but one verb is used, e. g. 1, 533 *alii . . . alii . . . alii . . . alii . . . alii . . . alii . . . alii . . . alii*. In a much less number two verbs are used with the same subject, e. g. 2, 394 multi hic distinguunt et ad Aeneam referunt. Such passages have been classed with the first verb used, as the number is not large enough to materially affect the general proportion of the different words used. As there are some preferences shown both in the case of subject and of verb, these will be considered separately.

a. Subject (468 : 1016).

1. *Alii* (257 : 404).—*Alii* is found more frequently than any other indefinite subject, and is more freely used in D. than in S. This is due to the fact that the statements in D. are supplementary to those of S. or make statements at variance with those contained in it.

2. *Quidam* (75 : 460).—Statements containing *quidam* are about the same as those containing *alii*, though in a few instances D. seems to bring under it a statement which has already been made by S. Cf. 1, 317 ; 2, 7.

3. *Nonnulli* (16 : 81).—With *nonnulli* the differences are less marked, though D. uses the term much the more freely. Among

the examples in S. has been counted 10, 832 *statuae nonnullae antiquorum docent*.

4. *Multi* (103 : 55), 5. *Plerique* (15 : 4).—With these words is given a general summary of views, and the relative number is about the same in S. and D., though it might be expected that they would occur more frequently in D.

6. *Aliqui, aliquot, aliquanti* (1 : 8).—S. 2, 195 has *aliqui male dicant*, while D. has *aliqui accipiunt* 1, 109; 1, 519; G. 1, 55; 240; *aliquanti* 3, 628; 11, 633; G. 1, 29; *aliquot* 1, 121.

7. With *sunt qui* only a few instances are found, most of them being in D. 2, 121; 3, 332; 8, 343; B. 6, 41; in S. 11, 262.

One feature worthy of note is the use of *male, stulle* or some such word giving a little hint of the attitude of the commentator to his brethren of the same craft. This is especially characteristic of S., which has *male* twenty-nine times with *quidam*, e. g. G. 3, 46 *nam male quidam 'ardentis Caesaris' accipiunt*. A little variety is sometimes given by the use of *stulle*, e. g. 4, 1 *licet stulte quidam dicant*. *Vile* is used 8, 439; *pessime* 12, 715.

aa. *Verbs* (468 : 1016).

While the differences between the commentaries are noticeable in the case of the subjects, it is still more so when the verbs only are considered. As the ratio of the occurrences in the mass is about 1 : 2, we should expect about the same ratio in the case of the individual verbs. Some of them do not differ very materially from this. (1) *Dicunt* (124 : 198) and (2) *volunt* (129 : 213) are of the most frequent occurrence, and go far toward establishing the ratio for the entire mass. (3) *Intelligent* (7 : 32), in S. only with *alii*, (4) *putant* (8 : 58) and (5) *accipiunt* (25 : 211) differ widely from the general ratio, the latter verb especially seeming to be a favorite with D., though the favoritism is much more clearly shown in the case of (6) *tradunt* (1 : 157), S. using it 3, 63 *quidam manes deos infernos tradunt*, followed in D. by *quidam . . . dicunt : plurimi . . . tradiderunt ; alii . . .* (7) *Legunt* (80 : 33) reverses the ratio for the mass and shows the closer attention paid by S. to questions of textual reading. (8) The miscellaneous verbs occurring but a small number of times each are about equally divided (94 : 114). In the case of a few, however, individual preferences are shown: *exponunt* (1 : 10), *reprehendunt* (1 : 9) and *quaerunt* (10 : 3) being the most noticeable.

In a comparatively few instances in both commentaries *dicunt* and *vocant* are used without specified subject, e. g. (in S.) 1, 649 quod vulgo herbacanthum dicunt; B. 5, 17 herbae genus, quam Orcitunicam vulgo vocant; (in D.) G. 2, 478 quod vulgo dicunt 'laborat luna'; B. 8, 55 quas vulgo ulucos vocant. *Aiunt*, *ferunt* and *perhibent* (a Vergilian reminiscence) occur a few times in D., though in most of these the subject may refer to a preceding noun or pronoun at some distance from the verb.

b. Substituted Expressions.

1. *Alii sic*.—One feature in D. worthy of notice is the use of *sic* with *alii* or *quidam* without any verb expressed. Both *ita* and *sic* are freely used with verbs, e. g. 1, 12 *veteres colonias ita definiunt*; 9, 230 *alii sic intelligunt*; but the omission of the verb is peculiar to D. and is found but rarely outside of the comments on G., where it is used seven times. *Alii ita* is used in one doubtful passage, 2, 159, and *alii* twice, 11, 56, where *T* reads *quidam sic* . . . *alii ita*, the latter occurring again 8, 216. *Alii sic accipiunt* is followed by *et alii sic*, 11, 443. *Quidam sic* occurs G. 4, 483, preceded by *et aliter*, which also precedes *alii sic* G. 3, 5; 3, 35; 4, 39; and follows 4, 386.

2. *Et aliter* (D. 224).—At no point do the Scholia differ more from S. than in the use of *et aliter* in the comments on G. It is used to introduce a divergent or an additive statement without any reference to the source from which it came, e. g. G. 2, 271 AXI septentrioni; nam ἀμαξα dicitur. *et aliter: id est septentrionali*. Though generally equivalent to *alii dicunt*, to the scholiast it seems to have been merely a formula, for G. 2, 70 we find *et aliter: alii legunt*, one of which is superfluous. The use of *et aliter* in this portion of the Scholia shows that it must have been written by some one not the author of any other part, for it is altogether improbable that a writer using the term so freely could have written other parts where there was abundant opportunity for its use without introducing it into the comments. It is an indication of personal preference so marked that by itself it is sufficiently strong to establish the fact that the writer of these parts was not the author of any other parts of the commentary.

3. *Aliter* (47: 29).—*Aliter* is used by D. the same as *et aliter* is used in the comments on G., and is equivalent to *alii* with a verb or *alibi aliter dicitur*, e. g. 3, 73 *item aliter*; 8, 189 *aliter in*

quarto. In S. the word is regularly used with a verb—most generally *procedit*—showing the necessity for a preceding statement, e. g. 1, 250 sic loquitur quasi una sit de Troianis; nam aliter sensus non procedit; 6, 517 euantis Phrygias: aliter non stat versus. (*Aliter . . . aliter* occurs a comparatively few number of times—4 : 10—in contrasted statements.)

c. *Fabula.*

Fabula talis est (15 including *haec* 3, 104; 6, 659: 28 including *ista* 3, 489; *sic* G. 3, 391). With verbs S. has *ut fabula fert* 5, 801; D. *loqui* 1, 618; 619; 744; B. 10, 18. *Narratur* is used 2, 44; 3, 466 narratur et alia fabula. In S. the prevailing form of statement is with *habet*; as, *ut habet fabula* 3, 14, but more generally with *hoc* as object (7), e. g. 8, 568 fabula quidem hoc habet. This use of *hoc* is not confined to *fabula*, for we have noticed a score of passages in S. where it is used with other words; as, *historia*, *veritas*, *opinio* and *ratio*. Similar examples are of rare occurrence in D.: 1, 619 *ut veritas habet*; 2, 250 *sphaerae ratio habet*; G. 1, 100 *expositio hoc habet*.

d. *Archaisms.*

An outline of the use of *antiqui*, *maiores*, *veteres* in D. and S. has been given in a previous article (A. J. P. XV 166 seqq.), so far as they are used with verbs of speaking. The following presentation will consider all the occurrences of the words, not only as nouns but also as adjectives.

1. *Archaismos*.—There are no special features in the use of this word, the MSS of both the commentaries having a tendency to confuse it with the word *sarcasmos*.

2. *Vetus* (17 : 194).—When *veteres* is used as subject (11 : 97), *dicebant* is the verb of most frequent occurrence in D., though found but four times in S. The genitive plural *veterum* occurs seven times in D.; *a veteribus tractum* 10, 270; *veteribus mos fuit* G. 3, 305. As an adjective, *vetus* is used thirty times in D., but in S. only 8, 361 *curiis veteribus*. *Apud veteres* (5 : 27) is more evenly divided between S. and D. than either *secundum veteres* (D. 8) or *iuxta veteres* (D. 8). *Vetusta voce* occurs 2, 77; *vetustissimorum sacrorum* 10, 419; *vetustas* 5, 448, and *vetuste* eleven times.

3. *Antiquus* (144 : 71).—In the use of the different forms of *antiquus* the two commentaries approach more nearly the general

average ratio for the two works, though there are a few special features in the usage of each. As subject, *antiqui* occurs about the same number of times in each (27 : 24). As an adjective (100 : 38) the number in D. is considerably smaller, a few examples in each being comparatives or superlatives. In the plural, the genitive (3 : 3) is not common. S. has the accusative three times with *apud*, while D. has eleven instances with *apud*, *iuxta* or *secundum*. *Antiquitas* (6 : 2) is occasionally met with, and *antiquatum* occurs 4, 431. *Antique* is much more freely used by D. than by S. (7 : 16). The number of occurrences is, however, less noticeable than the fact that the word in D. is used independently of any other word, while in S. it occurs only in connection with some other word indicating time, as in 4, 403 POPVLANT antique dixit: nam hoc verbum apud veteres activum fuit, nunc tantum deponens est.

4. *Maiores* (93 : 5).—The use of *maiores* is characteristic of S., but is avoided by D. As subject it occurs twenty-eight times in S., twice in D.: 6, 1 calas enim dicebant maiores nostri fustes (see crit. app. ad loc.), and 3, 148 eaque nostros publice curasse maiores, in a quotation from Varro. *Apud maiores* is found (58 : 2—6, 1; 1, 632), and other cases (7 : 1), the latter being due to *veterum* preceding: 8, 105 et libri veterum tradunt a maioribus sacrificando parsimoniam observatam esse. S. has *nostri* 1, 179; 1, 737; 7, 176; 7, 787; 6, 660; B. 5, 73. In addition to the two instances given above, D. has *maiores nostri* 1, 632, *apud maiores nostros* mos fuit, and adds it to the statement of S. 3, 257 *maiores enim nostri* has *mensas* habebant (*nostri et mensas hab. C*), and 8, 269.

Both *maiores* and *veteres* are used 8, 423 *plerumque m. ponere consuetos v. dicere solebant*. 7, 601 *antiquos* in contrast to *vicinos* is used to modify *maiores*: *volens ostendere antiquos eius consulares fuisse, vicinos vero ignavissimos*. (*Nostri 'hostes' pro hospitibus dixerunt* occurs 4, 424, in a comment contrasting Roman and Grecian derivation of the word for enemy.)

IV.—THE MANUSCRIPTS OF THE LETTERS OF CICERO TO ATTICUS IN THE BRITISH MUSEUM.

In spite of the light which has been thrown during recent years upon the tradition of the Letters to Atticus, there is still much that is obscure in the relations existing between the different classes of manuscripts. Lehmann in his famous monograph, '*De Ciceronis ad Atticum epistulis recensendis et emendandis*,' remarks that Professor Purser, of Dublin, had examined the manuscripts of these letters which were found in the British Museum, and that this examination showed that Harleianus 2466 belongs in the Δ class; that Additi Codices 6793 and 11926 agree in many places with Σ and disagree with Δ , and may perhaps have sprung from a confusion of the two traditions; that Harleianus 2491 seems to be very like these last two; and, finally, that Burneius 146 deserves further study, as in some important places it preserves the readings of Σ . In *Hermathena* (No. 19, 1893) Professor Purser gives the results of his examination of these manuscripts, speaking of them as "the comparatively unimportant results of a hasty inspection," but at the end of his paper he expresses the hope that he may be able at some future time to continue his study more carefully, and to compare certain readings with those of the earlier editions. Up to the present time nothing further has appeared, and the following notes are written in the hope that they may be of some use in the general effort to determine the tradition of the text. It seemed possible to arrive at some conclusions somewhat more definite than Purser's.

Of the five MSS now in the Museum, which are mentioned above, Codex Additus 6793 is, as Purser says, the most interesting of all, and will be taken up first.

This is a paper MS of the 15th century, octavo in size and containing 303 folia. Each leaf measures 21×14 centimetres, and has 25 lines on each page. It contains (1) on a few pages at the beginning, numbered 1-6v, which had been left blank, some of the epistulae ad Brutum "scribbled, not written, in a strange, straggling hand"; (2) ff. 7v-296v, epist. ad Atticum libri XVI;

(3) ff. 296v-297r, epistula Petrarchae ad Ciceronem; (4) ff. 298v-303v, more of the epist. ad Brutum. The scribblings on the first and last leaves are of no account whatever, but it is a matter of importance, as Purser has pointed out, that only the Letters to Atticus are found in this MS, a fact which of itself suggests a variation from the Medicean tradition.

This MS ends as M does, with lib. XVI 16b. 1 (*magnam*). There are the following cases of confusion in the order of the text: At the middle of f. 14r, I 13. 2 breaks off with the word *facetiis*, and V 10. 3 begins with (*in*)*timis sensibus*, continuing to V 18. 1, *omni exercitu*, near the bottom of f. 18v. There the text begins again at I 16. 9, *ne aut ignorando*, and continues to IV 6. 2, *Philoxeno*, at the bottom of f. 67v. From this point we read V 3. 2, *quae mihi*, to V 20. 3, *rumore adventus*, at the bottom of f. 77v. Here begins IV 19. 2, *heus tu*, which continues to V 3. 2, *acceperam praeter*, at the top of f. 80r, where we find the text from IV 6. 2, *ignosco qui*, to IV 19. 2, *istorum sed*, at the bottom of f. 89v. At the top of f. 90r, V 20. 3, *nostri et Cassio*, begins again, and from here on there are no more breaks except one or two in the 9th book, which are of no moment.

Four, or possibly five, hands can be distinguished in this MS, as follows: *Ma*, ff. 71-53v, epp. I 1 to III 15. 1, *esse confi-*, a good book hand; *Mb*, ff. 53v-54r, epp. III 15. 1, *-matum*, to III 15. 4, *quae par-*, not so good as *Ma*; *Mc*, ff. 54r-130v, epp. III 15. 4, *anteluxerunt*, to IX 1, very poor and more cursive in character; *Md*, ff. 131r-226v, epp. IX 1. 1 to XII 31. 3, *agen-*, a good hand. From this point we have *Mc* again, or a hand extremely like it, but with ink that is not so apt to run thickly, and a stiffer pen. Books V and VI are counted as one, and therefore bk. VII is numbered VI, and so on to the end.

In all the hands the Greek words are omitted and space left for their insertion later, except in a comparatively small number of cases where wholly unintelligible signs apparently represent the Greek. The different hands are distinguished by the presence or absence of the salutation, and by the style and colors of the capitals and illuminations. Corrections are in a hand much later than those of the scribes, except in a small number of cases, and in general corrections occurring after f. 23 are later than those which precede.

As has already been remarked, *Ma* extends over the first 53 ff., and there is a break in the text at I 13. 2, where the passage

V 10. 3-18. 1 is inserted. The first book is then taken up again, but not exactly at the point of breaking off. The continuation is at I 16. 9, the intervening portion being entirely omitted, and the text is in regular order through the rest of the hand. Inasmuch as the passage from the 5th book is read in both hands, *Ma* here and *Mc* in its proper place, a comparison is easily made.

With respect to *Mc*, it may be said at once that it is but a copy of *M*, and of no further value. With *Ma* the case is wholly different. In more than 120 cases in this short passage, *Ma* disagrees with *M* and its copy *Mc*. The following is a list of the principal variations:

<i>Med., Add. 6793 Mc.</i>	<i>Add. 6793 Ma.</i>
10. 3 adrogantur	arrogantur
5 amores	mores
quadam	quaedam
11. 1 romam	rome
posthac	hoc
2 Marcellus	Marcelli
nostro	nostri
4 gneius	gnesius
tullius	tu illius
rodiorum	radiorum
5 admiratione	abiuratione
inveniar	inveniat
6 ad quae mihi	ad ea quae mihi
deferto	defero
6 nam mihi	omnia mi
tollerent	tollerant
ipsi	ipsum
posse	posset
Manius	Memmius
7 est	erat
datas	claras
12. 1 qui nos	quos
citius	dediti
cursum confecimus	conficimus cursum
aphracta	afracto
2 consilium nostrum	nostrum consilium
cum haec leges	cura haec leges
3 rogo	roga

*Med., Add. 6793 Mc.**Add. 6793 Ma.*

	tuis		suis
13. 1	ambo villam		Bovillam
	pretoris ea		<in modum> Σ^1
	cenanti		praetori
2	cure		cernanti
	thermoque		cara
	appolinicense		temeroque
	praeterea rationem		Appollinem cense
3	queo simus annui		praeter eam rationem
	maxime queso		que osimus annum
	cuius		maximeque si Σ
14. 1	conficiebamus		cum
	commovero		conficiamus
	tamen interea		commoveto
	dein confectae pactiones		interea tamen
2	nemini minimo qui- } dem fuit sumptui }		deinde confecto partiones
	mihi gratius facere potes		nemini fuit ne minimo quidem
	imprimis quid		sensui
15. 1	quippe et iis		facere gratius potes nihil
	habeat		imprimisque
3	ignota sunt mihi		quippetus
	poteris		habet
16. 1	haec		mihi rogata sunt
3	levantur tamen miserae		portis
	nullus [civitates		ea
	de lege		levantur tamen munere civitates
	nec tectum		ullus
	concursus fiunt		est lege
4	agit		me lectum
	concisos		acursus fuit
17. 2	insumatur		agitur
	nam omnes		conscios
	ad te		infirmatur
4	esset		non omnis
5	scripsit		et te
			etiam
			scribit

¹ The letter Σ after a reading shows that it is also quoted from the MS of that class.

Med., Add. 6793 Mc.

annui essemus

receperat

quam

6 ibi

insector

18. 1 esse in syria

Add. 6793 Ma.

annuissimus

acciperat

quod

in

sector

isse in syriam

There are some twenty cases where from one to twenty-one words are omitted in *Ma*, which marks great carelessness on the part of the copyist rather than divergences from the received text. It is also to be noted that in the list of examples just given there are only five places (10. 5 *quaedam*, 11. 6 *Memmius*, 13. 1 *in modum* (om. in *Med.*), 13. 3 *maximeque si*, 14. 2 *imprimisque*) where *Ma* has the correct reading. Two of these are also the readings of the Σ class, viz. *in modum* and *maximeque si*. The reading *Bovillam*, 13. 1, is nearly correct and much better than that of *M*.

The list just given seems to prove that this MS in *Ma* preserves a tradition which is not simply that of *M*. So many variants, of such a nature as that found in most of those quoted, could not have resulted from mere copyists' errors. To what class, then, does this MS belong?

Our knowledge of the character of the Σ class is practically confined to the readings published by Lehmann in the monograph already mentioned. According to Gurlitt's published statement, Lehmann left strict injunctions that all of his literary remains should be destroyed. If this is done, students of Cicero's Letters to Atticus must wait until some one else has had time to make and publish another collation of the MSS of this class, for any further information about them. Until then, all inferences must be based on the readings which Lehmann had already printed. The very few cases quoted by Lehmann from Σ in this short portion of text are found in *Ma* of Add. 6793, with a slight exception. This certainly raises a presumption at once, that we have to do with another MS of that class.

Returning now to that part of the text from I 1 to III 15. 4—the part, that is, which belongs to *Ma*—and comparing with it the readings quoted by Lehmann as common and peculiar to the Σ class, we find that *Ma* agrees with them in 36 cases and differs only in the following three: I 2. 3 *nostrae academiae* (Σ), *acade-*

miae nostrae (M, *Ma*); I 20. 2 *civium* (Σ), *cum* (M, *Ma*); II 1. 17 *sint* (Σ), *sunt* (M, *Ma*). Further, in the 22 cases quoted by Lehmann, where E, one of the Σ class, preserves the correct reading against M, our MS agrees with E in all but four or possibly five cases, and these disagreements are of the most unimportant kind. These facts warrant the conclusion that *Ma* is due to a non-Medicean tradition, presumably that of the Σ MSS, and if this is so, it seems desirable to print a list of the principal variations from M, for purposes of further comparison.

In this collation certain minor variants are left out of account. This is the case in general where it seems reasonably sure that the variant is due solely to an error on the part of the copyist of this particular MS. The carelessness of this copyist is most striking, as may be seen in the numerous cases of misspelling and omission.

*Med.**Add. 6793 Ma.*

Liber I.

- | | | |
|------|--|---|
| 1. 1 | potentia qui illum non
curavit [arbitramur
dum scribam | iam qui illum non arbitrantur
iurant (<i>corr. in mg.</i> iuravit)
ut scribam |
| 2 | praeter mei neminime M ¹
praeter mihi nemini M ²
adhuc informata
revertamur | praeter me nemini
inforata addhuc
revertemus |
| 3 | | pervelim <agere> |
| 4 | fuisse
accipere hoc mihi
amici
is omnia | esse
mi hoc accipere
<ne contra> unius (<i>hoc ver-</i>
summa [<i>bum in ras.</i>]) |
| 5 | eiut anaθma | diu anaoma |
| 2. 1 | voluimus | volumus Σ |
| 2 | prorsus summa hominum
mense | summa hominum prorsus
ineunte Σ |
| 3. 3 | saepe scripsisti
hoc ad te | scripsisti saepe
hec <eo> ad te Σ |
| 4. 1 | iam te
reiecti
quod | te iam
eiecti
quidem |
| 3 | signa | <insigne> Σ
ornamenta |

*Med.**Add. 6793 Ma.*

5. 2 fuerat		fuerit 3
monerem		memorem
quae postea		postea quae
3 enim a		enim <et> a
4 statuerim		constituerim
scribere		rescribere 3
unas		nullas (<i>in ras.</i>)
6 esse iam quod laborare-		esset quod iam laboraret
7 convenire	[tur	conveniri 3
6. 1 par mihi		in hac mihi 3 (hoc)
8. 2 xystique		isti qui
nam		non
efferimur		efferuntur
9. 2 dubitaris		dubites 3
diligenter cures		cures diligenter 3
10. 1 ibi essem		essem ibi
iam		tam
2 tantam ex epistula volup-		tanta epistula voluntatis
video gravem	[tatem	gravem video
3 admoneret		commoveret (<i>corr. supra com-</i>
5 confido ita		ita confido [moneret)
6 communibus		omnibus
eo animo te		te animo eo
11. 1 mea sponte		mea <loca> sponte
eo accedebat		et accedebat
vestra		nostra
ne illud		ne illud <quidem>
significarem tibi		significare te
quae		quod
12. 1 centesimis nummum		concentesimus <sum> num-
nuntiant		veniat [mum
succedi oportere		oportere succedere
possim hominem defen-		possum honorem defendere
2 clientem	[dere	dicentem
tamen		cum
4 M. Messalla M. Pisone		Messalla et Pisone
13. 1 tribus tabernis ut opinor		a tribus ei tabernis ut opinor
pure	[ei	pueri
humanitatis sparse		humanitate sparsi
relevavit		revellarit

*Med.**Add. 6793 Ma.*

enim te
 2 retinendam M¹, *om.* M¹
 nominis
 si etiam
 tamen

te enim
 tenendam
 non minus
 etiam si
 tantum

(For the break which occurs here in Cod. Add. 6793, see the description of the MS on page 293.)

- | | |
|---------------------------------------|---|
| 16. 9 iudicaremur | iudicaremur |
| dolor accessit | doacrescit |
| 10 dicas in operto | in opto dicas 2 (operto) |
| tuo | nostro |
| tui mentionem nullam | nllam tui mentionem |
| spe devorarat | rem devorat |
| putes quam | putes inquam 2 |
| 11 faecem | fere |
| coniuncti | coniuncta |
| 12 sed senatus consulta | si senatus consultus |
| putantur | putant |
| magistratus | iurantus (<i>vide</i> Class. Rev., Sept. |
| 13 Lurco autem tribunus | Lucro aut tribuno [1899]) |
| qui nummos | mimos qui |
| tribubus | tribulibus 2 |
| none locifacteon | non electi faten |
| 15 chlylius (<i>in mg.</i> vel thli- | tilinus |
| scripserit [lyus]) | scripsit |
| 16 quoi darem | quod darem |
| 17 nunc | non |
| suo est | suo sto |
| 18 tibi alaquid | aliquid tibi |
| 17. 1 tam ante | iam |
| concuperem | concuperem <et> |
| declararant | declarant 2 |
| 2 animus ad | animus <et> ad 2 |
| ut amor | aut amor 2 |
| meos | eos |
| totius vitium quod | potius victum quam |
| presenti | praesertim |
| 4 misit [nuitas] | nisi |
| 5 integritas (<i>in mg.</i> inge- | <et> ingenuitas 2 |

*Med.**Add. 6793 Ma.*

voluntatem institute vite	voluntatem tuam tute vite
minime	nimia
discessi <i>M</i> ^a	discessit
6 qui	quin <i>z</i>
an ipsis	an <in> ipsis
7 per quam te	propter quam <mihi> te
	aliquando <ante> <i>z</i>
estis	est
dissensione	discessione
8 ut de	ne de
non adfuissem	animi fuissem
id equestrem ordinem	id <quod> egestrem ordinem
9 conduxerunt	aduxerunt
se cupiditate	de cupiditate
locatio	locutio
auderent	laudarent
perfectumque ut	perfectumque <quos> ut
libentissimo (<i>in mg.</i>)	liberalissimo
liberalissimo)	
10 tamen firma	infrima
quaedam nobis	<a> nobis quaedam
retinendas	retinendum
tuta ut spero	tuta sit spero
alias ad te	ad te alias
11 sed in	sed <me> in
modeste	moleste
18. 1 obtegam	detegam
et filiola	et <cum> filiola
consumitur	consultus (<i>or -tur</i>)
(Here occurs the break in <i>Med.</i> , lasting to 19. 11 <i>est et talis.</i>)	
19. 11 mihi litterae	litterae mihi
20. 1 duco	dico
2 ratio	gratia
3 viros illos	illos viros <i>z</i>
4 ad te scripsi	scripsi ad te <i>z</i>
idem	iam
5 nuntiari gallia (<i>sed</i>)	gallie non magis nuntiari per-
<i>cum signis trans-</i>	gaudet (<i>in mg. magnopere</i>)
<i>positionis</i>) non mag-	
nopere gaudet	

Med.

Add. 6793 Ma.

6 legerunt
7 me amas
illum

tibi ille agit

legerent
amas me
illis
forensi <labore> 2
ille agit tibi

Liber II.

I. I iuniis

iulii

<me> aliquanto 2

quia
significas
tibi ego non essem

quod
notificas
ego non essem tibi

3 civis ille tuus

tuus ille civis

quo
habui ad populum
meae delectant
dixerim

cum
ad populum habui
me delectet
dixerit

4 quod te [buere)
scribere (*in mg.* distri-
te istim M¹, te istinc M²

quo te
discribere
istim te

5 cum M¹, quom M²

quo minus

peteret
plebeio rem publicam
puamisse et

petent
plebeiorum publica 2 (pub-
puasisset ac [licam)

idem non ante itum M¹

idem ante non esse itum

idem ante non est itum M²

quo miri M¹, quom iri M²

quo in iri

habeat

habebat

eos esse in hoc essem M¹

eos nihil esse

eos nihil mihi esse M²

6 dissensio

discessio

ita praecautum

rei p. cautum

caesarem

cessaret (*corr. ex cessare*)

7 mihi nemo

nemo mihi

invideret

invidetur

exsecaret

seccaret

clivo

duro

8 face

faceret (*corr. ex facere*)

cato

cato <ne et> 2 (cato et)

Med.

- carcere incluso saepe
 9 inhoneste
 modeste
 dedisse
 nunc
- 12 tum
 diligenter latinos
2. 2 heredes lege hec
 illum mihi
- 3 sanus
3. 2 aiebatur idiorum
 lateis
 fit
 reprehenderis
 eiusmodi
- 3 socraticos
 nec
 hunc
 iuventae
 meo
 semper nobis
4. 1 quoniam nummorum
 cum ticio
 pomponiae
- 2 ais
 nobis est
- 4 minus
 publica cogitare
- 7 pomponiam et
5. 1 simul
 satietate
 rumusculos
- 2 uno
 initio
- 3 rescribere certius
 Clodio fratre omnia
6. 1 peregrinationis
 sic enim
 prorsus

Add. 6793 Ma.

- carcerem cluso sese
 <mihi> honeste
 moleste
 dedisset (*corr. ex dedissem*)
 nec
 <cum> lucciis
 tamen
 latinos diligenter 2
 credas lege <te> hec
 mihi illum
 .s.atius
 aeibat viridiorum
 lacteas
 sit
 prehenderis
 cuiusmodi
 socrates
 in re
 habet
 vivente
 in eo
 vobis semper
 quorum nuntiorum
 continuo
 pompeiane
 ait
 est nobis
 nimis 2
 p. cigitare (*corr. ex per gigi-*
 pompeianam ut [tare])
 simili
 sotietate
 rumos
 vicio
 initiis
 rescribe recertius
 Clodio fiat cum omnia
 peregrinationibus
 sed enim
 potius

Med.

- anti considam
tempus omne
diu nimirum
2
saegium
ubi
7. 1 libebat
abscuram
2 de Publio
ire
salutare
bilem id commovet
curitates
3 ieiunata bella relegatio }
(*in mg.* ei una tabel-
laris legatio)
est
4 pridem
gubernare me taedebat
8. 1 suavi
iocationem
ego me do historiae
2 formiano
spectare
9. 1 tuos
abdis et addis (*in mg.*)
abdis et audis *quod* }
deletum est)
posse mihi
ulla esse invidia
didiam
2 quid etiam M¹, quidnam
3 tantum [M¹
habet a nobis etiamsi
male vehi malle M¹
terentia [(male M²)
10. 1 quom velim
antea tribus
11. 1 eo si ante

Add. 6793 Ma.

- ante confidam
tempus esse
duumvirum
parasti <kl.>
senum
ut
<a nobis> quae tibi
libet
sciram
dum Publio
in re
resalutare 2
bilem his commovet
cur ita res
haec ieiuna tabellarii legatio
sunt
pridie
gubernarem et debebat
suavis
iocacitatem
ego ad historiae
forma
expectare
vos
abdis et audis
mihi posse
ulla [esse] <in> invidia
dianam
quid est
tamen
habet et nobis et si
malo vehi malo E
terentiana
quam velim
ante ac tribus 2 (E -ac)
et si ante

*Med.**Add. 6793 Ma.*

	fortasse		fortassis
12. 1	emitat		mittat
	duas		tuas
2	commode		commodum
	nepotis exprompsit odi-		nepoti expromisit odium
3	luculentus	[um	luculentulus
13. 1	indignus		indignum
2	ferre		forem
	infremitus		firmitus
	ferret		fert
	qua re		quam
	ad sicyonios litteras		litteras ad Sicionos 2
14. 2	pangende		pangendo
	crebro adhortaris		adhortaris <spe> crebro
	ceteri		certi
	sint		sane
	cogitationis		cognitionis
	parcetur labori		paratur labora
15. 1	delectat		delectet
2	ipsius		inpius
	sis advolaturus		sis advolatus
	sive ruet (M ¹ , <i>in mg.</i> }		si remp.
	servet M ²) remp. }		
	certi nihil		nihil certi 2
4	possideant		possident
16. 1	magis		magna
	improbaret		aprobaret et
	consoler		consuler
	quae mihi videtur		mihi vero
	contiuncula		contemelia
2	potuerit		poterit
	de caelo tum		tunc de celo
	fuerit		fierit
	qui appellantur boni qui		et appellabantur boni cum hi
	ullum	[mihi	nullum
3	tuo cum		cum tuo
4	quid dicam		quiddam
	ait		ut
	eorum		coram
	contemnam		consentiam

*Med.**Add. 6793 Ma.*

- | | | |
|-------|-----------------------------|------------------------------------|
| 17. 1 | aditus sibi compararent | aditus si compararent |
| | arpinati | arpinato |
| | deflebimus | de flemmus |
| 2 | consolantur | consoletur |
| | id | .IN |
| | vacuusest hac etenim | vacuus cum sim. hac (?) enim |
| | (<i>in mg.</i> vacuus sum. | |
| | consumi est) | |
| 3 | theophane | tebosane |
| 18. 1 | tenemur | teneremur |
| | huic plausus | huius plausus |
| 2 | exsecrationem in con- | excitationem |
| | tu hoc silebis [tione | cum hoc silebis |
| 4 | deesset | esset |
| 19. 1 | proponuntur | opponuntur |
| 2 | putarem | putaram |
| | populares | postulares (<i>so in 20. 4</i>) |
| | filius est | filius eius |
| | susceptum | scriptum |
| | esse tamen | tum esse |
| 4 | neque vero | nam vero |
| | adsumpsisse | sonsumpsisse |
| 20. 1 | defui | deserui |
| | in amicitiam recepi | in amicitia recipi |
| | varro | vere |
| | | possum <addit.> (<i>probably</i> |
| 2 | etiam | et [<i>from two lines below</i>) |
| 3 | morbo | mortas |
| | internecione | intervictione |
| 4 | contiones | condictiones |
| | populare | postulare (<i>vid. supra</i>) |
| 5 | timeo sed | nebosed |
| | et furio | ut furio |
| 21. 1 | molesta | modesto |
| | iracundiam atque intem- | iracundia et intemperantia |
| | nunc vero [perantiam | non vero |
| 2 | orbitam | orbitatem |
| 3 | amicus noster | noster amicus 2 |
| | lapsus quam progressus | potius lapsus quam progressus |
| | et ut Appelles [potius | .Et non appellem |

*Med.**Add. 6793 Ma.*

	videret	videretur
	a me pictum	et me pictum
	illum	illa
	tamque	tamquam
5		iret <addiret>
6	contra me	circa me
	spero me	me spero
	ad tempus	tam tempus
	agas	agam
22. 1	facturus	futurus
	fors obtulerit	forit otulerit
	haec egerunt	hoc gerunt
	facturus	factum
	opes et	opes eorum
	iudicium minatur	iudicibus mitiatur
2	aiebat illum	alebat ipsus
		eius <modi>
4	mihi erunt	erunt mihi
5	autsine molestia	autem sine modestia
	sentencias (<i>v. lect.—sen-</i>	sententiam est
	non inutilis [<i>tias</i>])	utilis
23. 2	igitur illud	illud igitur
	possem invenire	posse inveniri
	deinde omnis	posse omnes
3	noster	nostrae
	curre si curris	cure si curis
	animorum	amicorum
24. 1	celeritatem	claritatem
2	eumque occidere	cumque cecidere
	sane	sana
	eiectum	electum
	a. d. III	a tertio
3	liceret	ut <putarent> Vectius (<i>prob.</i>
	a Vatinio	licet [<i>from below</i>])
	M. Laterensem	ex Vatinio
		militarensem
4	indiciu	inditius
	que	quam 2
5	respiraro	respiramo
25. 1	allobrogum diceret	alobragum dicit
	amantius	nantius

*Med.**Add. 6793 Ma.*

Liber III.

- | | |
|--|--------------------------------|
| 2. 1 correctā | corepta |
| si recte haberem (<i>M¹ in</i> | si iter haberem |
| luc. [<i>ras.</i>]) | luci |
| 4. 1 a Vibone | avibione |
| eiusmodi | huiusmodi |
| illoc <i>M¹</i> , illo <i>M²</i> | illuc |
| 5 sin es | semes |
| es Romae | seroine (<i>vel</i> seromine) |
| 6 meos tibi | tibi meos 2 |
| 7. 1 natura (<i>in mg.</i> nam ad) | nam |
| | traseunt <mihi> |
| te non <i>M¹</i> , et te non <i>M²</i> | et nunc te |
| interpretentur | interpreter |
| illud | illuc |
| abesse | abest |
| 2 prosequabatur | prosequabamur |
| ne et | neque et |
| quam ad finem | sed a finem |
| 3 properaris nos conse- | properas nos consequare |
| ubi dimissurus [<i>quere</i>] | indimissurus |
| 8. 1 prope est et | prope esset 2 |
| quicquam | quidem |
| 2 audire fore ut | fiē ua |
| data | tanta |
| conturber | conturbor 2 |
| meus me maerror | me meus dolor |
| 3 tantum ego | tamen |
| Hypsaeo | ipsco |
| Maii | mali |
| 4 te mentis meae motum | motum mentis meae |
| scelere | scribere |
| ac | et 2 |
| vides | videas |
| utinam iam | ut |
| existimato | existimes |
| nefarium non putarim | nephanum non putaris |
| memor <i>M¹</i> , memoria <i>M²</i> | meror |
| metus de fratre in scri- | metus de frate et scribendo |
| bendo impedit } | impendit |

*Med.**Add. 6793 Ma.*

	maias M ¹ , iunias M ²	ianuas
9. 1	discessisset	discessem
	nostris malis	malis nostris
	enim	ei
	altera acerbitate	alteram acerbitem
2	eius	huius
	tecum haec omnia age-	haec tecum coram agemus
	mus coram M ¹	
	tecum haec omnia co-	
	ram agemus M ²	
	optimo genere facere	optimo tempore facere
3	unum	minus
10. 1	aliquid aliud	aliud aliquid
2	et quis	hec quis
	calamitatis genus	genus calamitatis
	offerrem	offenderem
3	quam quod	quamquam
	quae si	quod si
	plurimis	pluribus
11. 1	expecto	expectato
12. 2	scripta mihi	mihi scripta
	ceterae	certe
3	donatam ut	donata uti
13. 1	statueram	constatueram
	neque	ineque
	qui nobis	per nobis
	cum nuntiant	eum enuntiant
2	scelere	inscelere
14. 1	remorare	rememorare
	correxerint	correxerit
2	me adhuc	adhuc me
	neque	nam
15. 1		(<i>Ma desinit cum litteris confi-</i> <i>verbi confirmandum</i>)

The following is the list of cases where *Ma* omits words which are found in *M*:—

Liber I: 1. 1 videtur; 1. 4 mihi, me; 2. 2 mihi (*twice*); 5. 7 tu; 6. 2 mihi; 10. 2 ante, quia; 10. 5 signa; 10. 6 quasi; 11. 1 ille, tam . . . modo, putaris; 12. 4 quid . . . conturbatior; 13. 2 esse,

et; 16. 9 est; 16. 11 quod illa, et; 16. 13 aelia iniit; 16. 17 uno . . . es; 17. 5 tibi neque; 17. 6 maxime, non domesticae; 17. 7 tuis; 17. 8 valde, ecce . . . ornavi; 17. 9 ut; 17. 11 ut . . . venias; 18. 1 homo, autem; 20. 1 et; 20. 2 neque . . . veniendum; 20. 7 quos XXX libris.

Liber II: 1. 1 omnis, ut; 1. 3 et; 1. 4 est; 1. 5 etiam; 1. 6 ita; 1. 7 ego; 1. 11 mea, valde; 1. 12 tuo . . . suus; 2. 1 cinos; 2. 3 venire, de; 4. 2 an; 5. 1 unus, praedicarant; 6. 2 hic, spes; 7. 1 eum; 7. 5 filio, pueros; 9. 1 esse; 9. 2 nonis; 11. 1 etiam; 12. 2 ipsis Cerealibus, in, quam . . . lituis; 12. 3 id, mihi; 14. 1 mihi, ne, cum . . . sermonibus; 15. 2 praeclarum; 15. 4 et; 16. 1 hominum; 16. 2 nihil; 17. 1 quid . . . possunt; 17. 2 ne; 18. 2 ager; 19. 1 et, dignitatis . . . fortasse; 19. 2 turpe tam; 19. 4 tu . . . faciam; 21. 1 tibi; 21. 3 se; 21. 4 subito, vidi, ita, et; 21. 5 se; 21. 6 mihi; 23. 1 cum; 23. 2 consensionem, nam; 24. 2 ille, est, in, suis; 24. 3 iusserat . . . loco; 24. 4 taedet ita (*spat. rel.*); 24. 5 omni in cogitatione; 25. 2 te.

Liber III: 2. 1 ex; 7. 1 alias; 8. 3 video; 9. 1 a, ille; 10. 1 ista; 10. 2 est, ne, aut; 13. 2 si; 14. 2 in.

This is a large list, and proves that the copyist of this MS was very careless, for there is no reason to suppose that most of these omissions are real variants. If a similar number of omissions can be shown to exist in any number of other MSS of this class, the value of the class will be very considerably depreciated.

The result of the study of this MS up to this point is to show that it is derived from a source independent of M, and closely allied with, if not the same as, the MSS of the *z* class. For, out of 38 readings in the first two books from *z* MSS, Add. 6793 has 34. Further, that so far as value is concerned, this MS—and by implication those like it—are far less important than M, although they do preserve the better readings in some cases.

We turn now to Codex Burneius 146, a paper MS of the 15th century. It is quarto in size, each leaf measuring 28.4×20.5 centimetres, and containing 35 lines. There are 239 folia, but the last three are not written on. The MS is well written and preserved, and the different books are marked by illuminations of the ordinary sort. Each letter begins with the salutation written in red ink, except in the 12th and 13th books, where the text is, as usual, continuous. Space was always left for the Greek words, and these were usually but not always supplied by a later hand,

with glosses in the margin in the scribe's own hand. The curious character of these glosses has been noted by Purser.

The MS contains: (1) ff. 1-7v, *Nepotis Vita P. Attici*; (2) ff. 7v-19r, *epist. ad Brutum lib. I*; (3) ff. 19r-45v, *epist. ad Q. Fratrem lib. III*; (4) ff. 45v-47v, *epist. ad Octavianum*; (5) ff. 47v-236v, *epist. ad Atticum lib. XVI* (complete).

(1) The following is a list of those cases where *Burn.* 146 agrees with *Add.* 6793 against the readings of the *Medicean*, in the first two books—that is, in nearly all of the text copied in *Add.* by *Ma.*

Burn. 146, *Add.* 6793.

Med.

Liber I.

1. 1 iurant	curavit
licere	lucere
2 videatur	videantur
informata (<i>Add.</i> inforata)	adhuc informata
3 ventitet [adhuc	veniret (<i>in mg.</i> ventitet)
4 <ne contra>	
sumus	simus
2. 1 ad te rationibus	detractationibus (<i>in mg.</i> a te
3. 1 saufeium	fauseium [rationibus)
3 hoc <eo> ad te Σ	
4. 1 te iam	iam te
3 <insigne> Σ	
5. 2 fuerit Σ	fuerat
4 rescribere Σ	scribere
10. 1 roma	romam
12. 1 praetor [nor dedisti	preter
13. 1 tribus ei tabernis ut opi-	tribus tabernis ut opinor ei de-
16. 10 in operto (<i>Burn.</i> aperto)	dicas in operto [disti
13 tribulibus Σ [dicas Σ	tribubus
17. 2 animus <et> ad Σ	
aut amor Σ	ut amor
6 an <in> ipsis Σ	
quin Σ	qui
9 laudarent	auderent
11 moleste	modeste
20. 1 et Σ	ei
3 illos viros Σ	viros illos
4 iam	idem

Burn. 146, *Add.* 6793.*Med.*

scripsi ad te 3
7 forensi <labore> 3

ad te scripsi

Liber II.

- | | |
|-------------------------------------|--|
| 1. 1 <me> aliquanto 3 | |
| 3 tuus ille civis | civis ille tuus |
| 4 describere (<i>Add.</i> descri- | scribere (<i>in mg.</i> distribuere) |
| 5 ipso <etiam> [bere] | |
| 7 nemo mihi | mihi nemo |
| 9 miloni | moloni |
| 3. 2 prehenderis | prehenderis |
| 5. 3 rescribe recertius | rescribere recertius |
| fiat et | fratre (<i>fre cum arcu</i>) |
| 6. 2 <a nobis> quae tibi | |
| 8. 1 ecquid (<i>Add.</i> hec quid) | et quid |
| 9. 3 malo 3 (E) [3 (E)] | malle M ¹ , male M ² |
| 10. 1 quam | quom |
| 13. 2 litteras ad sicyonios 3 | ad sicyonios litteras |
| 16. 2 si | sibi |
| 17. 2 videretur | viderentur |
| 24. 2 electum | eiectum |
| 3 aut in | ut in |

(2) The next list contains those cases where *Burn.* 146 disagrees with both *Add.* 6793 and *Med.*, which have here the same readings.

Burn. 146.*Med., Add.* 6793.

Liber I.

- | | |
|---------------------------|-------------------|
| 1. 4 evenirem | venirem |
| 9. 1 nostrum illum | illum nostrum |
| 11. 3 nostrae academiae 3 | academiae nostrae |
| iam odium | odium iam |
| 12. 1 letalius | lentulus |
| 16. 9 <in> ignorando | |
| retinere | retinete |
| 10 quid inquit <quid> | |
| reges | regem |
| 12 inique | in que |
| que in | quod in |

Burn. 146.*Med., Add.* 6793.

14 instare	in ista re
profecturus	profectus
17. 3 vulneribus	volneris
10 ergo	ego
11 <te> expectare	
velim	velis
20. 1 et ingenii 2 (E)	sed ingenii

Liber II.

1. 2 instarant	instabant
4 signas	significas
5 se petere	sepe
6 illa optima	optima illa
7 collocatam	collocaram
8 num	non
10 expectat te	te expectat
11 illud	illum
2. 2 malim	mallem
3 et quid	hec quid
3. 3 nam <si> fuit	
4. 1 ostenderas	ostenderat
voluptate	voluntate
3 huius <modi>	
5. 1 si nihil	si enim
tamen	tum
6. 2 multo asperiore	asperiore multo
7. 5 non	nos
8. 2 volumus	volumus
9. 1 iocundius esse	esse iocundius
purissimus	putissimus
11. 1 nihil scire	scire nihil
ad	da
12. 3 habebit	habebis
14. 1 apud	quod
2 vidi	vide M ¹ , vides M ² , <i>Add.</i>
15. 1 multo	nullo
16. 1 perlatum	prolatum
4 scribit	scribis
quid	qui

*Burn. 146.**Med., Add. 6793.*

17. 1 comparari	compararent
3 velim <te>	
18. 1 fore	scire
cuiquam	cuiusquam
19. 4 bonum	bonorum
ullum	illum
factum	facturum
5 certissimum	certissimus
autem	aut
20. 4 quodam novo	novo quodam
21. 1 lenius	lenibus
22. 2 sententia	summa
23. 3 breviter	brevitate
24. 1 non	novi
2 prospicimus	perspicimus

(3) The third list contains those cases (in these two books) where Burn. 146 disagrees with both Add. 6793 and Med.

*Burn. 146.**Add. 6793.**Med.*

Liber I.

6. 1 par in hoc 2	in hac	par
11. 1 potest tam	<i>om.</i>	tam potest
13. 2 non nimis	non minus	nominis
16. 13 non floCIFac- teon }	non electi faten	none locifateon
17 in loco es	<i>om.</i>	inlo es
17. 1 iam inte	iam	tam ante
7 tuis amicis	amicis	amicis tuis
20. 2 civium 2	tum	cum

Liber II.

1. 5 eos nihil in } nos esse }	eos nihil esse	{ eos esse in hoc esse M ¹ { eos nihil mihi esse M ²
2. 2 hec lege	lege te hec	lege hec
3. 2 agebatur	aiebat	aiebatur
6. 2 unum est } salvum }	vivum est senum	{ vivum est saegium M ¹ { vivum esse M ² in mg.
12. 2 emersam	emere seram	emerseram

<i>Burn. 146.</i>	<i>Add. 6793.</i>	<i>Med.</i>
13. 2 fremitus	firmitus	infremitus
14. 2 si	sane	sint
19. 1 omitto	ad mitto	ac mitto
te profecto te	om.	{ profecto te M ¹ te profecto M ²
3 tamen esse	tum esse	
20. 5 me et furio	ut furio	esse tamen
22. 2 ad	eiusmodi	et furio
5 sentias	sententiam est	eius
24. 4 que omnino	quam oratio	sentencias
		que oratio

As has been remarked, there is a break in the text of Cod. Add. 6793 between I 13. 2 and 16. 9. Lehmann cites eight readings from MSS of the Σ class occurring in this passage. In all of them Burn. 146 agrees with Σ , and not with Med.

<i>Burn. 146, Σ.</i>	<i>Med.</i>
14. 1 tamen <ita>	
vix huic	huic vix
coeperit	ceperat
2 ab se	abs te
5 facile ex altera parte	ex altera parte facile
16. 2 ut <id> ita	
5 praesidio	prescio
8 in ea	mea

Again, a comparison of the readings quoted by Lehmann from books III–XVI shows that in 108 out of 148 cases, Burn. 146 agrees with Med. against Σ .

Limiting the discussion for the present to the first two books, the result of these various comparisons seems to be:

(1) Burn. 146 agrees much more closely with M than with Add. 6793 or with the Σ class. Thus, out of 38 readings in these two books cited from Σ MSS, Burn. has 20, while Add. has 34.

(2) The cases where Burn. does exhibit the readings of Σ are too numerous and important to be due to ordinary copyists' errors.

(3) The cases where Burn. disagrees with both M and Add. are mostly of such a kind as can be explained as ordinary errors,

but some (e. g. lib. I, 12. 1; 16. 14; lib. II, 5. 1; 17. 1; 19. 4) are undoubtedly due to intentional alterations by the scribe.

The general conclusion from these separate results must be that this MS represents a hybrid tradition, and that it is derived from a MS which was itself the result of a Medicean text emended by readings from the Σ class and with still further arbitrary changes. Further certainty can only be reached by a comparison with a complete collation of ENORP. Add. 6793 gives no help here because it is perfectly sure that only the first 53 ff. represent the Σ tradition. It may be true, as Purser thinks, that the agreement between Burn. and Σ is less marked beyond the second book. A discussion of the relations of these MSS and the others in the Museum, in their later portions, must be reserved for another paper.

SAMUEL BALL PLATNER.

V.—THE STRUCTURE OF DIONYSII HALICARNASSENSIS EPISTULA II AD AMMAEUM.

With the plan and the specifications before one, it ought not to be hard to discern how far the completed work fulfils the contract. Dionysius, in the opening of his second letter to Ammaeus, sets forth so clearly the outline of his work and his method of procedure that discrepancies and omissions in the treatise as preserved to us may be easily detected.

In response to a request of Ammaeus, Dionysius proposes first to repeat what he has previously said about Thucydides, and then to take up each point and adduce in proof examples from the historian. Accordingly, he begins with a passage from the *De Thucydide Iudicium*, quoted almost without change. He then proceeds to a detailed and systematic exposition of the statements made, and thereafter immediately brings the letter to a close. A careful comparison, therefore, of chapters III–XVII with the preliminary outline in chapter II (a passage fortunately supported by double tradition) should show us whether the treatise has suffered loss or disarrangement.

The theses of chapter II may be disposed as follows:

- (a) ἐπὶ μὲν τῆς ἐκλογῆς τῶν ὀνομάτων τὴν τροπικὴν καὶ γλωττηματικὴν καὶ ἀπὸ πρᾶξιν καὶ ξένην λέξιν παραλαμβάνων πολλάκις ἀντὶ τῆς κοινῆς καὶ συνήθους τοῖς καθ' αὐτὸν ἀνθρώποις,
- (b) ἐπὶ δὲ τῶν σχηματισμῶν . . . τότε μὲν λόγον ἐξ ὀνόματος ποιῶν,
- (c) τότε δὲ εἰς ὄνομα συνάγων τὸν λόγον·
- (d) καὶ νῦν μὲν τὸ ῥηματικὸν ὀνοματικῶς ἐκφέρων,
- (e) αὐτίς δὲ τοῦτο ὄνομα ῥῆμα ποιῶν·
- (f) καὶ αὐτῶν γε τούτων ἀναστρέφων τὰς χρήσεις, ἵνα τὸ μὲν ὀνοματικὸν <προσηγορικὸν γένηται,
- (g) τὸ δὲ προσηγορικὸν ὀνοματικῶς>¹ λέγεται,
- (h) καὶ τὰ μὲν παθητικὰ ῥήματα δραστήρια,

¹ ἵνα τὸ μὲν ὀνοματικὸν λέγεται PG; ἵνα τὸ μὲν ὀνοματικὸν ῥηματικὸν, τὸ δὲ ῥηματικὸν ὀνοματικὸν λέγεται in pudenti interpolatione CD: orationem mancam ex Θ [De Thuc. Iud., c. 24, p. 867 Reisk.] supplendam esse vidit Reiskius.—Usener.

- (i) τὰ δὲ δραστήρια παθητικά·
 (j) πληθυντικῶν δὲ καὶ ἐνικῶν ἀλλάττων τὰς φύσεις καὶ ἀντικατηγορῶν ταῦτα ἀλλήλων,
 (k) θηλυκά τ' ἄρρενικοῖς καὶ ἄρρενικά θηλυκοῖς καὶ οὐδέτερα τοιτοιτοῖ συνάπτων, ἐξ ὧν ἡ κατὰ φύσιν ἀκολουθία πλανᾶται·
 (l) τὰς δὲ <τῶν> ὀνοματικῶν ἢ μετοχικῶν πτώσεις τοτὲ μὲν πρὸς τὸ σημαίνοντα ἀπὸ τοῦ σημαίνοντος ἀποστρέφων,
 (m) τοτὲ δὲ πρὸς τὸ σημαῖνον ἀπὸ τοῦ σημαινομένου·
 (n) ἐν δὲ τοῖς συνθετικοῖς καὶ τοῖς προθετικοῖς μορίοις καὶ ἔτι μᾶλλον ἐν τοῖς διαρθροῦσι τὰς τῶν ὀνομάτων δυνάμεις ποιητοῦ τρόπον ἐνεξουσιάζων.
 (o) πλείστα δ' ἂν τις εὖροι παρ' αὐτῷ τῶν σχημάτων, προσώπων τε ἀποστροφαῖς
 (p) καὶ χρόνων ἐναλλαγαῖς
 (q) καὶ τοπικῶν¹ σημειώσεις μεταφοραῖς ἐξηλλαγμένα καὶ σολοικισμῶν λαμβάνοντα φαντασίας·
 (r) ὅποσα τε γίνεται πράγματα ἀντὶ σωμάτων
 (s) ἢ σώματα ἀντὶ πραγμάτων,
 (t) καὶ ἐφ' ὧν ἐνθυμημάτων τε καὶ νοημάτων αἱ μεταξὺ παρεμπτώσεις πολλὰ γινόμεναι διὰ μακροῦ τὴν ἀκολουθίαν κομίζονται,
 (u) τά τε σκολιὰ καὶ πολύπλοκα καὶ δυσεξέλικτα καὶ τὰ ἄλλα τὰ συγγενῇ τοῖς τοῖς.
 (v) εὖροι δ' ἂν τις οὐκ ὀλίγα καὶ τῶν θεατρικῶν σχημάτων κείμενα παρ' αὐτῷ, τὰς παρισώσεις λέγω καὶ παρομοιώσεις καὶ παρονομασίας καὶ ἀντιθέσεις, ἐν αἷς ἐπλεόνασε Γοργίας ὁ Λεοντίνος καὶ οἱ περὶ Πῶλον καὶ Δικύμνιον καὶ πολλοὶ ἄλλοι τῶν κατ' αὐτὸν ἀκμασάντων.

Now, how closely do the expository chapters conform to this outline?

Chapter III deals with the first topic (a). Instead of the terms *τροπικός*, *γλωττηματικός*, *ἀπηρχαιωμένος*, *ξένος*, are found *γλωσσηματικός*, *ἀπηρχαιωμένος*, *δυσείκαστος*, and *ποιητικός*; but these variations are unimportant.

The following chapter presents a difficulty. It begins, it is true, with the subject of periphrasis (b), and ends with that of brachylogy (c); but as the text stands, the transition is not clear. The chapter reads: *ὅταν μὲν οὖν μίαν λέξιν εἴτε ὀνοματικὴν εἴτε ῥηματικὴν*

¹ This is the reading of the manuscripts here and in the De Thuc. Iudicium. Krüger wrote *τροπικῶν*, and has been followed by van Herwerden and Usener. It seems possible, however, to keep the manuscript reading and understand a reference to Thucydides' proleptic use of prepositions and adverbs of place, c. g. II 5, 29; V 52, 11. This is favored by the coupling with *χρόνων*.

ἐν πλείοσιν ὀνόμασιν ἢ ῥήμασιν ἐκφέρη περιφράζων τὴν αὐτὴν νόησιν, τοιαύτην ποιεῖ τὴν λέξιν· “ἦν γὰρ ὁ Θεμιστοκλῆς βεβαιότατα δὴ φύσεως ἰσχύϊ δηλώσας καὶ διαφερόντως τι ἐς αὐτὸ μᾶλλον ἐτέρου ἄξιος θαυμάσαι.” καὶ μὴν ἐν τῇ ἐπιταφίᾳ γέγραπεν· “οὐδ’ αὖ κατὰ πενίαν, ἔχων δέ τι ἀγαθὸν δρᾶσαι τὴν πόλιν, ἀξιώματος ἀφανείᾳ κεκώλυται.” καὶ γὰρ ἐν τούτοις τὸ σημαίνόμενον ποιεῖ τὸν λόγον τοιοῦτον, ὥς ἐπὶ τοῦ Λακεδαιμονίου Βρασίδα τίθηκεν, ὅτε μαχόμενος περὶ Πύλον ἀπὸ τῆς νεῶς τραυματίας γενόμενος ἐξέπεσεν· “πεσόντος δὲ αὐτοῦ” φησὶν “εἰς τὴν παρεξαιρεσίαν ἢ ἀσπίς περιερρήνῃ” βούλεται γὰρ δηλοῦν· “πεσόντος δὲ αὐτοῦ ἔξω τῆς νεῶς ἐπὶ τὰ προέχοντα μέρη τῆς εἰρεσίας.” Krüger’s proposition to read for τὸ σημαίνόμενον, σχηματίζων ὄνομα and regard κατὰ πενίαν as a substitute for πένης μὲν ὦν, according to Dionysius’ criticism, τοτὶ δὲ εἰς ὄνομα συνάγων τὸν λόγον, is taken up by Usener, who, passing over van Herwerden’s suggestion of a lacuna,¹ emends τὸ σημαίνόμενον to τὸ σύντομον and accepts the interpretation given by Krüger to the passage. To this interpretation there are several objections. Apart from the fact that κατὰ πενίαν is scarcely more concise than πένης μὲν ὦν, the transition from periphrasis to brachylogy is made through καὶ μὴν alone; an example is introduced before the statement of that which it illustrates; and the passage violates the usage of the writer, since ποιεῖ τὸν λόγον and similar expressions are throughout the epistle used with a personal subject. There seems to be no doubt that there is a lacuna after τὸ σημαίνόμενον; for (save here) up to the long citations in chapters XV and XVI, Dionysius uniformly points out the particulars in which he criticizes the passages quoted, and gives what is in his view a more natural rendering. In the present sentence, καὶ γὰρ ἐν τούτοις τὸ σημαίνόμενον is the introduction to this explanation. Compare chapter VII (p. 797, 8), καὶ γὰρ ἐν τούτοις; chapter X (799, 13), καὶ γὰρ ἐνταῦθα; chapter VII (797, 4) and chapter X (799, 14), ἦν δὲ τὸ σημαίνόμενον.

In chapters V and VI the use of nouns for verbs (*d*) and the use of verbs for nouns (*e*) are considered in due order.

The next topic in the outline (according to the emendation demanded by the text of the *De Thucydide Iudicium*) is the substitution of τὸ προσηγορικόν for τὸ ὀνομαστικόν and *vice versa* (*f*), (*g*). But since chapter VII opens with a question of voice (*h*), it is evident that a lacuna should be noted between chapters VI and VII.

Chapters VII, VIII and IX handle, respectively, the use of the

¹“Intactum reliqui locum corruptissimum . . . neque ipse reperi quod satisfaceret. Vereor autem, ne quid exciderit post σημαίνόμενον.”

active for the passive (*h*), the use of the passive for the active (*i*), and interchange of number (*j*).

In the succeeding chapters there is not a little confusion. The tenth has to do with gender, yet not as regards agreement (*h*), but as regards word-forms involving an unusual gender, e. g. *δ ὄχλος* for *ἡ ὄχλησις*, *τὸ βουλόμενον* for *ἡ βούλησις*. The eleventh begins with the subject of declensional forms: *ἐν οἷς δὲ τὰς πτώσεις τῶν ὀνομάτων καὶ τῶν προσηγοριῶν καὶ τῶν μετοχῶν καὶ <τῶν> συναπτομένων τούτοις ἄρθρων ἐξαλλάττει τοῦ συνήθους, οὕτως σχηματίζει τὴν φράσιν*· but nothing is said here of the *πρὸς τὸ σημαινόμενον ἀπὸ τοῦ σημαίνοντος* of (*l*). The illustrative passage cited from Thucydides contains, however, an example of construction *κατὰ σύνεσιν*, as well as examples of case-usage at variance with the customary idiom. The twelfth chapter treats of tenses; and at the close there is a slight digression caused by the fact that a citation from Thucydides contains a solecism in point of agreement in case. The thirteenth chapter takes up the subject of grammatical *versus* logical agreement, a matter already touched upon in chapter XI; but whereas gender was there concerned, the present section deals with variation in number. The statement of the subject of the paragraph, however,—*ὅταν δὲ πρὸς τὸ σημαῖνον ἀπὸ τοῦ σημαινόμενου πράγματος τὴν ἀποστροφὴν ποιῆται ἢ πρὸς τὸ σημαινόμενον ἀπὸ τοῦ σημαίνοντος, οὕτως σχηματίζει τὸν λόγον*—supplements the statement in chapter XI in such a way that the two combined repeat the phraseology of (*l*) and (*m*), but with different division. Since the fourteenth chapter considers the question of *πράγματα ἀντὶ σωμαίων* and *σώματα ἀντὶ πραγμάτων*, (*r*) and (*s*)—though in reverse order—it is obvious that much has fallen out between chapters XIII and XIV; and following the lead of Krüger, later editors have marked a lacuna in the text. Transposition, moreover, is necessary in order to bring chapter XII into its proper place; for, as has been said, this treats of tenses (*p*), and is clearly a rescued fragment of the section lost.¹ The other irregularities seem the result of hastiness or carelessness on the part of the author.

The remaining chapters—XV, XVI, XVII—explain in proper course the topics given in (*t*), (*u*), (*v*); and, save the omission of *παρονομασία* in the enumeration in chapter XVII, there is no discrepancy in the restatement of the points of criticism.

WINIFRED WARREN.

¹ A hint as to the exposition of (*o*) may be found in De Thuc. Iud., p. 935, 15 sqq.

REVIEWS AND BOOK NOTICES.

A Latin Grammar for Schools and Colleges, by GEORGE M. LANE, Ph. D., LL. D. New York and London, Harper and Brothers, 1898. Pp. xv + 572.

A Latin grammar is a condensed statement of the facts and principles of a rather dry science, and it might naturally be inferred that such a book would be entirely impersonal. But a comparison of the grammars now in use in this country—especially if the observation be quickened by some personal acquaintance with the authors—will show that they contain a surprising infusion of the human element, and will convince one that a grammar may be a very direct product of temperament and even a revelation of personality.

Professor Lane was of that older generation of scholars who maintained the position of our colleges in the middle years of the century by their power as men and as teachers. Being, as it appears to us, to a considerable degree free from the distraction into many fields which perplexes their successors, they were able to interpret their duty more simply. They were professors "of the Latin language and literature," as the title still runs in some of our catalogues, and it was their duty, first, to know thoroughly the most important Latin authors—it may be questioned whether we know them as well—and, second, to know Latin grammar. And this second requirement may be even further limited, for the science of phonetics did not exist, morphology meant paradigms, and therefore Latin grammar meant syntax.

The tradition of this ideal of scholarship is, of course, English. But Professor Lane was one of that remarkable band of scholars who began the importation to this country of German scientific methods and who have so deeply influenced American scholarship by their teaching and their writings. The value of the German method, however, did not lead him, as it has sometimes led younger scholars, to abandon entirely the ideals of his earlier training. It appears to have been rather his aim to combine English scholarship, sound and broad and elegant—one instinctively selects words of an older generation to describe it—with the penetrating and constructive science of Germany. It is a noble ideal; to most of us, one must confess, quite unattainable; and it is the key to an understanding of Professor Lane's plan and to an intelligent appreciation of the value of his work.

In the first place, Professor Lane chose to do his work at first-hand. Professor Morgan in the preface says that his method

"was far from that of a compiler," and many of his colleagues and pupils know with what immense patience he labored to attain the highest possible degree of accuracy. The examples are plainly of his own gathering, and their number and variety constitute one of the most striking features of the book. Where a choice was necessary, there is abundant evidence of careful selection of those which most broadly and precisely illustrate the principle under discussion. Often, where the principle is stated in only a single general form, the examples are subdivided into classes on some easily perceived basis. Sections 1331-1341, covering a little more than a page, contain some 80 examples; among them there is not an error in citation, not a case where the text is doubtful, nor a slip of any kind; the spelling *Accherunti* is of course deliberately chosen, to account for the quantity of the first syllable. In other places where I have tested the references, the same high standard of accuracy is maintained. In other words, one may use the book with confidence and may trust the references—so far as that is ever permissible—without further examination.

With the accuracy and first-hand knowledge go also a certain directness of vision and a simplicity and originality of phrasing. This appears in the substitution of expressive headings for technical terms. The main divisions of the grammar are Sounds, Words, Sentences; interrogative sentences are Yes or No Questions and Pronoun Questions. Under the dative there is a distinction between the Essential Complement (1180) and the Optional Complement (1205, the dative "may be added at option to almost any verb"). So in 1207, "the dative is often added to the entire sentence"; in 1223, "a few datives are used to denote what a thing is intended to be"; 1219, "... what a thing tends to, proves, or is." Headings like The Emotional Dative, The Infinitive of Intimation, are the product of careful and independent thought, and may therefore be highly suggestive to one to whom the ordinary technical term has become a worn counter. There are, however, cases where this runs over into a new and not very successful sort of technical language, as where an *ut*-clause in which *ut* means *as* is called "the protasis of a comparative period" or the term "intermediate co-ordinate sentence" is used of all kinds of parataxis.

In the second place, it was clearly impossible for a man of Professor Lane's temperament to formulate even the most strictly scientific statement of facts without giving a coloring, a flavor, which makes it in some sense a piece of literature. The most striking evidence of this is in the translation of the examples, which is perhaps the first thing to catch the attention upon opening the book. The examples in verse, even when they consist of only a word or two, are rendered into rhythmical English (*hostiumst potila*, "into the foemen's hands she fell"; *scyphis pugnare Thracum est*, "to fight with bowls is Vandal work"); the collo-

quial style is preserved (*quam mox inruimus?* "how soon do we pitch in?"; *temporibus errasti*, "you have slipped up in your chronology"); the annalistic style is imitated (*duplicatur civium numerus*. *Caelius additur urbi mons*, "number of citizens doubled; Mt. Caelius added to city"). Examples from Plautus or Terence are often rendered into the style of the earlier English comedy (*ego sycophantam iam conduco de foro*, "for me, a sharper from the market-place I'll straight engage"). Such translations are a most delightful corrective of the mechanical translation habits into which pupil and teacher are alike prone to fall. And the whole tone of the book must, I think, be understood to be a deliberate protest against the notion that science is necessarily dry and unindividual and devoid of humor.

In the third place, it was Professor Lane's declared purpose to write a grammar of facts, with the smallest possible admixture of theory. Strictly, a grammar of facts without theory is an impossibility, for the systematic presentation of the facts implies an underlying theory of their relations, logical, pedagogical or historical. But Professor Lane has succeeded in confining his theory almost to the form of presentation. It would be interesting to know what influences led him to choose such a plan. Possibly Madvig's Grammar or Andrews' and Stoddard's—the one-hundredth edition of this excellent manual is dated 1868—may have had their share in determining his choice of this plan; possibly he may have been skeptical as to the value of syntactical theorizing. At any rate, it is the plan of avoiding theory and holding fast to facts which gives the book its unique position and to which most of its excellence and its one serious defect are due.

The plan of adhering strictly to facts is especially ill-adapted to the treatment of sounds. In phonology the facts by themselves are nothing; they have value only as they establish or illustrate the working of law. Thus the statement under Diphthong Decay (§§80 ff.), that in *plaustrum* "a and u converged into ð," is in truth no more than to state, what every boy at once feels, that *plaustrum* and *plostrum* are different forms of one word, with the added suggestion of a figure—convergence—which is quite out of place here. This is true also of the general statement (§69) that "a stronger vowel often sinks to a weaker one," with examples of *paro, impero; factus, perfectus*. Phonologists would probably express still more strongly their dissatisfaction with §114, "In some instances one consonant takes the place of another," and §115, "l in some words arises from d." The fault in all this is in the plan. The form of presentation, the attempt to state the facts of sound-change without reference to the laws, involves a theory which, fundamentally, takes account only of the written character and not of the sound or of the organs of speech, and this is a practical denial of all that has been learned of phonetic law during a half-century. That Professor Lane was not ignorant of this science (he alludes in §70 to the effect of the prefixing of a syllable

and to the early regressive accent) is of course quite certain, but his general plan led him to adopt a scheme of arrangement apparently simple and obvious, which in the end results in confusion, because it obscures law. It would seem possible to substitute for these sections a brief statement of the nature and working of phonetic laws, illustrated by familiar examples and avoiding points of controversy, which would be of real value to the advanced undergraduate student.

Of the morphology nothing more need be said than has been said above of the book as a whole. Accuracy is here the supreme virtue, and Professor Lane was supremely accurate. One comment may be made upon the sections on word-formation, §§180 ff. Professor Lane's unhampered directness leads him frequently to see that a formative termination may often carry a considerable variety of meaning. Thus §269, on diminutives—which, by the way, contains some very pretty illustrations of happy translation—will give aid and comfort, all the stronger because it is evidently unintended, to those who are disposed to emphasize the unsystematic character of word-formation and inflection.

In the syntax the conditions which make Professor Lane's plan ill-adapted to a presentation of phonology are exactly reversed; the presentation of facts in the simplest possible form is precisely the method which is in most complete harmony with and even to some degree in advance of the tendencies of investigation. The work of the last half-century in syntax has been, first, in the direction of freeing the science from the hindrances imposed by logical and metaphysical conceptions, and, second, in the recognition of the fact that scientific syntax has an aim of its own, which it must follow without regard to pedagogical considerations. The work has been largely negative, especially in the field of case-syntax. Here, as long as the conflict between localistic and grammatical theories of the cases is undecided, the best that can be expected of a grammar is that it shall present the usages and groupings in a clear-cut and unprejudiced way, and this expectation is best met by the ignoring, for the present, of all theory. To take a section at random, in the treatment of the Judicial Genitive (§§1280-1282) Professor Lane gives a very good list of general examples, a number of alternative constructions (and this is rather frequent throughout the book) such as *nomine, de vi, capite*, the gen. of the penalty (distinguished from the gen. of the charge), and some prepositional constructions. In comparison with some other American grammars—a comparison which the reviewer can not fairly avoid—Lane lacks a list of verbs which by transfer of meaning are used as verbs of accusing, he omits Cicero's *postulare*, the constructions with *ad* and *in*, the use of *voli*, and of course all theory, which in this particular instance happens to be interesting. This rather long list of omissions may make the impression that the grammar is not as full as others. Such an impression, however, would be removed by a comparison,

for example, of the sections on the ablative, which fill over 20 pages, or the sections on the dative, 8 pages, much of it in fine print. In this part of the grammar, the case-syntax, the reader will find neither marked superiority nor any inferiority; he will find, what he ought to expect in any good grammar, a slightly different and suggestive view of the facts, a new shading, often expressed in such phrases as have been referred to above—the Complementary Dative, the Emphasizing or Defining Accusative, the Genitive with Verbs of Participation and Mastery, the Ablative of the Route Taken. Originality and directness and vividness are very precious qualities, rarely combined, as here, with patient accuracy.

In the study of the sentence, however, the half-century has made one great and positive gain—namely, the discovery and application of the principle that all subordination is to be explained by reference to a paratactic stage. This principle is everywhere recognized in investigation and has brought about a gradual but complete revolution in the views and methods of students of syntax. A gap now divides the investigating science from the school manuals, which in kind, though not in degree, is like the gap which divides physics and chemistry from the old Natural Philosophy. That the school-books should be slow in adopting the very latest scientific theory is natural and wise; no other course could be justified; the clamor to have school-books “embody the latest results of investigation” is usually an ignorant clamor. But as long ago as 1874 Jolly (*Schulgrammatik und Sprachwissenschaft*) suggested that the traditional classification of subordinate clauses by function should be abandoned and a formal classification, into *qui*-clauses, *quod*-clauses, etc., should take its place. It is the great, the unique merit of Lane’s Grammar that here the scientific system is for the first time used in a grammar “for schools and colleges.” This point must be illustrated at length.

The main divisions of the subordinate clause are given in §1714; they are introduced by “I. Interrogative words, in indirect questions; II. Relative pronouns; III. Relative conjunctive particles, or conjunctive particles not of relative origin.” The relative sentence is first taken up in a general way, and here Professor Lane so far departs from his plan as to speak of the origin of *qui* from *quis*, not, I venture to think, with any great gain, since the common statement that *quae mutat, ea corrumpit* is a modification of *quae mutat? ea corrumpit* is a bit of vague and useless guess-work. Then follow sections on the agreement of the pronoun, on the relative with the indicative, and last on the relative with the subjunctive. Only under the last head is there a functional classification, clauses of purpose, of characteristic, etc. Following the relative are the Conjunctive Particle Sentences, clauses introduced by *quod*, *quia*, etc. According to the suggestion in §1714, they are, in general, arranged according

to the closeness of their connection with *qui*, so that *quod*, *quia*, *quom* head the list and *si* and its compounds close it. To this order there are a few exceptions; *dum* and *donec* stand after *quin* and before *quando*, and *simul atque* is grouped functionally with *ubi*; with these is also placed *ut* introducing a clause of repeated action, although the other uses of *ut* are all put together. These are slight concessions, apparently, to convenience, but I do not think they are improvements upon a more rigid scheme. Somewhat more serious is the fact that Professor Lane, though he places the particles of interrogative origin, like *quin* and probably *ut*, in the middle of the list, does not quite clearly recognize the fact that the history of an interrogative word like *quin* is as different from the history of *quod* or *quom* as *quod* is different from *dum* or *si*. Yet it must be confessed that it is extremely difficult to separate the interrogative from the relative elements in *quam* or *ubi*. Professor Lane's system is distinctly superior to Schmalz's attempt to arrange the subordinating conjunctions by their case-forms, an attempt which in our scanty knowledge must always leave much of uncertainty and which, if it could be successful, would be comparatively insignificant, since the case of the relative word exerts but a trifling influence upon the clause which it introduces. Neither *ne* nor *licet* is given a distinct place in the list. The omission of *licet* is perhaps one of the results of the fact that Professor Lane did not complete his book; a separate section on *ne* would have given an opportunity for some very pretty work.

The advantages of this system appear in the details. In most grammars concessive clauses are treated in a group—*quamquam*, *quamlibet*, *quamvis*, *ut*, *ne*, *cum*, *licet*, *elsi* being put in one list, a heterogeneous string which pains the eye of the historical student of syntax. In contrast with this Professor Lane gives a statement of the uses of each particle separately, e. g. §§1903–1907, on *quamvis* (the first and last sections added by Professor Morgan). Section 1903 is on *quamvis* as adverb (*quamvis ridiculus est*); 1904, on *quam vis* as adverb in association with subjunctive clauses of concession (*id quam vis occultetur*, "let it be hidden as much as you will"); 1905, on the conjunction, with a division in the abundant examples between those clauses which denote action merely assumed (*quamvis sint homines . . .*, "though there may be men . . .") and those which denote real action (*illa quamvis ridicula essent, sicut erant*, "droll as this really was"); 1906, on *quamvis* with the indicative, with statistics; 1907 is a note on *quamlibet*. The beauty of such a little history, which by its order implies and teaches a theory, is that it directs the attention of the student to the true lines of sequence and law, that it teaches him nothing which he will have to unlearn in advanced work, while at the same time it is not apparent that it sacrifices anything of pedagogical value. Indeed, it would seem that for even the youngest student there is a real gain in approaching the subject

along the line of the best tested scientific method; the mathematicians have abandoned the old Euclid, in spite of its great value for training in logic, and have introduced even into elementary text-books the methods of modern geometry. This is that mingling of *praxis* and *wissenschaft* for which Cauer in his *Grammatica Militans* makes so earnest a plea.

The treatment of *ut* covers 10 pages. As it deals with *ut* only as a subordinating conjunction, it does not include the use in wishes, in questions, etc. These may be found by the index, but cross-references under 1935 would be convenient. The general arrangement should be compared with the article on *ut* in Harper's *Lexicon*, as this method of treating syntax approaches lexicography. Perhaps the most noticeable point in both is that what is commonly called a substantive clause and regarded, apparently, as a degeneration from clauses of purpose or result is here called a Complementary Final Clause ("to complete the sense of verbs of will or aim") or a Complementary Consecutive Clause ("to complete the sense of certain verbs and expressions, chiefly of bringing to pass, happening, and following"). Each of these statements is followed by a list of verbs which take such clauses. Pure final and consecutive clauses are thus regarded as special varieties of the complementary use. This order, which sweeps away some fine-spun distinctions, e. g., between results which are facts and those which are not realized, can be abundantly supported by paratactic uses and is in harmony with the tendencies of speech. In the details of the sections on *ut* there is the same deliberate care which characterizes the whole book, but here and there one may find points to question. In 1937 the statement about *ut* with omitted correlative in old Latin is misleading and 1791, to which reference is made, is quite inadequate. At the end of the same section an illustration of asseveration with the subjunctive would be better than the rather rare *amabunt*. In 1939 "the protasis of a comparative period of equality" is not a good phrase. Sections 1940-1944 on parenthetical *ut* are particularly good. In 1946 Professor Lane has followed Brix and Lorenz and translates *sicut* "since"; I should prefer Langen and should translate "for."

The sections on *quod* are very full and good; the six lines given to *quia* remind us that the book is unfinished. In accordance with the general plan, there is no indication of Professor Lane's view of the recent discussions of *cum*, as in the sections on prohibitions it is impossible to tell whether his silence in regard to a distinction between the present and the perfect tenses is intentional or accidental. The treatment of explanatory *cum* might well have been fuller, as the extent of the usage warrants, and it is by no means certain that "in this use *cum* passes from the meaning of *when* to *that*, *in that*." The separate treatment of *quotiens(cumque)* and *quo* affords suggestions not elsewhere brought together, and the discussion of *quam* apart from and as

an introduction to its compounds is very interesting. The general principle of complementary clauses (as in *ut*) is applied also to *quominus* and *quin* and does away with the necessity of trying to answer the useless question whether these clauses are final or consecutive. Section 1982 (added by Professor Morgan), "*quin* is found once with the subjunctive in a direct question," Pl. MG. 426, is in pleasing contrast to the too easy use of the same passage by Dittmar, *Studien zur lat. Moduslehre*, p. 95, as if it were selected from a large stock of cases.

Perhaps no part of the book will be so surprising and so disappointing to teachers of Latin as the sections on the conditional period, 2015-2122, yet no part of the book deserves more unreserved commendation. English-speaking scholars and teachers have settled down upon one or two ways of classifying conditional sentences, and these have been handed on from teacher to pupil as if they were laws of nature. Articles are written on "Fourth Form Conditions," as though all scholars not only accepted the same forms, but also numbered them in the same order. Professor Lane, however, recognizes only two kinds of conditions, Indeterminate Protases and Protases of Action Non-occurrent; indeterminate protases are subdivided into those which contain the indicative and those which contain the subjunctive, but beyond the suggestion which is implied in the subdivision there is nothing to indicate that they differ in function. Following the statement of this very simple system are some 20 pages of examples—perhaps 400 or more—arranged in groups by mode and tense. Thus there are eight groups in which the protasis contains the present indicative, the apodosis having the pres., perf., imperf., plupf., fut., fut. perf. indic., the impv. and the pres. subj.; with the perf. indic. in the protasis there are eight forms of apodosis: the pres., perf., plupf. and fut. indic., the impv., the pres., impf. and plupf. subj.; with the impf. in the protasis there are six groups, and so on through about 60 groups, including all existing combinations, the irregular as well as those which we are accustomed to think of as regular. Nor is there sufficient ground for ascribing this novel and heretical system to the fact that the grammar did not receive its author's final revision. The system most in vogue in this country was shaped many years ago by one of Professor Lane's colleagues and was transferred and applied to Latin by another colleague. The papers in which it was attacked and defended are in the Transactions of the earlier years of the Philological Association, and no American scholar, writing within the last twenty years, could have treated conditional sentences without making that controversy his starting-point. The question of a final revision within the last five years is therefore unimportant; these pages must be taken to express Professor Lane's deliberate rejection of the ordinary classification and his matured belief that a simpler system best corresponds to the facts. This attitude is important enough to justify a reviewer in running the

risk of reading into the book reasoning which may not have been in the author's mind, and I will venture to state briefly, without attempting to prove them, three points:—

1. Nearly all work upon conditional sentences has been done from the functional point of view. The only considerable work on historical principles is Blase's *Geschichte des Irrealis*. Of the history of other forms in Latin not enough is known to furnish a basis for historical treatment in a grammar.

2. Functional classification of conditions, like all effective classification, must be based upon essential characteristics. The essential variations of conditions have to do solely with implications of reality, of probability, of possibility, of unreality, in many and varying degrees.

3. Other characteristics—of time, of emotion, of generalization, of vividness—are accidental and no more significant in a protasis than in a *qui*-clause. But any of these characteristics may contribute to give to a condition a coloring of reality, of probability, of unreality, and this association may become permanent, as in the association of past time with unreality. Still other elements of the form and context—e. g. the person and meaning of the verb, the presence of certain adverbs—have apparently suggested similar shadings of meaning, either temporary or permanent. Of the working of these forces scarcely anything is known.

If any one of these statements is correct, Professor Lane's treatment of the conditional period is justified. For his system recognizes the inadequacy of our knowledge of the history of the Latin protasis and sets aside all classification based upon accidental characteristics, while at the same time it lays the only possible basis for sharper observation of minute varieties, in which by one means or another implications of probability and possibility are conveyed. It is to be hoped that this part of the grammar may receive the most thoughtful consideration of teachers; it ought to have a great influence in relaxing the grasp of traditional systems.

There is a peculiar and unintended meaning in the stamp of the publishers upon the title-page, representing the passing of the torch from hand to hand, for the book passed unfinished from the hand of the master to the hand of the pupil. Professor Morgan has fulfilled the difficult duty of preparing the grammar for publication with something higher than self-effacement; he has preserved in the necessary re-arrangements and additions the very tone and temper of Professor Lane's work. Doubtless Professor Morgan would desire that all the credit should go to the author, but in truth no inconsiderable share must be ascribed to the editor. And Harvard University may place the book in the list of classical publications of which she may well be proud.

E. P. MORRIS.

A Simple Grammar of English Now in Use. By JOHN EARLE, M.A., Rawlinsonian Professor of Anglo-Saxon in the University of Oxford. New York, G. P. Putnam's Sons; London, Smith, Elder & Co., 1898.

Professor Earle informs us (Preface, p. 1) that his book is "not of Philology, but of Grammar," and that its aim is "not scientific, but educational." The period treated "begins with the first generation of the sixteenth century, and covers the space of four hundred years," including in *present* English "the language of the English Bible and of Shakspeare"; but as some forms and locutions of the early sixteenth century are omitted, *present* English may be said to date from Shakspeare.

The Parts of Speech are first treated; then the Syntax, divided into 'Plain Syntax' and 'Graphic Syntax,' which is elementary rhetoric; Prosody follows, and an Appendix on Punctuation, together with Exercises in Parsing and Analysis. Professor Earle is right to include prosody, for a knowledge of it, even if elementary, aids in the appreciation of poetry, and it is too often neglected in treatises on grammar intended for the use of schools. Professor Earle says that "our earliest verse was without Metre, as it was without Rhyme," but this depends upon what we mean by metre, and it is scarcely correct to say that "Alliteration and Caesura may be said to constitute the Technique of our older poetry." These were essential features, but not the whole of it.

While not so well suited for elementary instruction, the book will be found very serviceable for more advanced pupils, and will serve to instil correct notions of grammar, and to teach pupils what they will not have to unlearn. Some points, as the nature of the umlaut plurals, *feet*, *teeth*, etc., and of such plurals as *deer*, *sheep*, etc., might have been explained, for pupils will get no better idea of these apparent anomalies in English than from an ordinary English Grammar.

The statement with respect to the genitive case of nouns ending in -s is not strictly in accordance with present usage, for, along with such forms as 'Cassius' dagger' we find 'Cassius's dagger.' Professor Earle rightly retains the dative case, and illustrates its use throughout the book. An expansion of his remarks on 'go a-fishing' and like phrases would be desirable, for much ignorance is prevalent as to these survivals of older English idioms.

He uses the term 'flat' for 'simple' infinitive, and has introduced some other unfamiliar terms; 'flexional' infinitive may answer for the 'gerundial' infinitive, but the latter term is more common. His remarks on such forms as 'foremost,' etc., will scarcely be understood without further explanation. Professor Earle says 'the first two,' and we agree with him, *contra* some grammarians.

A fuller explanation of the terms 'strong' and 'weak' verbs would be desirable, and in the list of strong verbs some forms are

omitted that are in current use, as weak, for older strong forms, *chided*, *cleaved*, *heaved*; also strong preterite *eat* (*et*), as well as *ate*, and pp. *hewed*, as well as *hewn*. So some strong forms prevalent in the period treated are omitted, as pp. *crown*, *sitten*, preterite *slang*, *slang*, etc.; and older weak forms, as *shined* for *shone*.

The obsolete *yode* (went) was common in the sixteenth century, and might have been included; *rid*, *ris* should have been printed in thick type as obsolete, and so pp. *rose*, *arose*; pret. *awoke*, and pp. *abode* are in good current use and might have been so noted. Under *wend* we miss *wended*, *went* being alone given. But it is scarcely worth while to note a few omissions of this sort, although they could be added to.

As most grammarians, Professor Earle is a stickler for the modern distinction between *shall* and *will*—which so many regard as a shibboleth of “good English”—saying, “When *will* is put in the place of *shall*, it is a Kelticism.” We must then exclude Shakspeare and the Bible from “good English” and resign them to the Kelts, for they are arch offenders in this respect. “Oh! but they were written three hundred years ago,” which is true, but they are specimens of the best English then known, and this proves that the present distinction is a late one. Professor Earle violates his own rules, saying (p. 111): “There is, moreover, a third aspect, namely, the Interrogative; but we will first treat of Affirmative and Negative.”

Wert (p. 48) is admitted only as subjunctive, but it is found as indicative.

‘Self-verbs’ (p. 51) is another original term; it means ‘presentive’ or ‘notional,’ and not auxiliary. The terms ‘preterite definite’ and ‘preterite indefinite’ (p. 46) are used in a sense exactly contrary to their usual grammatical use, for we usually understand by the former the preterite with *have*, and by the latter the aorist, not as in French.

Professor Earle says (p. 63) that, wherever *its* is found in Shakspeare, “it is generally due to some later editor”; but there are *ten* examples in the First Folio, nine of them spelt *it's* and one *its*, and Heming and Condell were hardly responsible for these forms. On p. 65, last word, ‘Second’ is a misprint for ‘First.’ The formation of the plurals of the demonstrative pronouns is omitted. A few words would have explained to beginners why *these* is used as the plural of *this*, and *those* of *that*.

The originally adjective use of *which* is unnoticed. Professor Earle says (p. 70): “In regard to ‘Our Father which,’ the Americans have taken a new departure, and they elect to say ‘Our Father who’”; but they are not peculiar in this respect.

‘Evolute’ for subordinate (p. 80) is another of Professor Earle’s unusual terms.

In the Syntax ‘The Split Infinitive’ (p. 96) scarcely meets with the condemnation that it deserves. Grammarians should

not hesitate to condemn this usage. The interposition of a plural noun can not justify the concord of a plural verb with a singular subject, even if Dean Farrar is the offender. "Homer nods" in grammar as well as elsewhere.

The examples of intransitive verbs made transitive (p. 116) might have been explained on the principles of the cognate accusative and of the causative verb. The verbal noun (Earle's 'flexional infinitive,' p. 118) is equally as common in such phrases as 'He will give up caring,' etc., as the simple (Earle's 'flat') infinitive with or without the preposition *to*.

Earle supports 'The man I had written to,' as against the purist grammarians, 'The man to whom I had written.' *The Academy* rightly regards the idiom as "a token of the progressive restitution of English."

Professor Earle's terms 'co-ordinata' and 'evoluta' are no gain over 'compound' and 'complex' sentences.

He explains as 'tense-attraction' such sentences as "But you should have endeavoured to have shown" (Pilgrim's Progress). It is an older construction, found in Shakspeare, but now condemned by the best writers.

We should scarcely say now, with Richardson, 'You have a young lady lodges here.' While the omission of the *object* relative is common enough, that of the *subject* relative is disallowed. Professor Earle mentions "the Double or Cumulate Genitive" (p. 146), but gives no explanation. After Dean Alford, he defends 'It is me' as "idiomatic English," but says: "it is not fully recognized as literary English." Lack of space forbids further notice of this useful volume.

J. M. G.

Traité de métrique grecque par P. MASQUERAY. Paris, Librairie C. Klincksieck, 1899.

The 'Nouvelle collection à l'usage des classes' issued by the publishing-house of C. Klincksieck, of Paris, and comprising among other useful books F. Plessis' 'Traité de métrique grecque et latine' (1889), has now been enriched by a similar little work, which, however, is devoted to Greek metres exclusively. The title of the book is 'Traité de métrique grecque,' and its author is P. Masqueray, well known by his larger work entitled 'Théorie des formes lyriques de la tragédie grecque.' The distinguishing feature of Masqueray's new work is his peculiar treatment of Glyconic and kindred verse. Scholars of this country have, for more than a generation, been following Rossbach and Westphal or J. H. H. Schmidt for these metres, and now the author of the work under discussion, who, in the preface, acknowledges the great services rendered to the cause of Greek Rhythmic and Metric by such men as Boeckh, Rossbach and Westphal, J. H. H.

Schmidt, Christ, Gleditsch, and others, bids us part company with these men and go back to Hephaestion and Aristides Quintilianus. Such scansion as — ∪ ∪ ∪ ∪ (μαλθακὸν ὀμμάτων βέλος), ∪ — ∪ ∪ ∪ ∪ (δίπαις τοῖ σ' ἐπιτύμβιος), ∪ — ∪ ∪ ∪ — ∪ ∪ ∪ (Ἔρως ἀνέκατε μάχαν) (p. 260), and — ∪ — ∪ ∪ ∪ — ∪ ∪ ∪ (κάπρος ἤνιχ' ὁ μαιώλης) (p. 262), may pass muster provided liberal use is made of syncopation, but, as they stand, they are practically worthless. By the use of syncopation these lines may be reduced to Iambic dimeters, as follows:

∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪
 ∪ — ∪ ∪ ∪ ∪ ∪ ∪
 ∪ — ∪ — ∪ ∪ ∪ ∪
 ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪

This scansion would be quite difficult of execution for the beginner, and the attempt even on the part of an expert would be characterized by a tendency to revert to the ordinary scansion:

∪ ∪ | — ∪ | — ∪ | — ∪
 ∪ | — ∪ | — ∪ | — ∪ | — ∪
 ∪ | — ∪ | — ∪ | — ∪ | — ∪
 — ∪ | — ∪ | — ∪ | — ∪

Now, when even Masqueray is compelled with Hephaestion to admit the existence of logaoedic dactyls—that is, dactyls of the same time-value as the trochee—and when the modern scansion agrees strictly with the laws of Greek rhythm as enunciated by the writer of this notice in the Johns Hopkins University Circulars for 1883–84, p. 125, why not follow this more simple and more direct mode of scansion? But whatever may be said in favor of Masqueray's scansion of the verses above cited, nothing favorable can be said of such scansions as — — — ∪ | ∪ — ∪ ∪ (βουλοίμην κέρας σὸν' ἔτη) (p. 267), instead of the more rational — > | ∪ ∪ | — ∪ | — ∪, or of — — — ∪ | ∪ ∪ ∪ (ἄνδρες πρόσσχετε τὸν νοῦν) (p. 263) for — > | ∪ ∪ | — ∪ | — ∪. And why should students adopt such a complex and difficult scansion of the Sapphic strophe as

— ∪ — — | — ∪ ∪ ∪ ∪ | ∪ ∪ ∪
 — ∪ — — | — ∪ ∪ ∪ ∪ | ∪ ∪ ∪
 — ∪ — — | — ∪ ∪ ∪ ∪ | ∪ ∪ ∪ | — ∪ ∪ ∪ | — ∪

(p. 279), instead of

— ∪ | — ∪ | ∪ ∪ | — ∪ | — ∪
 — ∪ | — ∪ | ∪ ∪ | — ∪ | — ∪
 — ∪ | — ∪ | ∪ ∪ | — ∪ | — ∪
 ∪ ∪ | — ∪,

when the latter is so simple, so practical, and there is no theoretical consideration against it? Why discard the easy and unobjectionable modern scansion of the Alcaic strophe,

$$\begin{array}{ccccccc}
 \textcircled{v} & | & -v & | & \textcircled{v} & | & \sim v & | & -v & | & -\wedge \\
 \textcircled{v} & | & -v & | & \textcircled{v} & | & \sim v & | & -v & | & -\wedge \\
 \textcircled{v} & | & -v & | & \textcircled{v} & | & -v & | & \textcircled{v} & & \\
 \sim v & | & \sim v & | & -v & | & -\textcircled{v} & & & &
 \end{array}$$

in favor of such strange and partly unintelligible schemes as

$$\begin{array}{cccc|cccc|cccc}
 v & - & v & \textcircled{v} & v & - & v & v & . & L & v & \textcircled{v} \\
 v & - & v & \textcircled{v} & - & - & v & v & . & L & v & \textcircled{v} \\
 v & - & v & \textcircled{v} & - & - & v & \textcircled{v} & - & - & v & v & | & - & v & v & \textcircled{v} & | & v & L & . & \textcircled{v}
 \end{array}$$

or

$$\begin{array}{cccc|cccc|cccc}
 - & - & v & \textcircled{v} & - & - & v & v & . & L & v & \textcircled{v} \\
 - & - & v & \textcircled{v} & v & - & v & v & . & L & v & \textcircled{v} \\
 - & - & v & \textcircled{v} & v & - & v & \textcircled{v} & - & - & v & v & | & - & v & v & \textcircled{v} & | & v & L & . & \textcircled{v}
 \end{array}$$

(p. 283)? And similar questions might be asked in the case of the Phalaecean and Asclepiadean verses, for which we are asked to accept the following scansions:

$$\begin{array}{l}
 \begin{array}{c} -v \\ v- \\ -v \end{array} \left. \vphantom{\begin{array}{c} -v \\ v- \\ -v \end{array}} \right\} -v | v - v \textcircled{v} | v L . \textcircled{v} \text{ (p. 292),} \\
 \begin{array}{c} -v \\ v- \\ -v \end{array} \left. \vphantom{\begin{array}{c} -v \\ v- \\ -v \end{array}} \right\} -v | v - -v | v - v \textcircled{v} \text{ (ibid.), and} \\
 \begin{array}{c} -v \\ -v \\ -v \end{array} \left. \vphantom{\begin{array}{c} -v \\ -v \\ -v \end{array}} \right\} -v | v - -v | v - -v | v - v \textcircled{v} \text{ (p. 293).}
 \end{array}$$

The question of anacrusic scansion, in behalf of which some very excellent reasons may be adduced, is rudely dismissed with these words (p. 152): "*Je rejette absolument cette théorie.*" There are one or two other points that would seem to merit discussion, but lack of space forbids. In conclusion it is but fair to state that aside from the above indications of the author's lack of sympathy with more modern ideas of rhythm, and apart from a few typographical errors that will be found here and there throughout the book, the work, as a whole, is an admirable work and ought to prove a useful manual to beginners.

C. W. E. MILLER.

REPORTS.

ROMANIA, Vol. XXVI (1897).

Janvier.

A. Jeanroy. Études sur le cycle de Guillaume au court nez.—II. Les *Enfances Guillaume*, le *Charroi de Nîmes*, la *Prise d'Orange*; rapport de ces poèmes entre eux et avec la *Vita Willelmi*. 33 pages. The portion of the cycle of Guillaume here treated is apparently based on a legend derived, toward the end of the 11th century, from South France, by a northern jongleur who had made the pilgrimage to Saint-Gilles. This legend is probably based on dim recollections of the Saracen invasions of the 8th century, in which Guillaume de Toulouse was evidently substituted for historic personages of a period earlier than his own. By the aid of foreign redactions we make out traces of a *Prise d'Orange* less complicated and more dramatic than the extant version; in scattered allusions and in the statements of the *Vita Willelmi* we catch glimpses of a 'Siège d'Orange' and of a 'Prise de Tortose.' Into this epic current was introduced, directly from the *Vita*, the *Moniage Guillaume*, an enrichment of the primitive legend scarcely earlier than the middle of the 12th century.

P. Rajna. Contributi allo studio dell' epopea e del romanzo medievale.—IX. Altre orme antiche dell' epopea carolingia in Italia. 40 pages. The author discusses, with wealth of erudition, the significance of a number of such passages as

Francorum prosa sunt edita bella sonora
Italiaeque stilus quod pingit proelia scimus.

A. Morel-Fatio. Version napolitaine d'un texte catalan du *Secretum secretorum*.

Mélanges. P. Meyer. Éloge d'un épervier (fragment d'un poème inconnu).—Le fableau du *Héron* ou *La Fille mal gardée*. "C'est un fableau qui, par le sujet, est identique au fableau de la *Grue* . . . mais la rédaction est absolument dissemblable . . . Il est permis de se demander si l'un des deux poèmes est une imitation ou, si l'on veut, un remaniement de l'autre. Je suis porté à croire qu'il n'en est rien et que les deux fableaux sont la mise en œuvre d'un conte qui faisait partie de la littérature orale de l'époque . . . Il existe plusieurs cas analogues. Ainsi la *Bourgeoise d'Orléans* et le fableau du chevalier, de la dame et du clerc

... n'ont d'autre rapport que la communauté d'origine: ils ne dérivent pas l'un de l'autre, mais chacun d'eux nous offre une rédaction indépendante et très personnelle d'un conte qui circulait oralement et qui, par conséquent, devait avoir une forme assez flottante."—Couplets sur le mariage. "Le sujet de ces couplets est un peu celui de la célèbre pièce *de conjuge non ducenda* [cf. the advice of Mr. Punch]; seulement la conclusion est toute différente, puisque l'auteur français, après avoir pesé le pour et le contre, se décide finalement à se marier." M. Meyer has difficulty in understanding the author's alleged motive for taking a wife:

Ke il ne me estoce querre ors
Chaaunt par fossez cum uns orbs.

Of the first of the above verses he remarks: "Je ne comprends pas *ors*. Est-ce 'hors'?" *Ors* is obviously *ursus*: 'So that I need not seek a bear [to lead me, and keep me from] falling into ditches like a blind man.'—Restitution d'une chanson de Peire Guillem de Luserne.—Les Jours d'emprunt d'après Alexandre Neckam. Postscript to Romania, XVIII 107.—Ov. Densusianu. Roumain *spalare* 'laver.' Not = *ex-per-lavare*, as given by Körting, but **expellare* (from *pellem*).

Comptes rendus. Mélanges de philologie romane dédiés à Carl Wahlund (G. Paris). 8 pages, giving a brief critical analysis of each of the 31 articles contained in the work. "On voit quel est l'intérêt solide et varié de ce volume, tout à fait digne de celui à qui il a été offert."—Études d'histoire du moyen âge dédiées à Gabriel Monod (G. Paris). "Contient 31 mémoires. Tous font honneur au savoir et à la méthode des disciples qui les ont offerts en hommage au maître envers lequel ils se sentent si justement reconnaissants."—Paul Gehr. Zwei altfranzösische Bruchstücke des Floovant (G. Paris). "Les fragments de Fribourg offrent un réel intérêt . . . M. Gehr a très bien mis cet intérêt en lumière."—Pio Rajna. Il trattato *De vulgari eloquentia* (Paget Toynbee). 10 pages, in English. "It is a remarkable proof of the enduring interest in everything relating to Dante, that Prof. Rajna should have been content to expend the labour of years, represented here by more than four hundred closely printed pages, upon one of the least known, and the shortest (excepting always the highly suspicious *Quaestio de aqua et terra*), of the great Florentine's writings . . . Let us hope that the present publication is but an earnest of what we have to expect from Dante's 'nobil patria.'"—Emilio Cotarello y Mori. Don Enrique de Villena. Su vida y obras (A. Morel-Fatio). 6 pages. "Enrique de Villena est, après le marquis de Santillane, le représentant le plus éminent de cette aristocratie espagnole lettrée du XV^e siècle qui essaya de répandre en Espagne le goût de la littérature antique et d'initier la nation à quelques-unes des conquêtes de l'humanisme italien . . . Cette monographie . . . mérite en somme qu'on la recommande et la loue."—D. Ciampoli. I codici francesi della R.

Biblioteca nazionale de S. Marco in Venezia descritti e illustrati (P. Meyer). "Comment peut-on avoir confié le soin de rédiger ce catalogue à une personne aussi mal préparée?"—Recueil d'anciens inventaires imprimés sous les auspices du comité des travaux historiques. Tome I (P. Meyer).—Eugène Rolland. Flore populaire ou Histoire naturelle des plantes dans leurs rapports avec la linguistique et le folk-lore. Tome I (André Beaunier). M. Rolland, who is the author of the highly valued *Faune populaire*, completed, in six volumes, in 1883, has begun the publication of a *Flore populaire*, on a similar plan and scale. "La science et la superstition, la médecine et les remèdes de bonnes femmes n'étaient pas choses bien distinctes au moyen âge. Aussi nul vocabulaire n'est-il peut-être aussi complexe que celui de la flore par ses origines et par son développement. L'ouvrage de M. Rolland... permettra d'étudier de très près l'obscur question des rapports des savants et du peuple au moyen âge, et amènera, si je ne me trompe, à cette conclusion, que ces deux sociétés étaient beaucoup moins étrangères l'une à l'autre, beaucoup plus mêlées l'une à l'autre qu'on ne se le figure généralement."

Périodiques. In Zeitschrift f. rom. Phil. XX 519, Neumann, *Zu den vulgärlateinisch-romanischen Accentgesetzen*, discusses the case of Latin proparoxytones in which the penult was followed by mute+liquid (*r*), and attributes the Romance shifting of the accent (*colóbra*, *palpétra*, *intégrum*) to a *svarabhakti*, i. e. the unconscious insertion of a vowel between mute and *r* (*colóbera*, *palpétera*, *intégero*). This explanation is not altogether new (cf. Lindsay, *The Latin Language*, p. 130), but M. Gaston Paris finds it improbable. "Rien n'est moins invraisemblable qu'un *svarabhakti* (phénomène d'ailleurs très réel et très digne d'étude) dans des mots comme ceux dont il s'agit. Il était déjà difficile au peuple de maintenir l'accent sur l'antépénultième quand elle était suivie d'un tel nombre de phonèmes (*colóbra*, *integro*), et bien loin d'aloudir encore ce poids déjà trop fort, il s'en est débarrassé en portant l'accent sur la pénultième (exactement comme le provençal a fait pour *tremóla*, *lagréma*, etc.)."

Chronique. "La science de la littérature comparée a fait une grande perte par la mort, à l'âge de 71 ans, de Francis J. Child... Tous ceux qui s'intéressent à cette science connaissent l'admirable recueil des *English and Scottish Popular Ballads*... publication qui est pour la science d'une valeur et d'une utilité si exceptionnelles."—Un autre savant Américain, M. Austin Stickney, l'éditeur du poème des quatre vertus cardinales, de Daude de Prades, est décédé à Paris... Sa perte sera vivement ressentie de tous ceux qui l'ont connu."

Livres annoncés sommairement. 20 titres. G. Keidel. A *Manual of Aesopic Fable Literature*. A first book of reference for the period ending A. D. 1500. First fascicule. "Il est loin

de nous offrir un véritable manuel de la littérature des fables épiques."—F. Beck. Dantes *Vita Nova*. Kritischer Text, unter Benutzung von 35 bekannten Handschriften. "Paralt, pour le texte, vraiment définitive . . . Un glossaire complet, aussi précieux comme source lexicographique que comme répertoire pour les citations . . . termine ce volume."—H. Breymann. Die phonetische Literatur von 1876–1895. Eine bibliographisch-kritische Uebersicht. "Rendra les plus grands services."

Avril.

Ph. Lauer. Louis IV d'Outremer et le fragment d'*Isembart et Gormont*. 13 pages. The legend of the battle of King Louis against Isembard and Gormond is to be regarded as resulting from a traditional confusion of the victory of Louis III at San-court with that of Louis IV over Turmod and Setric. The article is a clearly expressed and interesting contribution to our knowledge of the Isembart fragment.

A. Jeanroy. Études sur le cycle de Guillaume au court nez.—III. Notes sur la légende de Vivien. 33 pages. "Quelle est donc cette légende qui, surgissant brusquement, a pris soudain un développement capable de troubler le courant d'une tradition aussi puissante, aussi universellement connue que celle de Guillaume? D'où peut provenir ce personnage, qui a eu la singulière fortune, non seulement de rejeter dans l'ombre des figures d'un relief aussi accusé que celle de Thibaut l'antique adversaire de Guillaume, mais encore d'amener avec lui à la lumière tout un groupe de héros jusque là inconnus? Cette question n'est pas, semble-t-il, près d'être résolue . . . Ce ne sont donc point des solutions que je prétends apporter ici."

J. Ulrich. Deux traductions en haut engadinois du XVI^e siècle. 17 pages. Latin text with Engadine translation and glossary.

P. Meyer. Traités en vers provençaux sur l'astrologie et la géomancie. 50 pages, with facsimile plate. "Ce sont deux manuels, l'un d'astrologie, l'autre de géomancie, sciences connexes . . . 'Je sais [says the author of the first of these treatises] me servir de l'astrolabe, du fil à plomb, du cadran. Je dis aux hommes, selon 28 leçons, toutes leurs conditions. Je sais, au moyen de la sphère, dire en quel signe un homme est né. Je connais les expériences véridiques de la nécromancie et la transmutation des éléments, mais de tout ce savoir je fais peu de cas par comparaison à l'autre [c'est à dire, l'astrologie et la géomancie].'"

Mélanges. P. Meyer et G. Paris. Fragment du *Vallet a la cotte mal tallée*. "Intéressant parce qu'il appartient à un roman 'biographique' en vers, dont l'existence était assurée, mais dont on n'avait jusqu'à présent retrouvé aucun vestige sous la forme

poétique."—C. Salvioni. *Tenser*. Supports G. Paris in deriving the word from *tensum* 'covering, defense,' as opposed to etymologies recently offered by Tobler and Suchier.—Ant. Thomas. Prov. *mnh* = lat. *mj*, *mbj*. Maintains that the much-disputed form *fremna* (= Lat. *fimbria*), of the *Boèce* poem, stands for *fremnha*.

Comptes rendus. G. Körting. Neugriechisch und Romanisch, ein Beitrag zur Sprachvergleichung (Ov. Densusianu). 6 pages. "Le but du travail de M. K. est de chercher jusqu'à quel point le néo-grec et les langues romanes se sont éloignés de l'ancien grec, d'un côté, et du latin, de l'autre . . . La méthode que l'auteur a suivie prête beaucoup à la critique. Comme point de comparaison avec les langues romanes, M. K. prend cette langue intermédiaire entre les dialectes et la langue écrite, cette 'Durchschnittsvolkssprache,' comme M. Thumb l'appelle, que les Grecs désignent par le nom de *κοινή*. D'après le titre et d'après quelques mots de l'auteur . . . nous pensions que M. K. aurait mis les dialectes à contribution dans une assez large mesure. Il n'en est rien."—William Henry Schofield. *Studies on the Libeaus Desconus* (Harvard Studies and Notes in Philology and Literature) (Em. Philipot). 15 pages. "Étude d'ensemble sur le cycle du *Bel Inconnu* . . . Voici d'abord un résultat désormais acquis après la thèse de M. Schofield: le *Bel Inconnu* anglais est indépendant du *Bel Inconnu* français. Jamais l'opinion témérairement développée par M. Kaluza n'avait été réfutée avec un tel luxe de bonnes preuves . . . On y souhaiterait une composition moins décousue et une logique plus pénétrante."—Ramon Menéndez Pidal. La legenda de los Infantes de Lara (A. Morel-Fatio). 15 pages. "Bref, la geste des Sept Infants et l'héroïque sauvagerie dont elle est imprégnée symbolisent vraiment la Castille et le Castillan mieux peut-être que celle du Cid. . . . C'est à l'étude des origines et du développement de l'antique *ystoria* que M. Menéndez Pidal a consacré son livre . . . le plus important, ou mieux, le seul important qu'on ait publié depuis la *Poesia heroico-popular castellana* de Milá y Fontanals . . . Toutes les parties de cette étude sont également soignées . . . S'il est lu, s'il est compris, ce livre peut provoquer en Espagne une véritable renaissance des études philologiques et historiques. Les jeunes gens surtout y apprendront que rien, pas même les dons les plus brillants, ne remplacent le travail méthodique, la conscience dans les recherches, le souci constant de l'exactitude."—Currado Ricci. La Divina Commedia di Dante Alighieri, illustrata nei luoghi e nelle persone (Paget Toynbee). "The illustrations, which, when complete, will number more than four hundred, including thirty heliotype full-page plates, are taken, in the case of the portraits, from frescoes and sculptures, while those of places and buildings are, for the most part, zincotype reproductions of photographs taken on the spot."—Amabile di Continentia, romanzo morale del secolo XV, a cura di Augusto Cesari (G. Paris). "Beaucoup d'inutilités . . . et peu de choses personnelles."

Périodiques. M. Paget Toynbee gives a valuable report (10 pages, in English) on the first three annual volumes of the *Giornale Dantesco* (1894-96). "Altogether these volumes constitute a veritable storehouse of information on all subjects connected with Dante."

Chronique.

Livres annoncés sommairement. 27 titles. M. Scherillo. *Pape Satan*. "L'explication de ce casse-tête célèbre proposée par M. Scherillo . . . consiste à prendre *satan* non pour un synonyme de Lucifer, mais au sens d' 'ennemi,' auquel sens Pluton l'appliquerait à Dante; *pape* serait l'exclamation bien connue *papae*; *aleppe* le nom hébreu de l'a, *aleph*, au sens, qui lui a été donné, d'exclamation de douleur. Cette explication est assurément plus acceptable que beaucoup d'autres." Had been independently given twice before, and is pretty certainly correct.—J. G. Stürzinger. *Le Pelerinage de l'ame* de Guillaume de Deguillville. Printed for the Roxburghe Club. "Il est impossible d'apporter à une publication aussi longue et . . . souvent aussi fastidieuse, des soins plus attentifs et plus intelligents que ne l'a fait M. Stürzinger."

Juillet.

G. Paris. Le Roman de Richard Cœur de Lion. 40 pages. "Le roman de *Richard Coerdelyon* est un des plus intéressants monuments de la poésie anglaise du moyen âge, et il n'a pas été jusqu'à présent, si je ne me trompe, apprécié à sa valeur. Il soulève encore bien des questions en dehors de celles qui ont été abordées ici. Il serait fort désirable qu'on en publiât, d'après l'étude de tous les manuscrits, une édition critique."

Arthur Piaget. *Le Livre Messire Geoffroi de Charny*. 17 pages. Froissart informs us that at the battle of Poitiers messire Geoffroi de Charny fought with great valor by the side of King John. "Et estoit toute la presse et la huée sur lui, pour tant qu'il portoit la souveraine baniere du roy . . . Et fu occis messires Joffrois de Charny, la baniere de France entre ses mains." The present article, besides offering a sketch of his life, gives an account of his works, viz. two in prose, *Demandes pour la joule, les tournois et la guerre*, and *Livre de Chevalerie*, and one in verse, *Le Livre Charny*, of which last the most interesting portions are here published in extract.

Antoine Thomas. Étymologies françaises et provençales. 40 pages. Some 40 new etymologies, with discussions. A few of the more important are: Fr. *biais* (Eng. *bias*), not from *bifacem*, but from **biasmus* (*bis* and *asa*, for *ansa*); Fr. *bâcler* 'to bar,' from **bacculare*, not **baculare*; Fr. *bouillie* 'pap,' not fem. past participle of *bouillir*; "la bouillie me paraît devoir son nom au sédiment—si apprécié des enfants—qui reste au fond de la casserole où on la prépare, aux grumeaux qui s'y forment si

souvent. Nous trouvons en latin *bolarium* . . . grumeau." The stem of this word (Greek βᾶλος) + the Romance suffix -*êa* has given, according to Prof. T., Prov. *bouliê*, whence Fr. *bouillie*. This explanation seems to call for the addendum: strongly influenced and colored by the participle *bouilli* (cf. masc. *bouilli* 'boiled meat'); O.Fr. *cit* (city), from **civilem*, for *civitatem* (best discussion of this word that has yet appeared); Fr. *gourgouran* 'éttoffe travaillée en gros-de-Tours.' "Nous avons donné aux Anglais notre *gros-grain* (comme aux Espagnols notre *gros de Tours* [written *grodetur*]), et ils nous l'ont rendu avec usure, non seulement sous la forme de *gourgouran* [Eng. *grogram*], qui n'a qu'une notoriété bien restreinte, mais sous la forme de *grog*, que tout le monde connaît." [Cf. Eng. *riding-coat*, borrowed into Fr. as *redingote*, under which form it was re-borrowed into English.]

Paget Toynbee. Dante's Seven Examples of Munificence in the Convivio (IV ii). Dante asks:

Chi non ha ancora nel cuore Alessandro, per li suoi reali beneficii? Chi non ha ancora il buon re di Castilla, o il Saladino, o il buono marchese di Monteferrato, o il buono conte di Tolosa, o Beltramo dal Bornio, o Galasso da Montefeltro, quando delle loro messioni si fa menzione.

"As regards . . . the King of Castile, the Marquis of Montferrat, and the Count of Toulouse, no serious attempt . . . has been made to identify them." Interesting identifications.

Comptes rendus. Ed. Schwan. Grammatik des Altfranzösischen, 3te Auflage neu bearbeitet von Dr. Dietrich Behrens. Teil I. Die Lautlehre (Mario Roques). "Toutes les théories, tous les faits ont été revus de très près et d'après les plus récents travaux."—F. Hansen. Sobre la formación del imperfecto de la 2^a i 3^a conj. castellana en las poesias de G. de Berceo [and various other monographs] (E. Porębowicz). "La méthode . . . n'est ni assez sûre ni assez féconde . . . Ne laisse pas de présenter une grande utilité à cause des matériaux."—H. Ehrismann. Le Sermon des plaies (G. Paris). "Ne manque pas d'intérêt."—P. J. Mather. King Pontus and the Fair Sidoine [Publications of the Mod. Lang. Assoc.] (G. Paris). "L'introduction de M. Mather contient, en dehors de l'étude du roman anglais et de son original français, plusieurs renseignements utiles pour l'histoire de cet ouvrage."—L. de Santi et A. Vidal. Deux livres de raison [account-books] (1517-1550) (P. Meyer). "Ces deux livres de raison sont en langue vulgaire: outre l'intérêt linguistique ils se recommandent—comme au reste presque tous les ouvrages de ce genre qui ont été publiés en ces dernières années—par l'abondance des renseignements qu'ils fournissent sur la vie privée et sur les conditions économiques du temps où ils ont été composés."

Périodiques.—Chronique.—Livres annoncés sommairement. 4 titres.

Octobre.

F. Lot. Notes sur le *Moniage Guillaume*.—I. *Tombe Isoire* ou *Tombe Isoré*?—II. L'épisode des ronces.

G. Huet. La rédaction néerlandaise de *Maugis d'Aigremont*, suivi de fragments inédits. 22 pages. "En somme, événements et personnages, le *Maugis* néerlandais est construit, pour l'essentiel, avec les mêmes matériaux que le *Maugis* français, mais à ces matériaux on en a ajouté d'autres, on en a laissés d'autres de côté, on a groupé le tout autrement, et on a obtenu un ensemble très différent du poème français."

A. Jeanroy. Les chansons de Philippe de Beaumanoir. 20 pages. Eleven love-songs, all but one of which may be attributed, with considerable or complete certainty, to Philippe de Beaumanoir.

Paget Toynbee. Dante's Obligations to the *Magnae Derivationes* of Uguccione da Pisa. 18 pages. Hugutio Pisanus was professor of ecclesiastical jurisprudence at Bologna about 1178, and Bishop of Ferrara from 1190-1210. His *Magnae Derivationes* has never been printed. By copious extracts and interesting comparisons Mr. Toynbee here sets forth Dante's indebtedness to this work.

C. Nigra. Note etimologiche e lessicali. Eight or ten ingeniously presented etymologies, forming an instructive chapter in the history of metathesis. Thus, Ital. *biondo*, Fr., Prov. *blond*, are derived from **ablundus*, for **albundus* (from *albus*; cf. *rubic-undus*). The form *ablunda* occurs in Papias, meaning 'straw,' and Caseneuve derives from it *blond*, "la couleur de la paille et des moissons."

Mélanges. F. Lot. *Le Charroi de Nîmes*. "La prise de Nîmes n'est pas de pure invention. Charles Martel s'empara de cette ville en 738 et la détruisit. Cette expédition est racontée par la *Continuation de Frédégaire* . . . C'est là sans doute que l'auteur du Charroi, ou l'un de ses prédécesseurs, a puisé la connaissance de la prise de Nîmes sur les Sarrazins."—F. Lot. Bègues. Suggestions as to the identity of this personage in the poem of *Garin le Lorrain*.

Comptes rendus. F. W. Bourdillon. Tote listoire de France (G. Paris). "M. Bourdillon est un amateur anglais, très instruit, d'origine française, et qui a gardé un souvenir affectueux à la patrie de ses ancêtres . . . On voit que si j'ai pu appeler M. Bourdillon un amateur, sa publication n'est nullement ce qu'on nomme un travail d'amateur."—P. Arfert. Das Motiv der unter-schoben. Braut in der internationalen Erzählungslitteratur (G. Paris). "La partie pour nous la plus intéressante de cette dissertation—qui en elle-même est intéressante dans toutes ses parties . . .—est l'Appendice consacré à la légende de Berte . . . Je crois

en tout cas avec lui que la substitution remise à la nuit de noces est une altération due à l'influence d'un autre conte . . . mais ce conte est, à mon avis, celui de la *Reine qui tua son sénéchal* bien plutôt que celui de Brangien."—P. Rajna. Il trattato *De Vulgari Eloquentia* di Dante Alighieri (Paget Toynbee). Reprint of the critical text of the *De Vulgari Eloquentia* noticed above, with further emendations and valuable indices.—G. Mazzatinti. La Biblioteca dei re d'Aragona in Napoli (P. Meyer). The formation of this celebrated library, of which Alphonsus the Magnanimous (1435-1458) was the founder, is of great interest in the history of Humanism and of the arts. The library did not remain long intact. Charles VIII transferred to Blois a large number of its volumes, which thus became the nucleus of the "bibliothèque du roi," afterwards the National Library of France.

Périodiques. Report on the volumes for 1892-97 of the *Literaturblatt für germ. u. rom. Philologie*.

Chronique. D. Mariano Aguiló y Fuster died at Barcelona, June 6, 1897. "Aguiló connaissait mieux que qui que ce fût la langue et la littérature catalane."—Léon Gautier died August 25, 1897, aged 65 years. He was a graduate and professor of the École des Chartes, and at the time of his death "chef de la section historique des Archives nationales." His principal works were the *Œuvres poétiques d'Adam de Saint-Victor*, numerous editions of the *Chanson de Roland*, *Les Épopées françaises* (in 4 vols.), a popular work on *La Chevalerie au moyen âge*, *L'Histoire de la poésie liturgique au moyen âge*, and a *Bibliographie des chansons de geste*. "Gautier n'était pas philologue . . . Il gardera le mérite d'avoir été l'un des hommes qui ait le plus contribué à répandre dans le public instruit et lisant la connaissance de la partie la plus intéressante et peut-être la plus originale de la vieille littérature française."—Frédéric Godefroy died September 30, 1897, aged 71 years. His life-work was the (almost completed) *Dictionnaire de l'ancienne langue française*, planned to occupy ten quarto volumes, and published under the auspices of the French Government. "N'ayant de l'ancien français qu'une connaissance purement empirique, il pouvait bien corriger les fautes de détail qu'on lui signalait, mais il ne profitait guère des critiques générales qu'on lui adressait."—The death of Don Pascual de Gayangos, well known for his works on the history and the literature of Spain, occurred at London, October 4, 1897. After editing several of the volumes in Rivadeneyra's Biblioteca de autores españoles, Gayangos translated into Spanish Ticknor's History of Spanish Literature. Between the years 1875 and 1893 he published the Catalogue of Spanish Manuscripts in the Library of the British Museum.—"Il regne à Columbia, dans les études romanes, une activité déjà remarquable, et qui ne peut qu'aller en s'accroissant."

Livres annoncés sommairement. 57 titles. Hugo A. Rennert. *La Isla Bárbara* and *La Guardia cuidadosa*, two comedies by

Miguel Sanchez. "Nous signalons cette édition . . . parce que M. Rennert, se ralliant à l'opinion d'abord émise par M. Baist, montre que Sanchez a été non l'un des imitateurs, comme on l'avait toujours dit, mais bien le précurseur de Lope de Vega, en sorte que ses pièces ont de l'importance pour l'histoire du théâtre espagnol."—Erik Staaff. Le suffixe *-arius* dans les langues romanes (G. Paris). "Je n'ai pas trouvé au problème qui y est posé de solution qui me satisfasse pleinement . . . L'explication du suff. *-arjum -arja* en français et en provençal reste à trouver. Mais le livre de M. S. n'en est pas moins digne des plus grands éloges."—E. Koschwitz. Anleitung zum Studium der französischen Philologie. "Comme l'auteur est à la fois un philologue exercé, un excellent connaisseur du français moderne et un esprit original et indépendant, son livre mérite d'être lu même en dehors de ceux auxquels il s'adresse spécialement."—Em. Picot. Le duc d'Aumale et la Bibliothèque de Chantilly. "Notre savant collaborateur était mieux qualifié que personne pour écrire cette notice."—E. Gorra. Lingua e letteratura spagnuola delle origini. "Premier essai d'une anthologie de l'ancien castillan,—les recueils antérieurs ne méritant pas d'être cités."

H. A. TODD.

PHILOLOGUS, LIV.

I, pp. 1-10. M. Fränkel: Das grosse Siegesdenkmal Attalos des Ersten. Perg. Insc. 21-28 show that the monument commemorates Attalos' war against Antiochos and the Galatians, ended in 228 B. C., and that seven successful battles were fought. The article is a reply to H. Gäbler, Erythrä, S. 45 ff.

P. 10. C. Radinger: Epigraphische Kleinigkeiten. Notes on the last part of the Bull. de corr. hellén. 1893.

II, pp. 11-15. E. Rohde: Metrische Inschrift aus Talmis. Text and notes to a wall-inscription published by Mahaffy in Bull. de corr. hellén. XVIII 150-51.

P. 15. J. Zingerle: Zu griechischen Epigrammen. Restoration of an elegiac tomb-inscription published in Bull. de corr. hellén. VII, p. 503.

III, pp. 16-63. J. Baunack: Zu den Inschriften aus Epidaurus. Criticism of Kabbadias' Fouilles d'Épidaure, chap. III, which contains the epigraphic material which Baunack supplements.

IV, pp. 64-79. S. Bruck: Ueber die Organisation der Athenischen Heliastengerichte im vierten Jahrh. v. Christen. Third paper, containing an account of the bronze (later wooden) tablets serving as the credentials of the heliasts. 42 whole and 50 fragmentary *πινάκια* have been found. The letters Α-Κ (later other symbols also) designated the section of the court in which he

must sit. Many tablets had the stamp of an owl, perhaps referring to the three-obol fee. Many have a gorgon's-head in the right margin; some of these contain also a double-owl, symbolic of a two-obol fee. All those with the Gorgoneion are supposed to have belonged to judges in civil processes.

P. 79. C. Rädinger: *Epigraphische Kleinigkeiten*. Inscriptions from Stratos, Eleutherna and Kara Hassan (*Bull. corr. hell.* 1893, p. 445 f.; 121 f. 629; p. 532) are corrected.

V, pp. 80-92. S. Sudhaus: *Exkurse zu Philodem*. 1. A literary quarrel in the Epikurean school. The *ὑπομνηματικόν*, mentioned by Philodemus, p. 99. 30, was his commentary *περὶ ῥητορικῆς*. 2. A scene from the Symposium of Epikuros, p. 102. 3. Nausiphanes and Aristoteles in Philodemus. Some emendations in the parts discussed in *Rh. Mus.* XLVIII.

VI, pp. 93-123. R. Foerster: *Anecdota Choriciana Nova*. Text and critical apparatus to the orations of this sixth-century sophist contained in *Cod. Matutensis N.* 101 (= M).

VII, pp. 124-34. L. Traube: *Zur lateinischen Anthologie*. I. On the *Cod. Salmasianus*, 23 conjectures, mostly single words.

VIII, pp. 135-42. O. Rossbach: *Zu den Metamorphosen des Apuleius*. 17 conjectures. Appended is an hitherto unpublished fable in 8 distichs, about an ass and his burden, in the style of Avianus (*Vaticanus* 5088, fol. 82 and 83 r., saec. XIV).

P. 142. Cr.: *Apul. Met.* I 18, comments on two of Rossbach's conjectures, pp. 136 and 138.

IX, pp. 143-9. C. v. Morawski: *Zur Rhetorik bei den römischen Schriftstellern*. The influence of rhetorical studies on various authors sufficiently accounts for apparent dependence of one upon another.

P. 149. E. Ziebarth: *De titulo Coo*. "Insc. of Cas." 324 compared with *Anth. Pal.* VII 516 and interpreted. Addendum on p. 296.

X, pp. 150-62. R. Maschke: *Das älteste Fragment der römischen Stadtchronik*. I. In the passage about gold rings, *Plin. H. N.* 33. 6. 17-19, acc. to Unger follows Valerius Antias (the argum. is from *ex multatitia*, and the latter drew upon the *annales pontificum*. II. The facts relate to the beginning of the fourth century, and were tampered with by Valerius.

P. 162. R. Unger: *Lucani fragmentum*, refers the vss. ap. *Lib. de Belluis*, III 3, p. 23 sq., to Lucan's *Orpheus*.

XI, pp. 163-77. H. Schwarz: *Ueber den Harleianus 2682 des Cicero*. Account with some readings based on Clark's collation in the *Anecdota Oxon.*, part VII of the class. series; discussion of the relation of H. to other MSS.

P. 177. H. Deiter: Zu Cicero ad familiares, VIII 1. 4, reads *perisse*; inde (= therefore) *urbe ac foro*. In XV 4. 6 reads et *toto deditus animo iis*.

Miscellen, pp. 178-92.—1, pp. 178-81. B. Risberg: Einige Bemerkungen zu Aischylos' Choephoroi. Notes on vv. 42-73; 53-63; 50; 71; 130-31; 168; 234 ff.

2, pp. 181-3. A. Sonny: Zur Ueberlieferungsgeschichte von M. Aurelius *els éavrov*. The MSS few and late. Vat. 1950, s. XIV; and that used by Xylander 1558, which is lost. Important citation by Archbishop Arethas (saec. IX-X) may be found in Cod. Mosquensis 315.

3, pp. 183-4. E. Ziebarth gives 20 crit. marg. notes from one of H. Sauppe's copies of Athenagoras' libellus pro Christianis.

4, pp. 184-5. C. Weyman compares with Herondas, V 14 f., Origenes *περὶ ἀρχῶν* (cf. Bl. f. d. bayer. Gymnasialschulw. XXX 227 f.).

5, pp. 185-9. E. Riess: Epikritisches zur Astrologie des Nechepsos und Petosiris, rejects the dating proposed by F. Boll, Jahrb. f. Phil. Suppl. XXI 236-8, adhering to his former statement (Philol. Suppl. VI 329) that it is about the beginning of the Christian era.

6, pp. 189-90. J. Miller gives crit. notes on five passages in Livy, XXIII.

7, pp. 191-2. H. Schiller emends Hirtius, Praef. Bell. Gall. VIII.

8, p. 192. Th. Stangl: p. 388. 7 Halm's Rhet. Latini Minores, emends Julius Victor, *incuria* for *iniuria*.

XII, pp. 193-204. E. Kuhnert: Orpheus in der Unterwelt, maintains, against Milchhöfer (Philol. 53. 385 ff.), his former view that Orpheus on the vase-paintings of So. Italy is as "founder of the mysteries pleading with Persephone for a life of blessedness for those initiated into his rites." This function of mediation led to his being cited as a parallel to Christ, and to representations in the Catacombs.

XIII, pp. 205-10. F. Dümmler: Zwei Gortynische Urkunden. Date of B and C (Halbherr, Mon. Ant. I 8) "determined by the relations between Egypt and the Achaean league, Ptolemaeos Euergetes I would be the king who brought about peace."

P. 210. Cr.: Paris-Deiphobos Kult in Therapnai?, thinks there was not, and that Wide is wrong in his interpretation of a passage in the Theophrastos of Ainaeos of Gaza, p. 646 Migne.

XIV, pp. 211-52. H. Pomtow: Neue Gleichungen Attischer und Delphischer Archonten. Gives literary and epigraphic evidence for such contemporaneous archonships, with table; cf. pp. 356-73 (Supplementary).

XV, pp. 253-73. W. Schilling: Die Schlacht bei Marathon, a critical study. On pp. 272-3 the following summary is given:

1. The landing of the Persians at Marathon may have had in view a march on Athens, or a battle in the plain; the former was checked by the occupation of the passes, the latter when the Athenians awaited them in a fortified camp. 2. The quarrel among the generals took place in the camp, as to whether the position at Vrana should be evacuated and an engagement avoided, or held, and an attack ventured at a favorable opportunity. 3. The Persians waited in the plain for some time, hoping that the Athenians would advance to the attack or march off. 4. The Athenians' attack resulted in rout, as the Persians were in the act of retreating. 5. The Athenians' attack was a successful surprise of a Persian detachment near the modern Soros.

XVI, pp. 274-89. O. Schroeder: *Pindarica*. II. On early and late Pindaric MSS. Seven new late MSS described, three in the Vatican, four in the Barberini library, numbered according to Abel's system, 180-186. Also some notes on the known MSS and on the punctuation of B and D.

XVII, pp. 290-96. K. Busche: *Zu Euripides Iphigenia in Aulis*. Emends vs. 88, 376, 378, 573, 674, 925.

XVIII, pp. 297-310. C. Radinger: *Der Stephanos des Meleagros von Gadara*. Discussion of the double lemmata due to copyists, marginal notes, etc. The contents of this, the first great collection of Greek epigrams, were arranged so that the poems of Meleager formed the connecting chain, as is best seen in book V.

XIX, pp. 311-18. J. Zahlfleisch: *Kritisches zu Aristoteles*. Consideration of ten passages of the *Metaphysics* and two of the *Ethics*.

XX, pp. 319-44. E. Schroeder: *Ueber die Weltkarte und Chorographie des Kaisers Augustus*. This first paper deals with the map of the world begun by M. Agrippa and continued after his death in 12 B. C. by Augustus. It is likely that copies of this map existed into the Middle Ages, as seen by examination of the *tabula Peutingeriana* and others. It is likely that a descriptive work, *Chorographia*, was published with the map and that Mela and Pliny made use of it. But this is to be taken up in a subsequent paper (XXXI, pp. 528-59).

XXI, pp. 345-55. Th. Stangl: *Zu Halm's Rhetores Latini Minores*. Remarks on the Latinity.

P. 355. A. Weiske: Notes on Vergil, *Aen.* VII 497. 378 ff.

Miscellen, pp. 356-84.—9, pp. 356-73. H. Pomtow: *Die Datirung der XII. delphischen Priesterzeit*. Down to 91-90 B. C. or 84 B. C. or determined to within seven years. Supplementary to pp. 211-52.

10, pp. 374-5. E. Rohde: *Orphisch*, attempts to restore the original Greek Orphic words from a Latin translation in Aristot. *pseudepigr.*, p. 649, ed. Rose.

11, pp. 376-7. S. Mekler: Ποτοναύτης, emends from Nauck, Tr. Gr. Fr.³, n. 511 to ἡπτοναύτης ναῦται τῶν τάλαιπῶρων βύθων.

12, pp. 377-80. R. Ehwald: Vergiliana. (1) Eumolpos' version of the Laocoon myth in Petron. 89 shows other than Vergilian sources. (2) Interpretation of Aen. IV 436.

13, pp. 380-83. O. Crusius: Zu den Einsiedler Bucolica. In the first poem Thamyras and Ladas are contrasted. There seems to be a lacuna after vs. 25.

14, p. 384. Cr.: Zur 'Kritischen Grundlage des Herondas textes. Reply to A. B. Drachmann (Nord Tidskr. III 152).

XXII, pp. 385-95. Fr. Hauser: Beim Erntefest. Discussion of an Attic bowl in the Castellani collection in Rome, and a statue in the room of the Dying Gaul in the Capitoline Museum, both representing deipnophoroi at the Thargelia or Pyanepsia.

P. 395. Cr.: Δευκαρίων—Δευκαλίων; emendation to the Etymologikon Flor., p. 204 Mill.

XXIII, pp. 396-402. J. Ilberg: De Hippocratis Epidemiorum libri tertii characteribus. The 'signs' of diseases, so garbled in the MSS, may be approximately restored from Galen.

P. 402. P. Sakolowski emends ἔμπορος to εὐπλοος in Anth. X 23. 5, and in XI 84 reads πίντε τριαζόμενος in two words.

XXIV, pp. 403-29. A. Bonhöffer: Zur stoischen Psychologie. Exception is taken to the position of L. Ganter (Philol. 1894, p. 465 ff.), Das stoische System der αἰσθησις. B. treats especially of the ἀναθυμίασις of the blood, the parts of the soul and the process of αἴσθησις.

XXV, pp. 430-37. C. Wunderer: Der poetische Brief des Polybius an Demetrius I (later Soter), 162-150 B. C., king of Syria. Under Antiochus IV he was hostage at Rome, fleeing to Syria on his death, helped by Polybius, who in this epistle gives him good advice. Text may be restored by aid of Eurip. Phoen. 726 ff.; the last verse is from Epicharmus acc. to Polyb. 18, 40, 4. The others are γνῶμαι.

P. 437. J. Marquart: Zu Ktesias, reads the genuine Aeolic Τιμαφέντης for Τιμαφέρτης. The patronymic Τιμαφέντιος is supported by Hoffmann, Gr. Dialekte, II 499.

XXVI, pp. 438-54. H. Koch: Proklus als Quelle des Pseudo-Dionysius Areopagita in der Lehre vom Bösen. (Written independently, and before Stiglmayr, Histor. Jahrb. XVI (1895), H. 2.) If D. used Pr., then he must have composed his works before the closing of the heathen schools of philosophy at Athens in 529 A. D.

XXVII, pp. 455-63. R. Ehwald: Ueber Delia und Genossinnen. If in Apul. Apol. X we read *Plancia* for *Plania* (Tibullus' Delia), we can account for the use of the epithet of Diana by

numismatic evidence. Coins of the gens Plancia bear the image of Diana. Apuleius' mention of Perilla for Metella seems based on Ovid, Tr. 433-8, which is thought to be an interpolation.

XXVIII, pp. 464-73. B. Kübler: Zur Chronologie des Processes gegen Verres. Cic. took his Sicilian trip in the beginning of the year. It is doubtful why he returned so soon.

XXIX, pp. 474-88. O. Crusius: Zu den alten Fabeldichtern. 1. Avianus and the so-called Apologi Aviani. The latter are mediaeval paraphrases and of little value for the textual critic.

XXX, pp. 489-527. J. Marquart: Untersuchungen zur Geschichte von Eran. 1. Diodoros' testimony concerning the royal house of Pontos and Kappadokia; a contribution to the estimation of Agatharchides and Ephoros. 2. Trogus Pompeius' relation to Diodoros in the Persian history. 3. The so-called Zariadris-coins and the Princes of Sophene according to Mar Abas and Ps. Moses Xorenaci. 4. On the lists of Assyrian and Median kings in Ktesias.

XXXI, pp. 528-59. E. Schroeder: Ueber die Weltkarte und Chorographie des Kaisers Augustus. Second paper (v. art. XX, pp. 319-44). The Roman Chorography as the main source of the geographical descriptions of Mela and Pliny Maj. Strabo six times cites an anonymous Roman chorographia written at the request of Augustus. It probably accompanied and explained the great map.

P. 559. Cr.: Solon 21, reads καλλείπομι for ποιήσαιμι in Bergk, P. L. II, p. 48.

XXXII, pp. 560-65. W. Kroll: Zu den Zauberpapyri. Emendations to Leyd. Pap. V. W.; Paris, etc.

P. 565. Cr.: Semon. Amorg. fr. 29, p. 457 Bgk., is to be assigned to Simonides of Ceos.

Miscellen, pp. 566-76.—15, pp. 566-7. L. Holzapfel: Zu Thuk. VI 10.

16, pp. 567-74. Fr. Susemihl: Ueber Thrasyllus; and also Zu Laert. Diog. III 56-62.

17, pp. 574-6. E. Ziebarth: Kritische Randnoten aus Handexemplaren Hermann Sauppes. II. Zu den Vitae des Plutarch.

18, p. 576. O. Cr.: Ein Tragikerfragment bei Lucian, Peregrin. 39, p. 360 R. ἔλιπον γὰρ, βαίνω δ' ἐς Ὀλυμπον, is probably from some lost 'Herakles.'

XXXIII, pp. 577-86. Zu Xenophon's Agesilaos. Xen. more influenced by Gorgias than by the Euagoras of Isocrates. The Agesilaos resembles the Memorabilia in arrangement, the Cyropaedia in contents; in tone it echoes the Herakles of Antisthenes the Cynic.

P. 586. E. Hessemeyer: Sophokles' Antigone 1118 ff., prefers reading 'Ἰταλίαν, because two years before the presentation (B. C. 441) the Athenians had founded Thurii.

XXXIV, pp. 587-98. H. Pomtow: Noch einmal die XII. delphische Priesterzeit (vide art. pp. 356-70).

P. 598. R. Ellis finds Claudian, c. XXII in Cod. Bodl. auct. G. Rawlinson, 108 fol. 72^b.

XXXV, pp. 599-619. P. Thouvenin: Untersuchungen über den Modus-gebrauch bei Aelian. I. Substantive use of the infinitive. II. Temporal clauses. III. Consecutive clauses. IV. Causal clauses.

XXXVI, pp. 620-35. B. Maurenbrecher: Die altlateinische Duenosinschrift. Bibliography since 1880, and discussion.

XXXVII, pp. 636-53. E. Drerup: Epikritisches zum Panegyrikus des Isokrates. The Cyprian war lasted from 390-380, and the Panegyrikus must have been published in the latter year—it is a turning-point in the whole development of Greek rhetorical prose.

XXXVIII, pp. 654-709. E. Reimann: Quo ex fonte fluxerit Nicolai Damasceni παραδόξων ἰθὺν συναγωγή—I. e. Ephorus.

P. 709. Cr. discusses Λακωνικὸν τρῶπον.

XXXIX, pp. 710-44. O. Crusius: Litterargeschichtliche Pa-
rerga. I. Criticism of the ancient views as to the authenticity of the Homeric poems. II. The poet Pigres and his friends.

P. 744. O. Crusius: Plato und der Homerbios. Phaedr., p. 243A shows that Plato knew a legend according to which Homer, like Stesichoros, was blinded by Helena.

Miscellen, pp. 745-52.—19, p. 745. Cr.: Theopomp bei Babrius. 20, p. 746. Cr.: Ad Plutarchi de proverbii Alexandrinorum libellum addendum.

21, pp. 746-9. R. Ellis: Ad Cic. Epp., critical notes on Greek quotations.

22, p. 749. Cr.: Ein falsches Pliniuscitat in Lobeck Agl.

23, p. 750. Fr. Krebs: Zum Berliner Papyrus 347 (vide Philol. LII 577).

24, pp. 751-2. A. Milchhöfer: Noch einmal Orpheus in der Unterwelt (vide supra, p. 193 ff.).

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BRIEF MENTION.

The first part of VON DOBSCHÜTZ's *Christusbilder* (Leipzig, Hinrichs) appeared early enough in the year to win a reference in USENER's *Sinfthutsagen* (A. J. P. XX 210); the second part, with its *Beilagen*, has just come to hand. The work, which forms the third volume of VON GEBHARDT AND HARNACK'S *Texte u. Untersuchungen zur altchristlichen Literatur*, appeals to wider circles than could have been reached by its predecessors, and in default of a critical study, which could hardly be expected here, it would be a pleasure to give the readers of the Journal an outline of VON DOBSCHÜTZ's researches and results. But as the space at my command is limited, I must be content with this *Brief Mention*. The title, *Christusbilder*, as the writer himself admits, is somewhat misleading, and it would be a pity if a student of art should invest his thirty-two marks in a work on Christian Art and find instead a treatise on Early Christian Literature. Catalogues have led to many laughable errors; the sombre verse of Young's Night Thoughts was palmed off in its day by unscrupulous peddlers as an English companion to the Basia of Johannes Secundus; the seductive title of the Diversions of Purley was a standing joke among our grandfathers; and Daudet's Sapho figures in the annals of the Greek Lyric. The subtitle, it is true, would save the intending purchaser from such a mistake as our author deprecates, but people who order books do not always scan subtitles closely. In consonance with the whole character of modern research, VON DOBSCHÜTZ's investigations trace the growth of Christian institutions back to the heathen soil from which they sprung, and the first chapter deals with the *διωκερή* of antiquity from Homer down. The aversion of the Early Church to pictures of Our Lord was fully overcome only when Christianity became the religion of the state and entered upon the inheritance of all the paraphernalia of the earlier faith. In after-times, especially in the Greek Church, the *ζωγράφος* was counted a manner of *λογογράφος*, the painter a gosseller and the picture became for some the sole evangel. The heathen 'image which fell down from Jupiter,' one of the beasts which Paul fought with at Ephesus, was succeeded by the *ἀχειροποιήτος* (*εἰκὼν*); and the history of these miraculous likenesses of Our Saviour is given in detail. A long chapter is taken up with the Legend of Abgar and the Christ of Edessa, another with the story of Veronica, the *Βερονίκη*, whose Latin name lent itself to the anagram *Vera icon*. The authorities are given at the end of the book and the passages quoted in full. So, for instance, the

chapter on the Palladium is backed by a long array of extracts extending from Homer to the sham Eudokia (A. J. P. III 489, IV 109, V 114, VII 104), a fraud which, as VON DOBSCHÜTZ observes, the specimen given here would suffice to expose. The second part, containing the *Beilagen*, presents us with a number of documents pertaining to the various chapters, some of them in new editions and emended texts, some published for the first time,—a mine of curious reading, not without occasional profit for the philological soul.

Just at this time there are signs of a reaction in favor of Cicero (A. J. P. XVIII 242), and it is a somewhat scurvy trick of Fortune that interest should be revived in the great Ciceromastix DRUMANN by a new edition of his inevitable work, *Geschichte Roms in seinem Uebergange von der republikanischen zur monarchischen Verfassung, oder Pompeius, Caesar, Cicero und ihre Zeitgenossen* (Berlin, Gebrüder Borntraeger). The publishers tell us that this reproduction is due in a measure to the liberal support of the von Siemens grandchildren of the historian, who doubtless take a pride in the political attitude of the author and rejoice in his triphammer way of dealing with those who strove to uphold republican institutions. "Der Preusse, der Unterthan eines Friedrich Wilhelm," says Drumann at the close of his preface, "kann kein anderes politisches Glaubensbekenntnis haben als: ἡ μοναρχία κράτιστον." For 'Frederick William the Third' read 'William the Second,' and history repeats itself. But the reader of Herodotos will not forget that the sentiment was put in the mouth of Darius, who as the future winner had the last word assigned to him. The editor, P. GROEBE, announces that he has made no change in the text beyond the correction of a few manifest errors. In the footnotes the references have been altered to suit the new editions of the original authorities, and some use has been made of those post-Drumannian works that, in the judgment of the editor, mark an advance in the treatment of the subject. Of course, there are those who tax DRUMANN with gross partisanship, unscrupulous pettifoggery and remorseless vindictiveness, and put not the slightest faith in his profession that his results were forced on him. And yet those who are least indulgent to him are fain to acknowledge that he has been most diligent in his research, and all who have wrought in the same domain have levied freely on the quarry that he has opened. The first volume of the new edition is occupied chiefly with the great triumvir, Mark Antony. An appendix contains considerable additions by the editor (pp. 399-484).

'Source' is a word of fear to those who have been brought into contact with the swarm of dissertations which deal with the *fontes*

of this and the *fontes* of that, many of them tedious, mechanical and inconclusive. What is properly a *Quelle* is a matter of dispute which Professor BAUER, in the volume recently noticed (A. J. P. XX 225), does not undertake to settle. But whether we limit the word to an historical composition or extend it to an historical document of any kind, there is no question about the usefulness of such a collection as VON SCALA has made in his *Staatsverträge des Alterthums* (Teubner), the first part of which appeared too late to be included in Bauer's review of the decennium 1888-1898. This part begins with a treaty between Karaindaš of Babylonia and the King of Egypt, 1450 B. C., and ends with the extension of the Sicilian rule under Timoleon 338. The second part will comprise the treaties made to 476 A. D., and awaits the collation of the inscriptions.

In a recent number of the *Revue des études grecques*, G. D., commenting on BOLLING'S *Participle in Hesiod*, says: "Je crois que bien interprétée, la statistique appliquée à un ouvrage homogène peut rendre de grands services. Mais il me semble qu'il n'y a rien ou presque rien à tirer de la comparaison de deux statistiques, reposant sur deux ouvrages de dates et d'auteurs différents. Que peut bien démontrer la statistique comparée du nombre des participes par cent vers dans l'*Iliade*, l'*Odyssée*, la *Théogonie*, les *Travaux* et les *Jours*, le *Bouclier d'Héraclès*, si non que le style et les idées de ces divers poèmes sont essentiellement dissimilaires?" Such curiosities of criticism are worth preserving as specimens of the hopeless divergencies of view to be found in the realm of grammatical studies. As an early worker in statistical syntax I have always held that if there is any value in this line of research, and I do not exaggerate that value (A. J. P. XIII 123), it lies precisely in the exact measure it gives of the development of style and the sphere of constructions, and from my first published study to the last number of the *Journal* (XX 227) I have emphasized the importance of comparative statistics. But while I am not quite ready to say *εἰς κενὸν ἐκονίσασα*, I am liberal enough to record an *obiter dictum*, which quietly disposes of a great deal of hard work that has been done in this field of research, and so I give the French scholar his fling in the *Journal* itself, where so much space has been given to statistical syntax.

To translate the Greek participle by a subordinate sentence, temporal, causal, conditional, is a makeshift. To translate it by an abstract noun is a makeshift. Neither of these devices reproduces the true effect of the participle, which belongs to its substantive like a skin—not a human skin, but, let us say, a dog's skin. Hence I am not surprised that Professor STAHL, in a

recent number of the *Rheinisches Museum* (LIV 3), has declined to accept some of the examples in which I suggested the abstract translation. See A. J. P. XIX 463. The German scholar is under the domination of German tradition, as Classen was (A. J. P. VI 314, IX 138); and doubtless my renderings are determined by the atmospheric pressure of the English idiom. The great thing after all is to feel the Greek participle directly (Pindar, I. E., cx), and so, for instance, it is better not to analyze Theognis 509: οἶνος πινόμενος πούλῳς κακόν, although it is in my judgment demonstrable that the Greeks came to use the participle consciously as a condensed form of a subordinate clause (XVIII 244, 369), and although Theognis himself teaches us how to do it in this particular case by adding: ἦν δέ τις αὐτὸν | πίνῃ ἐπισταμένῳς οὐ κακόν ἀλλ' ἀγαθόν. Nor are we to recast the words in our mind, whatever we may do in translation, although Theognis himself has given us the other version (v. 211): οἶνόν τοι πίνειν πούλῳν κακόν. Professor STAHL is still under the impression that Thukydides has an unusual proportion of participles that may be rendered by an abstract formula. If so, this is one of the points that show a certain congeniality between Thukydides and those Latin authors that favor this turn. "Permagna est," said Lübbert many years ago (Comment. Synt. Partic. I), "scriptorum in hoc idiomate ponendo pro cuiusque vel ingenio vel scribendi proposito diversitas: nam sunt qui eo mirum quantum delectentur, sunt qui prorsus ab eo abstineant. Et confert illud sane plurimum ad certum aliquem colorem orationi imponendum: nam cum in universum poeticum semper ornatum adferat, modo ita ponitur, ut vivam ipsarum rerum imaginem experimant . . . modo miram vim et brevitatem orationi adfert cum nomen abstractum quod vocant ad res e vita ipsa petitas refertur." Assuredly, this use of the participle seems to give a higher note. We expect it in Pindar. We do not expect it in Strabo, and yet we find it X 5. 4: τὴν Δῆλον ἠδῆσε . . . κατασκαφεῖσα ὑπὸ Ῥωμαίων Κόρινθος, which is exactly parallel with the only Pindaric example that STAHL frankly accepts, Pyth. XI 22, I. E., cxiii.

Professor WEIL's new edition of the *Medea* (Hachette) is styled *troisième édition révisée*, while his *Iphigenia at Aulis* appears in a *troisième édition remaniée*. The text of the third *Medea* differs from that of the second in twenty passages, duly recorded after the list of MSS. The text of the third *Iphigenia* differs from that of the second in thirty-two passages, also registered in advance, a feature quite in keeping with the editor's admirable economy of his reader's time. It is hard to define τὸ φορτικόν, but in philology puffiness is a phase of it, and it is precisely the absence of puffiness that gives a certain aristocratic distinction to M. WEIL's editorial work, to which I have repeatedly done homage. In the third edition of the I. A., M. WEIL has

not budged from the conservative position he held in the second edition (A. J. P. II 267), and while he does not withhold from Mr. ENGLAND'S work (A. J. P. XIII 496) the praise it deserves, he shrinks from the 'difficult and daring' attempt to go back to the MS of the poet himself. Among the new readings in I. A. may be mentioned v. 823, where the $\mu\eta$ in $\text{o}\dot{\upsilon}\ \theta\alpha\upsilon\mu\acute{\alpha}\ \sigma'\ \eta\mu\acute{\alpha}\varsigma\ \alpha\gamma\gamma\omega\sigma\acute{\iota}\nu\ \text{o}\dot{\upsilon}\varsigma\ \mu\eta\ \pi\acute{\alpha}\rho\omicron\varsigma$ has given the editors some trouble. "The same generalizing $\mu\eta$," says England, "as at v. 834, but it is slightly more remarkable here, as the relative with which it is joined has its antecedent," and so much more remarkable does M. WEIL consider it that he changes the $\eta\mu\acute{\alpha}\varsigma$ of the text into $\theta\eta\rho\acute{\alpha}\ \sigma'$ —in my judgment, quite unnecessarily. See A. J. P. I 54, where the point is covered, several of the passages cited having antecedents expressed. Add Herodot. 3, 21 and revise Stein's note on 3, 65. M. WEIL still considers v. 418: $\text{\textit{\textcircled{w}}}\text{ote}\ \tau\epsilon\rho\rho\theta\epsilon\iota\varsigma\ \iota\delta\acute{\omega}\nu$, a vicious reading, and England, who brackets the line, says that it is 'actually defended' by certain scholars there named, who have thereby, I suppose, damned themselves eternally. That there is a possible way of escape without the loss of one's grammatical soul, I have already intimated (A. J. P. VII 173). Indeed, I have long been of the opinion that enough scope has not been given to the imperative optative (Pindar, I. E., civ), and if the imperative after $\text{\textit{\textcircled{w}}}\text{ote}$ is not a monster, why should an imperative optative be?

I had resolved to say nothing about Professor HARRY'S *Hippolytus* (Ginn), for somewhat the same reason that I declined to bestow any special commendation on BLAKE'S *Hellenica* (A. J. P. XVI 262); but the printer needs a few lines. Both the editors have expressed themselves as indebted to my work and both the editors have made large use of my formulae—BLAKE with almost painful scrupulousness of reference, whereas HARRY has not thought it worth while to particularize, except in a few instances. It is one of the rewards and at the same time one of the penalties of long activity as a teacher and as a writer, to find one's self depersonalized. But, after all, it is better to live on as a nameless rule than to be set up like the Canon Dawesianus, for every rudesby to have a shy at.

CORRECTION.—For 'the great Pendragonship' in the last number of the Journal, p. 213, l. 13 from bottom, read 'the barge of Arthur.'

E. W. F.: ERRATA AND CORRIGENDA.—In my article on *Infittias it*, vol. XX, No. 2, in §6, l. 4 read 'ap. Nonium'; §17, ll. 3, 11, 36 read 'Predicative' for 'Appositive'; §17, l. 37 read 'agreeing with' for 'appositive to'; §20, l. 6 read '*redicuit*,' not '*redicit*.'

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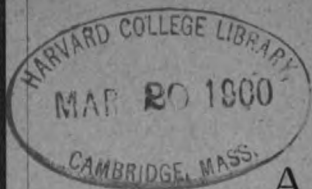
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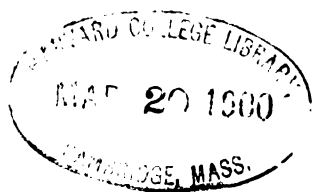
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WHOLE No. 80.

I.—SERVIUS AND THE SCHOLIA OF DANIEL.

PART II.

II.—IMPERSONAL.

A. Nouns.

1. *First Declension*.—Of the nouns which have forms in the first and fifth declensions, S. has *durities* G. 1, 143; D. *duritia* (abl.) 4, 440. S. has *luxuries* G. 2, 253; *luxuriam* G. 3, 135. Ad G. 1, 112, D. states sane 'luxuriem' iuxta antiquos multi dictum putant, cum 'luxuria' dicatur. Practically the same comment is made on *materies* 11, 327; *rabies* 1, 200; *segnities* 2, 374; though S. has *materies* 1, 448; G. 1, 58, while D. has *materies* 1, 592, and *materie* G. 2, 367; *segnitiem* occurs 1, 738 in S., *segnitiam* 9, 502. *Mollitiem* is found in D. 2, 215; 9, 611. Elsewhere these words are of the first declension. Cf. 12, 199 (?).

2. *Significatio* (49 : 22), *significatus* (D. 9).—The use of *significatus* is confined to D., while both commentaries use *significatio*. On the other hand, *subauditio* (7) is confined to S., which has *discretio* (29 : 2) and *usurpatio* also in a few passages.

3. *Dative Plural -ubus*.—S., commenting on *specubus* G. 3, 376, says: "artis fuerat specibus . . . sed quia pinguius sonat et melius, 'specubus' dicimus. Unum tamen nomen est, quod aliter non dicimus, ut 'tribubus.'" Plural forms in *-ubus* are found as follows: *arcubus* 9, 619; 11, 6; *artubus* G. 3, 84; *partubus* G. 4, 199; *portubus* 1, 720; 5, 241; *quercubus* G. 1, 11.

4. *Causa* (66 : 23), *gratia* (D. 15).—*Causa* is used most commonly with *metri* (23 : 5, G. 1, 164 in both). With other nouns

the instances are more equally divided (35 : 15), and still more so with gerundives (4 : 3). With personal pronouns, S. has four examples. There are eight instances of *gratia* with nouns, and seven with gerundives. (*Gratia* is also used by S. 1, 594 *sui gratia praepotens et matris auxilio*; 10, 83 *eius gratia factum est*.)

B. Pronouns.

1. *Qui et ipse* (17 : 1).—The use of the relative followed by *et ipse* is avoided by D., it occurring but once, 11, 858 *ex Hyperboreis, qui et ipsi Thraces sunt*. In all the instances in S. the relative and *ipse* are in the same case, e. g. 4, 228 *ab Hercule qui et ipse Graecus fuit*. B. 9, 28; G. 4, 214 *quae etiam ipsae*.

2. *Unus idem* (S. 11).—When *unus* and *idem* are used together it is always with the connective *-que*, e. g. 6, 724 'in uno eodemque animalis corpore,' excepting G. 3, 244 *amor unus atque idem*.

3. *Unusquisque* (28 : 4).—*Unusquisque* is much more common in S. than in D., two of the occurrences in the latter (8, 368; B. 6, 53) apparently coming from an earlier source, and 1, 220 being in a quasi-quotation.

4. *Quicumque* (18 : 12) is relatively more common in D. than in S., which has it four times in one passage, B. 4, 34.

5. *Unus . . . alter, alter . . . alter, unus . . . alius*.—S. ad 11, 76 says: "de duobus et 'horum alterum' et 'horum unum' possumus dicere: nam artigraphi hoc tantum vetant, ne de duobus 'alium' dicamus, quod de multis proprie dicitur." The usage in the commentaries does not correspond to the rule given. *Unus . . . alter*, 11 : 5, when not preceded directly by *duo*; when *duo* precedes, 11 : 4, the ratio for each being about the ratio for the two commentaries. *Una . . . alia*, 6 : 1; when preceded by *duo*, 6 : 4. That *unus* and *alter* were regarded as the same is shown by 6, 733, where *una . . . altera* and *una . . . alia* are used in the same passage. *Duo* followed by *unus . . . unus* seems confined to S., which has it 8, 590; 10, 541; G. 2, 499 (twice): *unam praesentis . . . unam futuri*. *Alter . . . alter* is used by both, as is *aliud . . . aliud* and *unus . . . alter . . . tertius*.

C. Verbs.

1. Use of Some Verbs.

1. *Verbs of naming, calling, etc.*—In calling attention to the names applied to objects, of the verbs most generally used,—

appello, dico, nomino, and *voco*,—passive forms of *nomino* are the least common (39 : 19), though the occurrences of *cognomino* seem confined to D. (9). Passive forms of *voco* are more frequent, but with the same ratio (98 : 51). *Vocito*, usually as a participle, is found seven times in D.; in S. 2, 263 *vocitatus est* (*om. C*). Forms of *appello* are still more frequent (40 : 154), and the preference in D. is clearly marked. Forms of *dico*, usually *dicitur*, are freely used by both S. and D. (700 : 282), and with about the same relative frequency. In calling attention to the origin or derivation of names, all these verbs are used; e. g. 1, 388 *Zeus vocatur ἀπὸ τῆς ζωῆς*, id est vita; 1, 532 *Oenotria autem dicta est*, vel a vino optimo, vel ab Oenotro; 2, 197 *Larissa autem a nympa est appellata*; 3, 702 *civitas a fluvio nominata*. The equivalence of these words is shown in some single passages, e. g. 3, 73 *ut autem Delos primo Ortygia diceretur factum est a coturnice, quae graece ὀρνυξ vocatur*. D. has 'quae graece ὀρνυξ appellatur,' and post partum Ortygia dicta est quae ante Delos nominabatur. 1, 273 *ex vocabulo Romam appellatam; . . . a filia dictam; . . . ex nomine vocatam*. 3, 694 *Ortygia dicitur . . . quae nunc sit semper appellata Ortygia*. 10, 185 'rogus' cum iam ardere coeperit dicitur; 'bustum' vero iam exustum vocatur. Cf. 11, 671 *vulgo vocant*; 5, 772 *vulgo appellant*. B. 8, 54 *vulgo dicunt*.

Nuncupare was noticed in a few passages (3 : 8), in all of which, excepting 7, 471 *nuncupatis votis*, it is used as a verb of naming. The most noticeable example is G. 1, 126 *fossa . . . quae cardo nuncupabatur, et alia . . . qui decumanus limes vocabatur, et alii . . . qui lineares appellabantur*.

2. *Verbs of addition*.—Verbs joining an additional statement or quotation are of frequent occurrence. *Addidit* (112 : 90) is used most freely, e. g. 2, 516 *et bene 'atra' addidit*; 4, 263 *non addidit cuius rei dives*; 8, 152 *addidit 'et totum lustrabat lumine corpus'*. *Subdidit* (2 : 1), used in the same way, occurs B. 3, 56; G. 1, 229, and B. 4, 37.

Forms of *iungere* are used oftener by D. than by S. (16 : 53). The simple verb (3 : 4) is used less than *subiungere* (12 : 44), while *adiungere* (3 : 5) is used the same. Compared with these, *adicere* (16 : 32) and *subicere* (10 : 1) are not used with the same frequency.

3. *Quaeritur* is occasionally used by both, but more frequently by D. (25 : 28), especially with indirect questions introduced by

quis or *quid*, e. g. 12, 619 *quaeritur quis* 'inlaetabile' dixerit? 11, 636 *quaeritur quid sit* 'horrebat'? *Quaestio* is less frequently used (15 : 6). D. has it with question introduced by *an* 9, 133; as object of *solvi* G. 3, 137 and 148 ("fortasse *quaestio solvitur*"). S. has the word as subj. acc. with *solvi* 1, 1; as object of *removebimus* 6, 140, and of *solvimus* 8, 373. *Solvitur* (2 : 9, *absolvitur* 11, 326) is confined in D. to the comments on G., though the crit. app., in different parts, has at least 26 passages containing *solvitur* not admitted to the text.

2. Form.

Different forms of *amare* are frequently used, but *adamare* is a favorite of D. (3 : 24), which prefixes *ad-* to the form used in S. 4, 585; B. 6, 74. *Eligere* is the form regularly used (32 : 10), while *deligere* was noticed only 4, 166.

1. *Future Participles*.—The future participle is rather freely used, but only in D. is it equivalent to a clause of design (7), as 2, 318 *misit sciscitaturum*; 4, 469 *spectaturus* . . . *Cithaerona petit*.

2. *Gerundive* (17 : 13).—Exclusive of *dare* (4 : 4), *adpono* (5 : 1) and *offero* (1 : 3), the verbs on which the gerundives depend are different in D. and S., the former having *trado* (2), *adduco* and *commendo* (1) not used by S., which has six not found in D.

Inter navigandum occurs in S. 10, 219, and B. 9, 23 has the following comment: *INTER AGENDVM dum agis. et honesta locutio est, si dicamus, inter cenandum hoc locutus sum: Afranius inter loquendum, Ennius inter ponendum*. Cf. 8, 107, where *inter cenam* takes the place of the gerund, which is used in D. 1, 730. *Circa promittenda vota* is found 6, 51. *Vescendum*, passive, is used 3, 74 *pueri vel puellae ad vescendum Minotauro mitterentur*. Cf. 6, 14 *edendos Minotauro mitterent*.

3. *Supine* (8 : 9).—The two commentaries have nearly an equal number of supines, *aquatum* occurring three times in S. and twice in D. The number of occurrences indicates that S. was not greatly inclined to use it. Ad 5, 30 D. has *scitatum misisset*, while ad 2, 114 S. says 'scitatum' *legunt, id est inquisitum*, and explains *quaesitum* (9, 239) by *ut quaeramus*.

4. *Perfect Passive*.—The use of perfect passive participles with the perfect forms of *sum* in forming the perfect passive tenses is relatively a little more frequent in D. than in S.—out of 141 instances noticed about three-fifths (86 : 55) were in S.

5. Exclusive of those with *ob* and *propter*, eighty-three passages were noticed in which a preposition with a perfect participle and accusative of a noun was used as the equivalent of prep. with abstract noun and genitive. *Post* is most freely used, 52 : 22; *ante*, 4 : 2; *inter*, 1 : 1; *ab*, 1. A good illustration of this use of a preposition is 9, 393 *inter auditum sonum et visum Euryalum*. A few other forms of expression are worthy of special notice. *Usurpare* (44 : 5, 1, 237 in both) seems to be a favorite of S. *Quantum ad pertinet* (21 : 4) is in a few passages in S. replaced by *quantum ad spectat*, as 1, 410; 5, 570; 5, 603; 6, 532; 8, 687. Both *spectat* and *pertinet* are quite commonly in S. used in other connections. *Respiciere ad* (28 : 4) is found in D.: G. 3, 298 *ad pecora respicit*; with *illud*, 2, 77; 4, 375; 10, 317. Like *respiciere ad*, *congruit* is found but few times outside of S., it referring to the propriety of a certain statement under discussion.

3. Syntax.

a. Dative of Participles.

The dative of the participle, both singular and plural, is quite common, dependent on adjectives and a few verbs, as *videtur*, 9, 628 *quae sinistra nobis videntur, intuentibus caelum, illic dextra sunt*; 3, 562 *LAEVAS de Ionio venientibus*; also 3, 420, which has also *procul visentibus*; 2, 54 *intuentibus dextra sunt*; 3, 351 *ingressis scaevo*. In D. 1, 44 *in laeva intrantibus*; 1, 294 *intuentibus ad sinistram*; 8, 641 *signa stant . . . venientibus a rostris*.

b. Time Clauses.

1. *Donec* (16 : 8).—Ad 1, 5; 2, 455; 1, 265; 10, 321; G. 3, 296, *dum* is explained by *donec*. It is used with the indicative present and perfect, and subjunctive present and imperfect in both S. and D.

2. *Dum* (90 : 45).—In addition to the definitions by *donec*, it is defined by *quamdiu* 8, 374 and *dummodo* 1, 5. It is used most frequently with the present indicative (69 : 35) and with the imperfect subjunctive (21 : 7). *Usque dum solvatur caput hominis* is found 11, 558; 591; 830 in what purports to be a quotation from an ancient formula. (In addition to 1, 5, *dummodo* is found 6, 444; 10, 62; 12, 389.)

3. *Postquam* (50 : 32).—Ad 1, 714 *ILLE VBI postquam, ut Horatius nos ubi decidimus, hoc est postquam*. The same expla-

nation is given 1, 81 *haec ubi dicta pro postquam*, and it is also used to define *quoniam* 9, 717; G. 4, 436; *simul* 4, 90; and *ut* 12, 1; B. 8, 41. It is used with the perfect indicative (45 : 23) or subjunctive (1 : 4). Of the latter there are three in indirect discourse, and in one, 11, 69 *postquam discerptus sit, est* is also read. *Postquam* is used with *vocaverat* 2, 592, and *desperabat* 3, 482.

4. *Antequam* (36 : 23), 5. *Priusquam* (1 : 9).—Though *priusquam* is more commonly used in Latin than *antequam*, the rule is reversed for the commentaries in which *priusquam* seems to be avoided, especially by S., which has it B. 1, 62 for *ante . . . quam* of the text. On the other hand, G. 1, 50 *prius . . . quam* is defined by *antequam*. G. 3, 348 ANTE EXPECTATVM *antequam* expectetur. *et aliter: et priusquam expectetur et antequam putetur*.

Antequam is used most freely with the imperfect (21 : 11) and present (11 : 6) subjunctive. D. uses the pluperfect four times and the present indicative once: 1, 670 *quae ante blanda est, quam amat*. B. 1, 59 the future is used as in the passage commented on, and in three other passages (2 : 1) no verb is used.

c. Causal Clauses.

1. *Quia* (927 : 617), 2. *Quod* (178 : 226), 3. *Quoniam* (32 : 78).—The number given of occurrences of *quia* and *quod* is perhaps not quite complete, but is sufficiently so to indicate clearly the usage of each. *Quia* is of most frequent occurrence and in nearly all cases is used with the indicative. The ratio of the occurrences in the two commentaries might seem to indicate a preference for it by D., but as its comments are intended to be supplementary to those in S., there was more need to use the particle, just as in the case of some of the indefinite pronouns. This will account for the ratio (3 : 2) in the case of *quia*, but the larger number of occurrences of *quod* indicates a selective preference on the part of D. for that word. In D. it is used much more frequently with the subjunctive than it is in S., the ratio being about 3 : 1. The reason for the use of the subjunctive is not always apparent, e. g. 1, 39 *id est ab hastae concussionem; vel quod Pallantem gigantem occiderit*; 1, 89 *nox dicta, quod oculis noceat*; 1, 28 *vel certe quod ad caelum raptus sit*; 1, 71 *vel certe quod . . . habuerit*. The subjunctive may be the sole indication that the comment is the thought of some unnamed writer. While the ratio of occurrences

of *quia* and *quod* differ, they were in many instances used interchangeably, e. g. 1, 619 *ut quidam volunt, quia non defenderat . . . ut alii quod non retulisset, ut nonnulli quod . . . non reduxerit*; 3, 6 dicta Antandros, vel quod . . . condiderunt coloni, vel quia Graeci . . . accipere. 3, 126 non quia . . . sed quod; B. 6, 47 *quidam 'virgo' non quod non haberet, sed quia . . . destinata sit*. See 1, 448 vel quod . . . vel quod . . . [*aut quia . . . aut quia . . . aut quia*].

Both *quia* and *quod* are used in a number of instances with other terms expressing cause: ob hoc quod 4, 131; 6, 603; G. 1, 13. *Ob hoc quia* 3, 332; *ob hanc causam quod* 1, 720. 8, 345 non quod ille merebatur, sed hospitalitatis causa; 8, 641 *ea causa quod*. *Propter* is of more frequent occurrence, e. g. p. quod 3, 127; 3, 707; 11, 259; p. quia 8, 664; 3, 15. *propterea quod* 4, 463. *Propterea* (1: 17) is confined to D., excepting 2, 726 p. quia sequitur. In D. it is followed by *quod*, and in a few passages by *quia*, as 7, 776 non est fas attingere, propterea quia nec sol tangetur.

Both particles are fairly common in the commentaries following *scio*, *noto*, etc., especially when these verbs are in the passive periphrastic, e. g. 1, 3 sciendum est quod. 2, 199 et notandum quia.

Quoniam is used with the indicative, and the preference for it in D. is clearly marked.

d. Concessive Clauses.

1. *Licet* (236: 27).—*Licet* is used regularly with the subjunctive, though the indicative is found, in D. 1, 363 *licet et alio ordine historia ista narratur*. It is used in both S. and D., introducing the statements of others, e. g. 1, 27 *licet multi separant*, and is also used with a few adjectives, e. g. 6, 270 *licet minoris*, and very rarely in a few other connections, e. g. 1, 369 *licet mutato ordine*; 4, 56 *licet oblique*.

2. *Quamvis* (19: 66).—Not only is *quamvis* much more frequently used in D. than in S., but the usage is also much more varied. S. has it with the subjunctive only. In four passages (1, 2; 1, 223; 1, 505; 8, 90) it is used to introduce the statements of others. D. has nineteen similar statements, and the indicative is used in ten. The indicative also occurs in one other place: 10, 36 *quamvis quattuor naves exustae sunt*. It is used twice with an adjective: 4, 448 q. magno; G. 1, 47 AVARI id est quamvis

avari. 3, 274 it is used with the abl. abs., and 8, 65 *quamvis enim alibi ortus, sum* is omitted.

3. *Quamquam* (53 : 5).—*Quamquam* is in nearly all cases in S. used with the subjunctive, but in 1, 477 q. *mortuus*, and 9, 439 q. *vulneratus*, it is used with the participle. The indicative is used 4, 8 q. *significat*, where *significat* precedes, 9, 504 q. *possumus* (*possimus* also MS reading), and 10, 618 q. *moriturus est*, tamen a diis originem ducit. About one-half of the remainder are general quotations or general expressions of opinions, e. g. 1, 664 *quamquam alii dicant ex ipsa et Marte, alii ex ipsa et Vulcano, alii vero . . . velint*. Excepting in 12, 389 q. *cum maiore dolore*, D. has only the indicative, as 2, 44 *quamquam alii . . . ferunt*; 2, 244 q. *dederunt* (Verg. *dedere*); 10, 802 q. *furit* (Verg. *furit*). Deducting the last two, there remains but one verb due directly to the commentator, and that is in a statement with a parallel in S., where the subjunctive is used in similar examples. Ad 2, 12 is given a statement about the use of *quamquam*, 'melius praesenti iungitur tempori,' though in ten places S. has the perfect or imperfect subjunctive. Commenting on *absens*, 4, 384, D. says: "et debuit 'absens' 'quamquam' subiungere, ut esset 'quamquam absens.'"

D. Prepositions.

1. *Propter* (454 : 167), 2. *Ob* (51 : 61).—The following table will give the number of occurrences of *propter* and *ob* in seven different divisions:

	<i>Propter.</i>		<i>Ob.</i>	
	S.	D.	S.	D.
Nouns,	342	119	6	24
Rel. Pro.,	19	18	14	14
Hoc,	6	4	26	11
Illud,	39	11
Causam,	6	3	4	7
Gerund.,	8	4
Participle,	34	8	1	5

Where *propter* is used, the ratio of the occurrences in the two commentaries is about the same as the general ratio, excepting when it is used with the relative pronoun. With it the ratio for D. is relatively much greater both for *propter* and *ob*. With *rem*, *ob* is used nine times; *propter* once—6, 230 *propter quam rem*.

The gerund. and *illud* are used only with *propter*, while *hoc* occurs much more frequently in D. than in S.

The attitude of the two commentaries is not the same toward the two prepositions. S. has only *quam ob rem* and *quam ob causam*, while D. uses *hanc* and *aliam* as well. S. has a larger proportion than D. of nouns with *propter*; D. a larger proportion with *ob*. The same is true of passive participle with noun, the combination equalling the prep. with abstract noun and genitive, as G. 3, 2 *ob occisos Cyclopas*; 5, 49 *propter perditum patrem*. One of the gerundives (10, 8) with *propter* in D. is really a repetition of the comment in S. which has *propter removendam contentionem et dissensionem*; D., p. r. *dissensionem*.

Propter is used with *causa* 8, 15, *non tantum praesens imperium, sed et causa hostilitatis antiquae*; 6, 670 *ILLIVS ERGO propter illum, vel causa illius*; and occasionally *propter* is found in the crit. app. for *causa* of the text.

3. *Iuxta*.—The commentaries do not differ in the use of *iuxta* meaning 'near to.' Ad 5, 626, S. has '*qui oritur, ut Sallustius dicit, iuxta solis aestivi pulsum*.' Here, *iuxta pulsum* may be a Servian expression, *iuxta* meaning either 'in consequence of' (see Lex.), or 'near to' temporal, equalling 'sub,' as in a few other passages: Pliny, N. H. 2, 77 i. *solstitia*; Dial. de Or. 22 i. *finem vitae*; Gell. 17, 21, 14 i. *ea tempora*. The first meaning seems preferable.

E. Adjectives.

The number of occurrences of a few adjectives has been collected. With respect to some of them the usage in the two commentaries is the same; as *pristinus* (16 : 4), *reciprocus* (13 : 3), *superfluous* (30 : 9), *verisimile* (14 : 5). There is perhaps a slight difference in the use of *vicinus* (88 : 23), but it is clearly marked in the case of *congruus* (23 : 1), *incongruus* (21 : 3), *absolutus* (19 : 2), *figuratus* (8 : 17), *nimius* (78 : 6). Most of the latter have to do with literary criticism, and indicate that the critical attitude of the scholiast was not the same as that of Servius, the two not calling attention to exactly the same phases of expression in the work criticised. However, the apparently wide divergence between the two is to be interpreted in the light of the fact that the more any one phase was developed by S., the less remained to be done by the scholiast to give an exhaustive discussion of the subject. This, however, does not apply to the use of *figuratus*, in the use of which D. surpassed S.

The use of a preposition with an adjective as an adverb is confined within rather narrow limits. *Ex aperto* (S. 7 : 1), *ex improviso* (6 : 2) and *de industria* (D. 4). Eight other scattering examples were noticed, as *in incerto* 1, 672; *ex abrupto* 1, 226.

F. Adverbs.

1. Time.

Particles indicating time are more frequent than any other class, and the usage, as a result, is much more varied. In the use of many of them there is the ratio of about three to one, while in the case of others there is a distinct preference shown by one or other of the commentaries. *Adhuc* (56 : 22), *diu* (31 : 12), *exinde* (26 : 11), *denique* (20 : 7) are used in the same way by both. *Antehac* (7) was noticed only in S. *Aliquando* (34 : 6) is repeated in a few passages, as 1, 1; 1, 576; 3, 217, and also occurs with other words indicating time: *nunc* 4, 483; *semper* G. 3, 509. *Ante* and *antea*, the former much the more frequently, are used singly and also in connection with *post* (*postea*), and more commonly with *nunc*. *Tum demum* occurs in D. 1, 446, is explained 1, 629 by *postea*, and in S. 2, 795 by *novissime*. *Denuo* (7 : 6) is relatively most frequent in D., while *deinde* (11 : 21) occurs still more frequently.

Terms indicating time present to the writer, as well as those indicating time present to Vergil or to a character in Vergil, are of common occurrence. *Hodie* is used to indicate the usage of the time of the commentator as compared with that of the time of Vergil or of his characters. 3, 12 *hodie quoque* is used, and B. 4, 30 *quae hodie roscida, olim quercus sudabant, olim* is used as a correlative. *Hodieque* with the same meaning occurs with more frequency in D. (23 : 13), it being preceded by *et* 4, 242, and G. 1, 109 *et apud antiquos et hodieque in aliquibus provinciis*. It is used with *olim* 2, 464.

Modo (150 : 54) in most places indicates something present to Vergil or to a character, as 2, 58 *et modo 'trahebant' ad desiderium trahentium*. In some passages (10 : 3) it refers to the time of the commentator, e. g. 8, 127 *nam modo 'quem precari' dicimus*. In both commentaries there are some instances (54 : 13) in which it is used with some other particle: *paulo post* 9, 439; 7, 531; 10, 424; 11, 599; *alibi* (16 : 5), *alias* (21 : 3), *interdum* (5 : 1), and a few times with *ante*, *modo*, *nunc* 4, 323, *postea*, *superius*; see 1, 50 *superius . . . nunc, superius . . . modo*.

Nunc is more frequently used (222 : 62), especially when reference is made to the time of the commentator (32 : 17), but less commonly than *modo* in correlated statements (23 : 10). It occurs four times in succession 3, 24. In addition to the passages where *alias* is used with *modo* or *nunc*, it occurs a few times singly (15 : 7) and is repeated a few times or used with *hic*, chiefly in D.

Interdum, when used singly, in D. is relatively more frequent than in S., but when repeated (18 : 1) is almost entirely confined to S., as is *modo . . . interdum*, and is occasionally used with a few other particles. Some preference is shown in the case of *iterum* (7 : 11), followed by a quotation 1, 397; 4, 92; *iugiter* (5 : 1), *mox* (10 : 21); but none in the case of *necdum* (9 : 2), *nondum* (26 : 6), *numquam* (67 : 24). *Olim* (13 : 16) is used more freely in D. than in S., though the explanations of *olim* in Vergil are more common in S. Ad 1, 20 the statement is made OLIM quandoque. et tria tempora significat. *Quandoque* is also the explanation 10, 12; G. 2, 403. G. 2, 94 adverbium cuiuslibet temporis. *Futuri temporis* is the explanation 1, 203; 1, 288; 1, 234; 4, 627. G. 4, 420 D. has *et aliter*: '*olim*' *pro* '*aliquando*,' while S. has OLIM quovis tempore G. 2, 190, and fere, ut solet: nam non est adverbium temporis 8, 391.

Paulo post (138 : 8) clearly indicates a difference between the commentaries. It is frequently used with *dicturus est*, as is *post*, G. 1, 177 *post dicturus est*. It is also used as a correlative with *modo* or *nunc* in a few passages. *Paulo ante* is found only a few times (7 : 6).

The difference is just as clearly shown in the use of *plerumque* (145 : 7). One of its most common uses is in indicating the customary usage of poets, as 8, 77 *plerumque tamen poetae euphoniae causa antiquitatem sequuntur*. 2, 157 it occurs three times in succession. *Postea* (137 : 63) does not indicate any difference in usage, though *posteaquam* (2, 44; 2, 616; 5, 48; B. 10, 18; G. 4, 303) is used only in D.

Primum, *primo* and *prius* are frequently used with several other particles in comparisons of different periods of time, as *primo . . . deinde . . . postea* 1, 267; *primo . . . medio tempore . . . nunc* 7, 601. *Pr. . . . post* (28 : 11), *postea* (16 : 5) are used without distinction, while in the case of *primo . . . deinde* (8 : 13) and *primo . . . inde* (7 : 1) a preference is shown. *Primum . . . mox* (3 : 2) is not freely used, while there are three other instances in S. containing *pr.* with a correlative.

Protinus is explained by *continuo* 3, 416; *iugiter* 7, 601; 10, 340; *deinceps* G. 4, 1. D. has three explanations, *hic statim*, *alibi*, *porro tenus*, 2, 437, and the latter part only 9, 335; and *licet* 9, 147. It also uses the word 11, 243 (2) and G. 1, 31. *Aliquamdiu* occurs 4, 471; *quandiu* a few times in both (6 : 4), and as a correlative with *tamdiu* (7 : 6). *Quando* is closely connected with *si quidem*, by which it is defined seven times in S., D. adding *quoniam* 1, 261, *QVANDO* *siquidem*, *quoniam*, which is the explanation 2, 446. *Quando* is regularly used with the indicative, though the subjunctive is found in a few instances, as 2, 414 *incertum est ergo quando vitata sit*. (*Siquidem* is used 6, 530; G. 1, 7; 1, 17 to explain *si* of the text, and is used in D. 1, 2; 5, 118.) There is nothing worthy of note in the use of *quandoque* (7 : 2) and *quondam* (9 : 6). B. 5, 67 *quotannis* is explained by *singulis quibusque annis*, an expression which occurs 5, 60; 6, 14; G. 1, 193; while D. has *quotannis* ten times.

Quotiens (65 : 12) and its compounds are used more commonly in S. than in D. It is used with *lotiens* 1, 371; 9, 138. *Aliquotiens* is found 8, 294, and 6, 37 al. . . . al. . . . nonnumquam; in D. three times. *Quotienscumque* (10 : 2) is also used with *quotiens* 3, 384. *Semel*, both singly and repeated, occurs in both, as well as *semel . . . iterum*. 12, 581 *semel . . . iterum*. 9, 596 *semel ab Hercule*, post a Graecis. *alii tradunt semel a Graecis, nunc a Latinis*. *Statim* (51 : 26) and *simul* (40 : 18) are used rather freely in both, but *simul ac* or *atque* (7) is confined to S. *Quousque* occurs 4, 98, and *hucusque* is used 5, 603; 6, 62 to explain *hactenus*.

Ad 3, 229, S. gives a twofold explanation of *rursus*: *interdum iteratum aliquid significet, . . . interdum sine iteratione est*. Nearly the same explanation is given 4, 534 *frequenter 'iterum,' raro 'vicissim.'* It is used the same way in both, the only feature of interest being its use with verbs compounded with *re-* (8 : 3). Commenting on *retro repressit* 2, 378, D. says: *aut 'retro' vacat, aut in 'repressit' 're' vacat. Sed veteres retro repressit dicebant, ut et (5, 21) nec nos obniti contra.* The cases noticed in the commentaries show that it was a feature not confined to the ancients: 2, 178 *revertebantur rursus*; 6, 326 *redeat rursus*; 11, 51 *rursus reddimus*. Similar to this use of *rursus* is that of *post*, 11, 818 *sequitur post*.

2. *Place.*

Illic (137 : 12), *Ibi* (22 : 98).—The personal equation in the commentaries is clearly shown in the attitude of the writers to *ibi* and *illic*. Servius seems to avoid *ibi* and steadily adheres to *illic*. Both are used as correlatives with other particles, as *ubi* and *hic*, and in one place in D., 12, 176 *ibi* . . . *hic* occurs three times, and six times 4, 340. D. has *ibique* eleven times, as 1, 720 *pervenit ad litus ibique scapham ascendit*, and *ibidem* three times—1, 446; 1, 751; and G. 2, 140, in a comment introduced by *et aliter*. The different attitude is shown by the comments 3, 171, where S. reads *quae illic colitur*; D. says *quae ibi colitur*, as 10, 13. 1, 6 *illic Saturnus latuerit* (also 8, 322) is followed by *ibi latuerant incolae*.

Hic (167 : 335), *Hoc loco* (209 : 76).—The Scholia have *hic* much more commonly than has S., which uses *hoc loco* with about the same relative frequency as D. Both words are used in comparing statements made in different parts of the commentary, and *supra*, *superius* and *alibi* are of common occurrence with them. The number of occurrences of *alibi* is practically the same for both (181 : 179), indicating a much freer use by D., and corresponding somewhat to the freer use made of *hic*. *Alibi* repeated is confined chiefly to D., though it occurs in S. three times in succession 3, 231.

In the use of a few other particles of time a distinction is shown, as *aliunde* (S. 6), *usquequaque* (S. 6). Others occur with about the average ratio in the two works: *longe* (31 : 8), *nusquam* or *nec usquam* (25 : 5), *porro* (6 : 5). Excepting in one passage (1, 2), *porro* is used in explaining *pro-* in other words: 1, 2 *profugus porro fugatus*; 3, 13 *procul quasi porro ab oculis*. The same explanation of *procul* occurs again 6, 10, and is implied 1, 2, where *profugus* is also explained *qui procul a sedibus vagatur*. D. has *procul dubio* 3, 607; G. 2, 381. *Ubique* (82 : 28), *ubicumque* (5 : 2) and *undicumque*, 1, 54, need no special mention.

Usque of the text is variously commented on: 6, 487 *diu*; 10, 321 *tamdiu, donec*; B. 9, 64 *iugiter*. G. 2, 1 *hactenus* is explained by *hucusque*, which occurs 9, 116; 9, 389. *Usque ad* is found (65 : 23); *usque in* 8, 724; 11, 247; *eo usque* 8, 646, and B. 9, 2. *Cumas usque* 6, 1; *usque illuc* 3, 692, and in reverse order 694. *Usque dum* is used four times, while *usque* is used six times in D. to mark the limits of a quotation: 4, 56; 4, 309; 4, 453; 4, 683; 5, 7; 9, 389 *ut Nisus usque 'quave sequar' dixisse videatur*.

3. *Manner.*

The occurrences of several adverbs of manner have been noticed, and, as in the case of adjectives, a preference is shown in the use of some, while in the case of others there is none at all. Some of them pertain to general matters, and there is no reason why we should expect any preference to be shown. However, in the case of others there is involved the critical attitude of the writer, and for this reason there is a distinction. *Alioquin* (5 : 12), *alioqui* (D. 5); *abusive* (47 : 6), *congrue* (20 : 1), *incongrue* (12 : 3), more than half having the negative; *figurate* (33 : 37), *invidiose* (17 : 16) show individual preference. *Absolute* (15 : 5) shows the average ratio. In nearly all cases *invicem* (27 : 3) is used with the reflexive pronoun, as G. 4, 257 *se pedibus invicem tenent*; 11, 262 *fuerunt in se invicem saevi*; 10, 79 *sibi invicem emittebant*.

Latenter (50 : 13) is used chiefly with *tangit* or *ostendit* in illustrating the art of Vergil, as 12, 295 *ALTUS EQVO equi magnitudinem latenter ostendit*. *Clam* is used the same way 1, 363 *clam tangit historiam*. Elsewhere it does not refer to the acts of Vergil, and is not freely used in either commentary. *Palam* (1 : 5) is rarely found. *Merito* is most freely used by D. (19 : 25), though *immerito* with a negative is more common in S. (10 : 1). Ad 6, 382 *parumper* of Vergil is explained by *paulatim*, and 7, 529 *sensim* and *paulatim* are used in successive co-ordinate clauses. *Perite*, applied to the words of Vergil, is chiefly used by S. (33 : 5), the superlative being found in a few passages. In the commentaries no difference is shown in the use of *paulatim* (15 : 6), as there is in the case of *raptim* (S. 13), *usurpative* (14), and *verecunde* (22 : 1), where the difference is very marked. It is less so in the case of *similiter* (24 : 11), *sponte* (17 : 6) and *ultro* (2 : 7). Ad 3, 29 and G. 2, 11 *sponte* is mentioned as a noun. Ad 5, 55, commenting on *ultro*, S. makes it equivalent to *insuper* and *sponte*. 2, 145 *ultro non est sponte sed insuper*, the latter being used as definition 9, 724; 12, 3. Ad G. 1, 34 and 127, D. explains *ipse* by *ultro*, *sua sponte*, as does S. 7, 491.

Valde (36 : 18) is used by both in explaining words of Vergil as well as in connected explanations: 12, 1 *infractos valde fractos*; 1, 200 *penitus*; 2, 711 *longe*; 4, 96 *adeo*; 6, 382 *parumper*. 3, 475 *de quo valde quaeritur*. Compounds of *versus*—*deorsum*, *retrosum*, *introrsum*, *seorsum* and *sursum*—are chiefly found in

D., except *sursum*, which is also used by S. (3 : 5). See 1, 224 DESPICIENS deorsum aspiciens, sicut 'suspiciens' sursum aspiciens.

4. Degree. Modal.

In the use of *aliquatenus* (S. 3), *admodum* (9 : 1), *minime* (30 : 1), *omnino* (1 : 7), *penitus* (39 : 2), a preference is clearly indicated, as well as in the case of *haud* (25 : 3), which is used chiefly with *longe* (22 : 1). Ad 9, 373 S. explains *haud temere* by *non sine causa*, and 11, 106 *haud aspernanda* by *non contemnenda*, while D. (4, 86) has '*haud exercet*' for the '*non exercet*' of Vergil, and G. 2, 336 *haud natum* in what purports to be a quotation from Varro. S. has *haud facile* G. 1, 229, and 9, 789 *haud aliter* in a comment on a simile in Vergil. *Nequaquam* of the text is explained by *non* 4, 209 ; 5, 435 ; 9, 362 ; 12, 634 ; G. 1, 192 ; 1, 403. *Frustra* is not freely used (10 : 2). *Nequaquam* is used four times by S. (2, 615 ; 3, 36 ; 3, 517 ; 7, 730) and twice by D.—12, 45, in explaining *haudquaquam* of the text, and 10, 164 ("ex uno Turonensi edidit Daniel"). Commenting on *male fida*, 2, 23, S. says: "male minutionem habet, non negationem." A similar comment is given 4, 8 *male sana non plene sana* ; male enim plerumque non, plerumque minus significat, sicut ve, ut vecors *et* vesanus. G. 1, 105 MALE PINGVIS non pinguis. To this is added *nam male apud Vergilium saepe pro non significat, ut male sana sororem*, making *male* fully equal to *non*—while S. ad loc. says *non plene sana* ; 1, 208 S. uses *male valens* twice to explain *aeger*, and the word occurs again B. 2, 23.

Partim . . . partim (10 : 1) is practically confined to S., for the occurrence in D., G. 2, 140, is in a comment introduced by *et aliter*. *Fere* (12 : 3), *prope* (15 : 9), *parum* (10 : 2), *praecipue* (23 : 18), *nimum* (11 : 7), *non sine* (21 : 4), *sine dubio* (26 : 7), *non dubie* (D. 2), with one or two exceptions, are used about the same in both.

Tantum (238 : 60) is chiefly used to indicate the limitations of a statement, as 8, 532 *ambae particulae ad ornatum pertinent tantum*, and *tantummodo* (17 : 6) is sometimes used in its stead. Though occurring much less frequently than *tantum*, *tantummodo* is used 7, 319 ; 9, 280 ; B. 2, 3 to explain *tantum* of the text. It is also used to explain *modo* of the text 1, 388 ; G. 3, 10 ; 4, 50 ; 2, 160. *Solus* is used in some places limiting a single word, but *solummodo* is only in D., 1, 159 *INSVLA PORTVM EFFICIT hoc*

enim solummodo portus quod illi insula anteposita est. *In tantum*, *in quantum* and *in commune* occur a few times, chiefly in S., while *quantum* . . . *tantum* is fairly common.

G. Particles.

1. Copulative Conjunctions.

1. *Et*.—Both commentaries furnish examples of *et* used several times in succession, as 1, 329 *et ad* five times in succession; 1, 520 *ergo et aetate et honore et facundia et omni virtute accipiunt*. 1, 481 *et per* four times; 3, 284 *et ab*; G. 2, 177 *et de*. Nouns connected by *et* . . . *et* with verb in singular have been noticed in a few places (22 : 4). A few of these are worthy of quotation: G. 1, 262 *ubi et venatio et aucupia et agrorum cultura exercetur*; 6, 21 *quod et Plato dicit in Phaedone et Sappho in lyricis et Bacchylides in dithyrambis et Euripides in Hercule*. 1, 28 *tum perituram et civitatem et regnum Troianum*. 4, 9 *licet et Pacuvius et Ennius frequenter dixerit, Plinius tamen exclusit*. 6, 432 *quod ei epitheton et Plato et Homerus dat*; 6, 473 *nam de hoc sermone quaerit et Probus et alii*; 9, 600 *quam et Cato in originibus et Varro in gente populi Romani commemorat*; (cf. G. 2, 34; 2, 412; 3, 481;) 12, 225 *commendabat et origo maiorum et paterna virtus et propria fortitudo*.

2. *Ac* (20 : 59), 3. *Atque* (17 : 47).—One of the most noticeable features of the use of *ac* is the recurrence in D. (13) of *ac per hoc*, as 1, 636 *Dei id est Liberi patris, ac per hoc vinum*; G. 3, 51 *et aliter*: 'turpe' autem 'caput' amplum atque magnum *ac per hoc terribile*. *Et per hoc* is used less freely (5 : 9). As a simple connective *ac* is not very commonly used (20 : 46).

Atque is used in a few formulae in both S. and D.: 5, 19 *hinc atque hinc* (a Vergilian reminiscence 1, 162); *hac atque illac* B. 4, 19; G. 1, 120; G. 2, 389; G. 3, 24; G. 1, 266; 1, 672, the last being the only instance of its use in the comments on the Aeneid. *Huc atque illuc* occurs a few times in D.: 10, 304; 12, 558; 12, 664; B. 6, 76. (*Huc et illuc* is found 3, 35; 9, 416; B. 10, 68.) In other connections *atque* occurs less frequently in S. than in D. (12 : 41).

4. *Etiā*.—*Etiā* occurs about 1050 times in the ratio of 3 : 1, and is the affirmative particle most frequently used. As a term common to all Latin it does not present any features of interest,

excepting, perhaps, that it is followed by a preposition in S. relatively more frequently than in D.

5. *Quoque* (39 : 39).—In marked contrast with the frequency of *etiam* are the comparatively few occurrences of *quoque*. The preference for *etiam* is shown in some of the comments on the words of Vergil: 5, 801 MERVI QVOQVE *etiam* praestiti; 7, 1 TV QVOQVE sicut Misenus, Palinurus *etiam*. B. 9, 51 ANIMVM Q. *etiam* memoriam. G. 1, 82 SIC Q. *etiam* per.

6. *Item* (263 : 47).—*Item* with its usual meaning is used chiefly to connect a quotation with a statement that has immediately preceded (242 : 35). In this number are included about a dozen instances in S. and a few in D. in which the quotation is indirect with some verb of saying, as 10, 272 Plinius *etiam* Secundus dicit . . . *item* hoc quoque commemorat. In most instances, as in the above, it is used to join two statements or quotations: 2, 204 serpens amplexus; *item* (225) delubra ad summa dracones. In this it is little more than *et*, taking the place of *alibi*, and 3, 73 *item* *aliter* is used exactly as *et aliter* in the comments on G.

When not used to connect quotations it is found in a variety of connections. In 7, 678 it occurs three times in succession in a discussion of the derivation of *Laurentum*. In other passages it is used to connect co-ordinate statements, as 6, 623 Thyestes, unde Aegistheus natus est, *item* Cinyras; 6, 652 subaudis inanes, *item* equos inanes; 6, 767 nam sextus est rex Albanorum. *item* Numitor tertius decimus fuit.

7. *Non modo . . . sed etiam* and *Equivalents*.—The use of this formula is a fairly correct test of the style of different writers. There is such a diversity in its use in the present case that the results of an examination of the formula will not be without interest. S. prefers *non tantum* in the first member of the formula; D., *non solum*. In the second member the number incomplete or having *sed* only is about the same for both, but greater proportionally for D. *Verum etiam* is found only in D., e. g. 4, 453 non solum adversa petitionibus inveniri, verum *etiam* mortem denuntiari. *Non solum . . . sed et* is found only in D., e. g. 2, 688 non solum utilis et necessaria *sed et* honesta. On the other hand, *non tantum . . . sed et* is found only in S., e. g. 9, 2 ministra non tantum dearum *sed et* deorum, though found in T ad 8, 381. *Non solum sed etiam* is the form regularly used in the rejected readings where the formula occurs.

2. *Disjunctive Conjunctions.*

1. *Vel*.—*Vel* occurring four times in succession is found in D. 4, 449 and 6, 15. In the comment 3, 697, three belong to the Servian comment: *vel* ab Achaemenide *admoniti*, *vel* ab Heleno, *vel* ab Anchise, *vel* ab oraculis. With three, there are five similar to the last: 1, 118; 6, 37; 12, 707; B. 6, 9; G. 1, 145. The number belonging entirely to the individual commentaries is not large—9 : 5.

Vel . . . vel (182 : 145).—In only a few instances is a second *vel* added to S. by D., e. g. 8, 9; 9, 335 DEO *vel* vino, *vel* somno; B. 5, 65 *vel* felices, *vel* infelices. *Vel* is used to connect pairs of words, e. g. 1, 60 SPELVNCIS ATRIS *vel* tenebrosis, *vel* magnis; or clauses, those introduced by *quia* or *quod* being the most common, e. g. 1, 275 LAETVS *virtute alacer, vel quia avo regnum reddiderat, vel quia ipse novam urbem et novum condebat imperium*; 2, 60 *vel ut caperetur, vel quod Graeci simulabant*.

As a single connective *vel* is used more freely (219 : 420), the greater frequency in D. being very noticeable, three features being characteristic: (1) *vel* introducing a general comment; (2) *vel certe*; (3) *vel* followed by a parenthetic clause such as *ut quidam volunt*.

1. In about 75 comments D. uses *vel* to connect a general statement with what precedes, e. g. 11, 131 SAXA TROIANA ambitiose ait, quasi Troianis fataliter debita. *vel* 'Troiana' in usum Troianorum.

2. *Vel certe* (6 : 34).—Of the six in S., another *vel* precedes in three, and ad 12, 200 *vel certe* is the reading of *om. P*, leaving 2, 15 and 8, 51 as sure Servian instances of the independent use of *vel certe*. In D., *vel* precedes ad 1, 67, where *certe* is an addition to the *vel . . . vel* of S.; 1, 279; B. 9, 45 metra *vel* rhythmos, *vel certe numeros versuum*. In other passages, *vel certe* is used as *vel* in the first division, e. g. 2, 210 SUFFECTI pro infecti . . . *vel certe inferiorem oculorum partem habentes infectam*.

3. *Vel preceding parenthetic statement* (5 : 44).—S. ad 1, 22 has 'vel, ut Varro ait,' and 1, 532 'vel, ut Varro dicit,' a *vel* preceding in each instance. 1, 323 and 3, 444 'vel, ut alii dicunt' is used; 6, 638 *vel, ut supra diximus*; G. 2, 412 *vel quod, ut dicit Donatus*; 3, 680 the verb is omitted—'vel, ut alii.' Similar to these are 1, 104 *vel gubernacula vel, quod melius est, re vera remi*; B. 3, 36 and G. 2, 412, all having *quod melius est* following

the second *vel*. Excepting 1, 18, the passages in D. do not have a second *vel*, e. g. 1, 506 SAEPTA ARMIS satellitum scilicet. *Vel, ut quidam volunt, pro armatis, ut feta armis.* In D. there is quite a variety in the forms of statement, e. g. 1, 369 *ut aliis videtur*; 5, 30 *ut quibusdam videtur*; 8, 9 *ut dicitur*; B. 10, 9 *ut alii*; G. 4, 386 *ut Pompeius dicit.* With these has been classed 8, 242 *vel, si incurvum quid fuisset.* *Sive* is used in the same way 5, 241 *regi Thebanorum, sive, ut quidam volunt, Orchomeniorum.* (Instances of *aut* used in the same way in S. (8), e. g. 3, 275 *aut . . . aut, ut quidam volunt*; and in D. 1, 427 *aut, ut apud quosdam fuit*; 3, 249; 10, 558; B. 9, 23, and, without preceding *aut*, B. 7, 14. *Aut . . . aut quod melius est* (or an equivalent) is found 2, 319; 6, 694; 9, 672, and in thirteen other passages in S.)

(As an intensive particle *vel* is occasionally found (18 : 4), e. g. 1, 277 *urbis enim illius verum nomen nemo vel in sacris enuntiat.*)

A feature of some interest is the use of *vel* in the MS readings (about 350) excluded by Thilo-Hagen from the text. A majority of these are found in a few MSS—C 20, T 65, D 30, F 20; and ad B. and G., H 20, R 70, the last two agreeing in this respect with the MSS of the Scholia.

2. *Sive*.—D. has *sive* six times in succession 4, 377; four times G. 2, 383, as has S. 9, 361. *Sive* occurring two or more times in succession is not of common occurrence (25 : 15), its place being taken by *vel*. Used singly it is relatively much more frequently used in D. (7 : 14). *Sive* occurs about 75 times in rejected MS readings given in the crit. app., and of these 60 are found in T, where it takes the place of *utrum . . . an*, e. g. ad 8, 604 and 8, 702; of *vel*, e. g. 4, 62 and 10, 532, and in general is used the same as *vel*.

3. *Adversative.*

1. *Autem* is one of the particles most freely used. A collection of 215 examples from about half of the first book of A. (152 : 63) would indicate about the average ratio for the entire mass, with something over twenty-five hundred occurrences.

2. *Vero* (276 : 145) seems relatively a little more frequent in D. than in S., but is without features of special interest in either. *At* (2 : 18) seems to be avoided by S., and in both instances (1, 67; 1, 409) there are different MS readings, as is also the case in some of the passages in D. Ad B. 2, 12, S. explains *at mecum*

of Vergil by *verum mecum*, and D. 2, 559 has *me autem* for *at me*, and 1, 418 *deest* at *illi*. *Attamen* is found in D. 3, 73; 4, 56.

3. *Saltem* occurs but a few times, e. g. 7, 442 *si non aetas, saltem religio sacerdotii*.

4. *Atqui* (57 : 7) is not freely used by D., and 8, 276; 8, 686 there are other MS readings. *Ceterum* (18 : 11) and *verum* (9 : 6) are used with the same frequency in the two commentaries, neither of them being very common. *Nihilominus* (6 : 2) is used by S. ad 6, 212 to explain *nec minus*, and is written separately, as in 9, 742; G. 2, 408.

5. *Contra* (68 : 13), *econtra* (35 : 2), *e contrario* (12 : 17).—Though *contra* is most frequently used, *econtra* is the characteristic Servian form. In D. it is found 1, 71, and G. 4, 104 ("edidit Ursinus not. ad Serv., p. 294"), preceded in the same comment by *contra* in S. These words are generally used to introduce a quotation, e. g. 1, 523 *ut contra et Numidae infreni cingunt*, and in both commentaries *contra* is used with a statement in opposition to one already made, as in 1, 104 *et contra pro passivi verbi significatione activum ponitur*. *E contrario* is used the same as *contra* and *econtra*, though in three passages (1, 576; 4, 40; 5, 20) D. has *contrario* without the preposition.

4. Causal.

1. *Namque* (110 : 17).—*Namque* was noticed in 127 passages, postpositive in about a third of them (44 : 83). When it is in the second place it is followed by a word beginning either with a vowel or *h* (20 : 2), or consonant (18 : 4). When first in the clause it is used more frequently before a vowel (45 : 4) than before a consonant (27 : 7). While there is no marked difference in its use so far as frequency of occurrence is concerned, it occurs in S. more frequently before a vowel (65 : 45); in D. more frequently before a consonant (11 : 6).

2. *Enim* occurs third in the clause (16 : 7) in some passages where it follows *est*. *Etenim* is not at all freely used (3 : 3), while *quippe* (31 : 9) is used the same in both commentaries.

5. Illative.

1. *Itaque* occurs second in the clause (21 : 5) more frequently than first (3 : 6), and the usage in the two commentaries is not exactly the same in this respect.

2. *Igitur* (13 : 14) is relatively more freely used by D. than by S.

3. *Ergo* is by far the most common illative particle (347 : 301), and is relatively more common in D. than in S., being used in many instances to introduce statements only loosely connected with what precedes.

4. *Eo*, followed by *quod* in all cases, is not freely used (4 : 7). Somewhat similar to this use of *eo* showing the logical derivation of a statement is the use of *ab eo quod* (137 : 36) in explanations of the meaning of terms, as 1, 85 procella ab eo quod omnia percellat; 2, 448 DECORA ab eo quod est decus; 8, 603 Tarcho . . . de Graeco veniens, ab eo quod est Tarchon.

5. *Hinc*.—The most noticeable feature about the use of *hinc* is its use as an introduction to a quotation or to some general remark. In this connection it is sometimes followed by *quod* (26) and in a fewer number of places by *illud*, as 2, 255 hinc est quod dicit (340) oblatis per lunam et alibi (397) per caecam noctem. B. 2, 70 hinc est illud in primo (37) mene incepto desistere victam. Sometimes there follows a general remark, as G. 1, 205 hinc est quod solem ad unumquodque signum alii . . . dicunt venire; G. 1, 166 hinc est quod dicitur. These forms of statement are practically confined to S. (51 : 3), only one of the latter, 2, 172, referring to a quotation.

In thirteen passages the reference is to a fact not quoted, as 10, 273 hinc est quod . . . non semper est noxia.

Hinc not followed by *quod* is fairly common (111 : 64), but S. uses it freely as an introduction to quotations, while D. does not (63 : 7), e. g. 1, 642 hinc est quam Belus et omnes a Belo soliti. In a few instances *hinc* is used in giving derivations, as 4, 205 orasse . . . hinc et oratores dicimus. Cf. 10, 96; 11, 100 unde et oratores. In D. it is most freely used in introducing a conclusion from a preceding statement, as 11, 532 alii putant Opim et Hecaergon nutritores Apollinis et Dianae fuisse: hinc itaque Opim ipsam Dianam cognominatam, quod supra dictum est, Apollinem vero Hecaergon.

In only a few passages does *hinc* refer to place, and when so used, is repeated a few times in S.

6. *Ideo* (336 : 380).—*Ideo* followed by causal as well as by particles of other kinds is freely used. *Quia* is most commonly used (221 : 123), as G. 4, 150 quod ideo fingitur, quia Saturnus, ut diximus, temporum deus est. D. has a preference for *ideo* . . .

quod (39 : 68), as 8, 600 Philochorus ait *ideo* nominatos Pelasgos, quod velis et verno tempore advenire visi sunt, ut aves. With *quoniam*, *ideo* is practically confined to D. (1 : 13), the one example in S. having the words in reverse order: G. 4, 8 sane quoniam supra ait . . . *ideo* intulit modo.

A number of other particles are used with *ideo*, but none of them as frequently as *quia* and *quod*. Of these the most common is *ut* (rarely *ne*), which, like *quod*, occurs oftener in D. than in S. (34 : 58). *Tamquam* is used in D. with *ideo* four times: 2, 660; 8, 33; 8, 364; G. 1, 102 addidit *ideo* tamquam diceret. D. uses *ideo* . . . *quasi* 3, 717; 4, 609; 12, 658; G. 4, 452, S. having the last in the comment on the next verse, and *ideo* . . . *q.* again 6, 648. *Ideo* . . . *propter* is found in S. 1, 75; 3, 86 (vel *propter* . . . vel *propter*); 5, 149; 6, 179; 6, 694 *ideo* ergo 'non laetatus' scilicet *propter* supplicium suum. *Ideo* . . . *quamvis* is found in D., B. 8, 65; *ideo* . . . *quo*, 2, 57 *ideo* suspendit . . . *quo* gravior narratio fieret. S. 3, 117 has *ideo* Cretaeis, ut Aetneis.

Ideo without following particles is not uncommon (34 : 109), and is allowed much more freely in D. than in S., it being well suited to the short comments characteristic of the former: G. 4, 374 *ideo* 'inanes' dixit; 8, 720 *ideo* ait 'candentis'; 4, 46 et *ideo* addidit 'vento.'

Ideoque = *ideo* + *que* is found nine times in D., as G. 1, 10 Faunum deum appellatum, *ideoque* aedes sacras 'faunas' primo appellatas, postea fana dicta.

7. *Inde*.—*Inde* is used with temporal, local and illative meanings, all of which are comprised under its general derivational meaning, which leads to its use in the discussion of the derivation of words and of general statements. In this way it is used rather more freely in S. than in D. (63 : 18). As in the case of *hinc*, it is in a few instances followed by *quod*, as 5, 785 nam *inde* est quod sequitur (787) 'cineres atque ossa preemptae.' In other passages it refers to the derivation of words, as 1, 726 principaliter lacus dicitur . . . diminutio lacunar facit . . . *inde* fit alia diminutio lacunarium et per antistoichon laquearium; 4, 424 *inde* nostri hostes pro hospitibus dixerunt. In still other places it refers to the derivation of a general custom: 11, 186 quia apud varias gentes diversa fuerunt genera sepulturae, *inde* est quod alii obruuntur, alii exuruntur, alii proprias remittuntur ad patrias; alii per diem, alii per noctem.

8. *Unde* (1224 : 203).—*Unde* is used the same way as *inde*, but much more freely, and the preference of S. is very clearly marked,

especially where it is followed by a quotation. Two explanations of the meaning of the word are given in the comments on *genus unde Latinum*: 1, 6 *prima est iucunda absolutio, ut unde non referas ad personam, sed ad locum; namque unde adverbium de loco, non de ductu a persona*. D. adds: "*sed veteres 'unde' etiam ad personam adplicabant.*" The note of D. gives an explanation illustrated by the commentaries themselves, as 8, 134 *unde natus est Dardanus . . . unde natus est Mercurius*. This agrees with the definition given 6, 766 *a quo ut (1, 6) genus unde Latinum*. The statement in most instances follows *unde* without intensification, as 4, 62 *unde Sallustius 'saltare elegantius quam necesse est probae.'* In nearly three hundred places (259 : 40) *et* precedes the statement, as 5, 370 *unde et 'virum se murmure tollit.'* *Etiam* is less freely used in the same way (82 : 6), e. g. B. 7, 26 *unde etiam Iuvenalis ait (5, 135) vis frater ab ipsis ilibus?* A couple of sentences will illustrate the use of *unde* with other forms of derivation: 2, 486 *tumultus dictus quasi timor multus: unde Italica bella dicta sunt tumultus*. 2, 268 *'manum' vero, unde est 'mane,' bonum dixere veteres.*

9. *Idcirco* (4 : 5), *propterea* (1 : 17), *quapropter* (1 : 4) are found a few times, but only in the case of *propterea* is the personal selection strongly marked. It is found in S. 2, 726 *propterea quia sequitur*. It is followed in most places by *quod*, but occasionally by *quia*, as above.

6. *Asseverative.*

1. *Quidem* (76 : 28).—In three passages in S. (1, 576; 8, 471; 12, 931), and in D. (1, 335; 4, 12; G. 1, 193), *equidem* in Vergil is explained by *ego quidem*, and in the use of *quidem* no distinction can be drawn between the two commentaries. *Ne . . . quidem* (26 : 5) is, however, more frequently used by S. than by D., in which three of the five instances are found in the comments on G., two of them 1, 102.

2. *Sane* (317 : 403).—Thilo (p. xviii) has called attention to the frequent use of *sane* in the Scholia, and the greater appropriateness of its use in S. It is one of the most common terms used by both, and its use in D., with comments inferior to those with which it is used in S., is due to the general inferiority of D. itself.

3. *Scilicet* (342 : 117).—In the use of *scilicet* the two commentaries agree, the ratio of occurrence being very nearly three to one. The characteristic use of the word is in short statements

calling attention to an evident interpretation of the words of Vergil: 4, 440 DEVS Iuppiter scilicet; 4, 115 ISTE LABOR scilicet explorationis a Iove. 4, 375 A MORTE REDVXI *scilicet hospitio eiectos excepi*. 1, 474 ALIA PARTE '*parte alia*' *scilicet templi*.

4. *Videlicet* (1 : 5) occurs but few times, as 3, 73 *dominatori videlicet omnium in mari deorum*. Ad B. 6, 9 a part of the MSS read *licet* for *videlicet* in S.

7. Conditional.

1. *Quasi* (469 : 268).—The general features of the use of *quasi* are the same as for other writers. It is used with an entire statement, e. g. B. 1, 74 QVONDAM FELIX *quasi*, iam diu ego felix fui aliquando in finibus vestris; 4, 377 *posuit ad inrisionem, quasi: nunc de te curant qui ante periclitanti non curaverunt subvenire*; with nouns, 1, 319 VENATRIX *similis venatrici, id est quasi venatrix*. 4, 660 SIC sic *quasi* interrogatio et responsio; with numerous adjectives, 10, 417 *quasi* divinus; and participles, both present, as G. 2, 457 *quasi* poculis bella tractantes, and perfect, as 2, 644 *quasi* miseratus occideret, and future, as 4, 58 *quasi* nuptura pro utilitate rei publicae. With respect to the use of *quasi* with the present and perfect participle there does not seem to be any difference between the two commentaries. With the future, in addition to the passage quoted above, S. has *quasi* with fut. part. also 2, 459 (*spargebant, quasi* nihil profutura), 4, 659 (*quasi* peritura) and 10, 133 (*quasi* non pugnaturus). D. has half a dozen examples, e. g. 4, 229 GRAVIDAM IMPERIIS *quasi* parituram imperia; 9, 614 *quasi* moriturus loquitur. In only one other respect is there a noticeable difference—the use with Greek words as the equivalent of Latin expressions. Of these D. has four, e. g. 8, 649 '*coclites*' . . . *quasi* στρογγυλῶπας a rotunditate. In S. there are twenty-nine passages in which a *quasi* explanation is given in Greek, e. g. 11, 598 Etruria dicta est . . . *quasi* ἑτεροῦρμα; nam ἕτερον est alterum, ὅρος finis vocatur.

2. *Velut* (18 : 25), 3. *Tamquam* (12 : 60), 4. *Ut* (D. 1), 5. *Utpote* (4 : 6).—*Ut* is used once by D. (4, 402 *ut* proditricem) in the account of Myrmix. Both *velut* and *tamquam* occur more frequently in D. than in S., though the difference between the two is greatest in the use of *tamquam*. While D. has *ut* *proditricem*, it also has *velut* *meretricem* 4, 216, while S. has *tamquam* *proditorem* 1, 242. *Velut* and *tamquam* are used most frequently with adjectives.

tives and nouns. Fairly common with verbal forms, only *tamquam* is used with the future participle: 2, 722 *INSTERNOR eleganter tamquam onus laturus, ut de animalibus*. Though but a single occurrence, it is in harmony with the greater frequency of *quasi* with the future participle in D. *Utpote* is used a little more frequently, and, as the others, occurs more frequently in D. than in S. In general it is used the same as the rest, e. g. 8, 597 *utpote Graeci*; 3, 64 *utpote adhuc pueri*.

8. Comparative.

1. The most commonly occurring comparative particles are *sicut* (446 : 140), *sic* (347 : 168) and *ita* (77 : 99). The latter is most freely used by D. The predominance of *sicut* is partly due to its use with quotations, as 1, 27 *sicut in illo loco dixitque et proelia voce dirimit*, but more especially with individual words used as illustrations, as 4, 8 *unanimus et unanims sicut inermus et inermis*. When these particles are used with correlatives, *ita . . . ut* is relatively more common in D. than in S., which uses *sicut* and *sic* more freely (23 : 6 and 81 : 7), though the words were used interchangeably: 9, 258 *alii sic, tradunt . . . alii ita*; 9, 280 *quidam sic intelligunt . . . alii ita putant*; 9, 230 *alii sic intelligunt . . . alii ita tradunt*.

2. *Quomodo* and *quemadmodum* with *sic* or *ita* are found about a score of times each, and *quemadmodum* and *quomodo* without a correlative about 125 times.

3. *Adeo . . . ut* (53 : 10) is more freely used by S. than by D., though the latter has a larger number of instances in which *adeo* without following *ut* is used to intensify a single word of the statement.

4. *Tam . . . quam* (44 : 22) is used with some freedom in both, though the ratio of the two is a little less than the general ratio. No special features were noticed, several different kinds of words being compared: 1, 70 *tam virorum quam navium*; 1, 232 *tam Latine quam Graece*; 3, 78 *quam mentiri turpe fuerat, tam vera reticere*.

5. *Talis . . . qualis* is more common in S. than in D., as is the case with other comparative statements in which *tale* is used.

A brief résumé will be given of the principal points of difference already noticed:—The use of the verb in the first person plural, when in the perfect referring only to preceding parts of the com-

mentary. Contrasted with this is the use of *dictum est* referring to all parts of the commentary. *Subaudis* is freely used in S. and *invenies* in D., while *ut si dicas* and *ut si putares* is characteristic of S. Questions of all kinds introduced by *utrum . . . an*, *an*, *num* and *quis* are confined to D. In the use of periphrastic forms each commentary shows decided preferences in the use of verbs. D. refers to *poeta* most freely, while S. has *ac si diceret* and *per transitum*. D. much more freely than S. refers statements to indefinite sources, and in the comments on G. displaces these by *et aliter*. More nearly agreeing in the use of *antiquus*, S. and D. stand opposed in the use of *veteres* and *maiores*. Considering them as supplementary pairs, a clear distinction is shown in the use of *in* and *apud*, *iuxta* and *secundum*, *ob* and *propter*. Among nouns *significatus* and *gratia* are differently used. *Qui et ipse* is avoided by D., which uses *adamare* for *amare* and prefers *appellare* of the verbs of calling, and of verbs of addition, *adiexit* and *subiunxit* instead of *addidit*. Taken as kindred members of a group, there is difference in the use of *quia*, *quod*, *quoniam*; of *licet*, *quamvis*, *quamquam*; of *quasi*, *velut*, *tamquam*; of *antequam* and *priusquam*. Personal selection is shown in the use of several adjectives and adverbs, as *congruus*, *congrue*, *incongruus* and *incongrue*, *nimius*, *figuratus*, *absolutus*. Comparative particles, as *sic* and *ita*, are not used the same, and a distinction is shown in the use of *ac* and *atque*, of *sane* and *non modo* and its equivalents. There is a variation in the use of *at*, *atqui* and *econtra*, and of the temporal particles *interdum*, *paulo post* and *plerumque*. In connection with quotations, *item*, *inde*, *unde* and *hinc* are not used the same. Preference is shown in the selection of *ibi* and *illic*, and of *hic* and *hoc loco*.

These facts are sufficient to establish the lack of homogeneity in the diction of the two masses of comments. The uniform use of *diximus* referring to past portions of the commentary in S., and the use of *dictum est* in D.—also used freely by C where the Servian MSS have *diximus* (see crit. app.)—point to the Servius as a work already completed when the Scholia were written, and give a valid starting-point for a negative criticism of their Servian origin. The MSS themselves furnish proof that some statements do not belong to Servius. This is shown by the statement in T ad 4, 694 *praeter quod Servius dicit quidam dicunt*, followed by the comment of D. See also ad 5, 30; 5, 458; 11, 134; 11, 743. Daniel also adds 'ut Servius dicit,' ad B. 1, 12; 3, 20; 9, 1. As

has been pointed out, the use of *et aliter* separates from Servius at least a portion of the scholia to G.; and the occurrence, in about 25 passages in the comments on B. and G., of *subaudi* for the Servian form *subaudis* gives warrant for relegating them to the crit. app., and the same is true for statements in T containing *sive* and *tradunt*.

While the indications of separate authorship for the two masses of comments are numerous, the MSS of the Scholia have certain indications of individualism. A few scattered observations will be given with reference to T. Ad 10, 164 the Scholium, found only in T, has *diximus, in auctoribus*, and *nequaquam*, which are characteristic of S. It also has *diximus* 10, 423. Ad 7, 464 it has *in toto Vergilio* instead of *in omni Vergilio*, Servius ad 1, 576. It has *quamquam* (4, 296), the usual form in S., for *quavis*, the usual form in D. Ad 4, 569 the Scholium containing *hoc loco* is *in marg.*, as is also *in Catone* 4, 698. The use of these expressions seeming to ally T with S., also separates it from the rest of D., and at these points at least shows different authorship. This indicates that the MS gives us an original base plus later critical accretions. This, applied to D. as a whole, explains the inherent differences in diction between S. and D., but does not determine what Servius actually wrote. That many statements in the MSS, as a whole, are not by Servius, gives ground for the rejection of some statements in the Servian MSS; but here, in the case of statements which are colorless, failing some indications in the writing of the MSS themselves the problem is insoluble.

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II.—THE CATALOGUES OF VICTORS AT THE DIONYSIA AND LENAËA, CIA. II 977.

Several years ago, after studying the series of inscriptions pertaining to the dramatic contests in Athens (CIA. II 971-7; IV, pp. 218 sqq.), I was convinced that much remained to be done as regards the classification and interpretation of these important documents before they could be made to yield their full store of information to the historian of Greek literature and to the student of scenic antiquities. In the first place, serious doubts were raised in my mind as to the correctness of some of the restorations proposed by the editor of the *Corpus* in the lists of tragic and comic poets, so far as one could judge by the facsimiles; and in the second place as to the defensibility of his classification of certain fragments, in view of the information furnished by the chronological and didascalical notices scattered through Greek literature and the inscriptions. Accordingly I availed myself, on a recent visit to Athens, of the opportunity of inspecting the stones, and found some of my doubts confirmed. The contradictions with the literary evidence involved in the present classification, contradictions which every student of the subject must have felt, I propose to try to solve in the present article, and thus to gain a more solid foundation for the discussion of some of the broader problems which concern every student of the Greek drama. Some of these problems I hope to take up at a later time, especially in their relation to CIA. II 971, which is the official record, year by year, of the victors at the City Dionysia.

At the outset I acknowledge the obligations which I feel, in common with all other students of the subject, to Professor Köhler, whose masterly elucidation of these inscriptions in the *Athenische Mittheilungen* (3, 104 sqq., 241 sqq.; 5, 325 sq.) first brought order out of chaos and made clear the significance of these documents. Had the full body of material been available at the time of his first article in 1878, no doubt his conclusions would have been modified in many particulars. Scarcely less important is the article of Bergk in the *Rheinisches Museum*, 34 (1879), 292 sqq., which has contributed largely to the results summarized in the *Corpus*. Bergk pointed out a number of the

contradictions to which attention will be called, but by his failure to appreciate the official character¹ of these inscriptions and the facility with which he explained away difficulties which opposed his theories, he did not give them their due weight. The new readings which I report are generally not of great importance. Such as they are, I submit them to the final judgment of the able epigraphist and scholar, Dr. Wilhelm, who has undertaken² to re-edit this whole class of inscriptions, with the addition of some new fragments recently discovered.³ Since his results will be incorporated in Kaibel's new collection of the Comic Fragments, it has seemed to me that the occasion is peculiarly opportune for a reconsideration of all of the fragments of the victors' lists and that possibly something may thereby be contributed to the final disposition of these documents which we may confidently expect from him.

In the thirty-two fragments of the inscription No. 977 we have the remains of eight distinct catalogues of victors—tragic and comic poets and tragic and comic actors, each in two lists, according as the victories were won at the Dionysia or at the Lenaea. In each column of the original inscription were generally seventeen names, the order of which was determined by the first victories. So much we may accept as established. Each catalogue had an appropriate heading. One is sufficiently preserved to identify the fragments as a list of tragic actors, festival unknown; of another a few letters only remain. For the first classification of the lists we are therefore obliged to depend upon the names themselves. For the closer classification according to the festival we might expect to derive some assistance from the number of victories assigned. But, unfortunately, the independent evidence in this matter is inconclusive. In only one instance are we informed of the number of victories won by a poet at each of the two festivals. The comic poet Eudoxus won three times at the Dionysia and five times at the Lenaea (Diog. Laert. 8. 8, 90, on the authority of Apollodorus), but his name does not occur in these fragments. The name of the tragic actor Aristodemus,

¹ He had not seen Köhler's demonstration of this. Mention should be made of Kumanudes, who first detected the general nature of these lists, *Philistor*, I, 331 sqq.

² *Wiener Jahresheft*, vol. I; Kaibel, *Com. Graec. Frag.* I, praef.

³ By the kindness of Dr. Leonardos I was permitted to see these fragments, but since they have not yet been published, I have not used the information gained from them.

who gained two Lenaeae victories (Schol. Aesch. fals. leg. 15), is not found here, nor that of the tragic poet Dionysius, who was successful once at the Lenaea (Tzetzes, Chil. 5, 180; Diod. Sic. 15, 74'). On account of this lack of decisive testimony, recourse has been had to considerations of a general nature, which too often lead to results of purely subjective value. One course of procedure is still open and has not yet been systematically followed: rigorously to test the lists by means of all of the positive data available, and especially to scrutinize the order and arrangement of the names of persons concerning whom we are in possession of sufficiently exact information. In this way we may hope to make some progress.

The Comic Poets.

Fragments *d, f, e, g* and *h* have been joined together by Bergk and Köhler so that they form four continuous columns, two to six names alone being missing at the bottom. The text will be given only where it is necessary to the argument, with such restorations as may be regarded as practically certain. The lettering is generally regular, so that the number of missing letters can be indicated with a considerable degree of exactness. Iota occupies about one-half of the space of a full letter.

I.

..... α . . . ητων
 ων
 [Ξ]ενόφιλος I
 [Τ]ηλεκλείδης II
 Ἀριστομένης II
 Κρατῖνος III
 Φερεκράτης II
 Ἑρμιππος IIII
 Φρύνιχος II
 Μυρτίλος I
 [Εῦ]πολις III

II.

Πο I
 Με[ταγέν]ης
 Θεό[πομπ]ος II
 Πολ[ύξηλο]ς IIII
 Νικοφ[ών -]
 Ἀπολ[λοφάν]ης I
 Ἀμ[ειψίας -]
 Νι[κοχάρης -]
 Ξεν[οφ]ών I
 Φιλύλλιος I
 Φιλόνομος I
 ς I

¹ These references should be accepted as conclusive, both as to the fact and as to the date (367). One has been tempted to see an allusion to another Lenaeae victory in 394 in the inscription published by Köhler in *Hermes*, 3, 156—a complimentary vote to Dionysius passed in the sixth prytany. But there is absolutely no ground for such an inference.

III.

Φίλιπ[πος] II
 Χορη[γός -]
 Ἀναξα[νδρίδης] III
 Φιλέτα[ιρος] II
 Εὐβουλος III
 Ἐφίππος I -
 [Ἀ]ντιφάνης[ς] IIII
 [Μ]νησίμα[χος] I. II¹
 Ναυσ[ικράτης] III
 Εὐφάνης[ς -]
 Ἀλέξ[ις] -²
 [Ἀρ]ιστο[φῶν -]

 [Κηφισόδω]ρος I

IV.

.
 Δι³ ος I
 Κλία[ρχ]ος -
 Ἀθνοκλῆς -
 Πύρ[ων] I
 Ἀλκ[ήν]ωρ I
 Τιμοκλῆς I
 Προκλείδης I
 Μ[έν]ανδρος I. -
 Φ[ίλ]ήμων III
 Ἀπολλόδωρο[ς -]
 Δίφίλος III
 Φίλιππίδης II
 Νικόστρατος -
 Καλλιάδης I
 Ἀμειν[ία]ς I

At the time of his first article in 1878 Köhler had not yet recognized the fact that Lenaean as well as City victories were recorded in this inscription, and naturally supposed that it had reference to the more important festival. But Bergk saw that both festivals were involved. He too assigned these fragments to the Dionysia, on the ground, first, that the regular comic contest was not introduced into the March festival as early as Magnes, whose name was found with that of Cratinus on another fragment, and secondly because the small number of victories credited to such poets as Cratinus, Eupolis, Anaxandrides and Philemon, compared with the larger number won by the lesser poets, was precisely what we should expect at the City Dionysia. In the Corpus Köhler adheres to his original classification, referring simply to Bergk.⁴ This result has been accepted, apparently without question,⁵ although we now know that the first reason advanced by Bergk is wrong. The assumption underlying the second argument is of course that the festival at which comedy

¹ ΣI in Corpus.² II in Corpus. I could see nothing.³ The second letter appears to be Γ.⁴ In Ath. Mitth. 5, 325 he adopts Bergk's second argument.⁵ E. g. by Kaibel in the articles on the comic poets in the Pauly-Wissowa Encyclopedia, Müller, Haigh, Oehmichen and Navarre.

played a relatively more important rôle than tragedy would attract the highest talent; at the Dionysia tragedy held the position of honor, and the comic contest would be left more largely in the hands of second-rate poets. Is not this assumption open to serious objections? Does it not rest on the further assumption that a victory at the Lenaea was a greater honor for the comic poet than a victory at the Dionysia? But this can not be admitted as a matter of course.¹ The March festival quite overshadowed the other in brilliancy and éclat. It became an international occasion, whose honors every dramatic poet, comic as well as tragic, must have coveted above all others. But these objections need not be urged further at present, for we have more definite data.

The names of certain poets who, as we know, won victories at the Dionysia, are not found in this catalogue. But Aristophanes may have won after Eupolis; his name would then have stood in the lost portion of col. I.² There is some reason to think that Lysippus won at the Dionysia in 434, and therefore to expect his name between Xenophilus and Eupolis. But the interpretation of CIG. Sic. et Ital. 1097³ is too uncertain to warrant insistence on this objection. We look in vain in col. II for the name of Archippus. His sole victory was won between 415 and 411.⁴

¹ On the same principle a tribe would take greater pride in a choral victory at the Thargelia, where there were only choral events, than at the City Dionysia, in which both tragedy and comedy were more prominent than the lyric choruses.

² Oehmichen, Sitzungsber. d. baier. Acad., philosoph.-philolog. Cl., 1889, 151 sqq., who discusses these lists at length, fills the space under Eupolis with frag. v, containing six names, of which only one, Philonides, is of a known comic poet. He is obliged, consequently, to assume that Aristophanes either did not win a City victory at all—which he is inclined to believe—or else only late in the century, i. e. after Philonicus, col. II. But we chance to know of one City victory (CIA. IV, p. 259), and it is rash to assume that the victory of 387 was at the Lenaea. Kaibel is wrong (Pauly-Wiss., s. v. Aristophanes) in doubting the success of the Plutus. Aristophanes is mentioned first in the full didascalical notice, which is based upon an official document similar to CIA. II 972 and 973. The order of success is violated in such notices only when the play in consideration did *not* come out first.

³ ἐπὶ Ἀντιοχίδου [.] Ἀ[ρ]χίππος ἐνίκᾳ μὲν We do not know how much of the stone has been broken off at both sides.

⁴ ἐνίκῃσιν ἀπαξ ἐπὶ τῆς Ϙ α' ὁλ. Suidas. Kaibel in Pauly-Wiss., s. v. Archippus, suspects the date, but suggests that, if it is correct, the play with which Archippus won was the Fishes, modeled on the plan of the Birds; cf. Hermes, 24, 49.

His name would be not more than three places below Ameipsias, who won *ἐν ἄσται* over the Birds of Aristophanes. Here it may be urged—wrongly, as we shall see later—that Suidas does not specify a City victory for Archippus, or that Ameipsias may have won a victory earlier than 415,¹ in which case the name of Archippus could be supplied below Philonicus. A more serious omission is that of Theophilus, who won at the Dionysia of 329 (CIA. II 971 h). Since the first victory of Philemon was obtained in 327 (frag. Mar. Par., Ath. Mitth., 1897, 187), we should certainly expect to find Theophilus among the ten poets, representing about fifteen years, above the name of Philemon in col. IV. But in the absence of other precise facts in the career of Theophilus, we can not, of course, be certain that he did not win as early as ca. 342 and that his name had a place in the four lost lines of col. III. This would give a very late date to the first victory of Alexis. When we consider that in the 100 years between the first victory of Eupolis and the first victory of Philemon are only 50 names, or an average of two victories for each poet, and the resultant probability that for the ten names preceding Philemon we have to reckon with 20 years instead of 15 (and the numerous victories of Eubulus and Antiphanes point to a still higher average), the explanation suggested of the omission of Theophilus becomes still more improbable. It is, for all that, possible. But the omission of all these names certainly justifies a suspicion that we may be dealing, after all, with the Lenaeon catalogue and not with the Dionysian.

This suspicion is raised to a conviction when we consider the relative order in which certain groups of names occur. Bergk observed that we should expect to find in col. I the name of Aristomenes after both Cratinus and Pherecrates. Suidas says of Aristomenes: *κωμικός τῶν ἐπιδευτέρων τῆς ἀρχαίας κωμῳδίας, οἱ ἦσαν ἐπὶ τῶν Πελοποννησιακῶν, ὀλ. πζ' (432-28)*, while Anon. *περὶ κωμῳδίας* (II in Kaibel, CGF.) mentions a victory of Cratinus² *μετὰ τὴν πέ' ὀλ. (440-36)*, and of Pherecrates *ἐπὶ Θεοδώρου (438/7)*, according to Dobree's probable correction of *ἐπὶ θεάτρων*. Bergk concludes that there were two poets Aristomenes, the second of whom is referred to by Suidas—the poet who contested with Aristophanes in 387.

¹ Hyp. Arist. Av. does not say that this was his *first* victory, as Oehmichen reports, l. c., p. 155.

² The Armenian version of Eusebius and Hieronymus mention him under Ol. 81⁴. Hence the proposals to correct *πε'* to *πα'*.

This does not seem a plausible solution, but let us proceed to Eupolis. Eupolis exhibited first in the archonship of Apollodorus (430/29), in the same year with Phrynichus (Anon. II π. καμ. Kaib.), at the age of seventeen (Suidas). The chronographers place him a year or two later, doubtless with reference to his first success (Hieron. 428/7; Eus. Vers. Arm. and Syncellus, 427/6). Now between Eupolis and Ameipsias in our catalogue were 12 names. Reckoning only one victory for each name, and allowing for Eupolis and his predecessors only the two victories recorded in this period (Cratinus 423, Arg. V Nub.; Eupolis 421, Arg. I Pac.), we reach as the lowest possible date for the first City victory of Eupolis the year 429. But we have already seen that the most plausible explanation of the absence of the name of Archippus immediately after that of Ameipsias is the supposition that the latter had won a victory previous to that of 414, and that this earlier victory could not be placed later than 417.¹ This would force the date of Eupolis' first victory back to 432 at latest, or three years before his first appearance so explicitly dated by Anon. II. Even if the chronographers are in error, even if we concede that Eupolis, at the age of 17, at his first appearance, carried off the first prize, is it not inconceivable that in these fourteen years, in which some of the most brilliant figures of Attic comedy were before the public, the victories should all but two have gone to poets of the second order? And can we suppose that the predecessors of Eupolis, who, with only one exception, are credited with two or more victories, either won all of these successes in the first five or six years of their career or else had to be content with second or third place until after 417 or even 411?² And what shall we say of Phrynichus, who made his *début* in the same year as Eupolis, but is set down as victor at least two years before him? The whole combination is enormously improbable in itself and defies every item of information supplied by the ancients. To my thinking, it alone is enough to discredit the present classification.³ But there is yet another argument against it:

¹ The order of names would have to be: Ameipsias 417, Nicochares 416, Xenophon 415, Ameipsias 414, Philyllius 413, Philonicus 412, Archippus 411, allowing no victories to the earlier poets.

² The case becomes still more difficult if we take into account the probability that Eupolis died about 411, and must have won his third victory before that date.

³ Oehmichen does not think so (l. c., p. 155), but even sees a confirmation of

I will pass over the unexpected order of the names Anaxandrides, Eubulus and Antiphanes in col. III. In col. IV Menander precedes Philemon, and is credited with at least an equal number of victories. But the testimony of antiquity is opposed to both items. The newly discovered fragment of the Parian Chronicle (Ath. Mitth., 1897, 187) is the safest witness to the priority of Philemon: ἀφ' οὗ Φιλέμων ὁ κωμοιοποιοὺς ἐνίκησεν ἔτη ξδ', ἀρχοντος Ἀθήνησι Εὐθυκρίτου (328/7), and under the archonship of Democleides (316/15): ἐνίκα δὲ καὶ Μένανδρος ὁ κωμοιοποιοὺς Ἀθήνησι τότε πρῶτον. Suidas places Philemon βραχὺ Μενάνδρου πρότερος. There is no reason to doubt the correctness of these statements.¹ As regards the number of victories won by these two rivals, it was a commonplace of antiquity to contrast the popular success of Philemon with the greater merit of Menander. See Quint. 10. 1, 72 and 3. 7, 18; Martial 5. 10, 9. By the proposed classification of this catalogue as the list of victors at the City Dionysia, both of these apparent contradictions are immediately dissolved.

I assume that there can be no further doubt on this point. How, then, do we account for the unexpected order of names on the Lenaeae list? The explanation is simple. The chronological notices that have given rise to the difficulties which have been pointed out are based on the records of the City Dionysia,² and take no account of the Lenaea. Clinton long ago maintained this, and but for the hasty assignment of the list to the Dionysia, this important fact would never have suffered eclipse. We may

his views in the coincidence of the first appearance and the first victory of Eupolis (which he dates 429, not taking Archippus into account). He even fills up the end of col. I with the names of Philocles, Aristocrates, Eumenides, Autolycus, Philonides, Socrates and Polycles, all but one totally unknown as comic poets. It is enough to point out that he is obliged to assign Socrates to the year 422, although the victorious poet of this year was or (CIA. II 971 b)!

Bergk falls back upon his favorite theory that the victory ascribed to Ameipsias in 414 was with the *Κωμασταί* of Phrynichus. As a rule, he thought, the *διδάσκαλος* and not the real author was credited in these lists; but an exception was made in this case, the victory being the second one of Phrynichus. It is safe to say that no one shares Bergk's opinion about the *Κωμασταί*, nor his belief in the unofficial character of the catalogue.

¹ The fortunate discovery of these fragments of the Parian marble furnishes the clue to the explanation of the statements of Anon. II π. κωμ. and Eusebius.

² Lest it be suggested that we are arguing in a circle, using these notices first to create contradictions and afterwards to explain them, let me call attention to the argument based upon Eupolis, and to the omissions.

therefore confidently reject the theory about the greater importance of the Lenaean contest in the eyes of the comic poets—a theory which had its origin in the mistaken belief that this catalogue, with its small average of victories won by the greater poets and its large proportion of inferior poets, was in truth the list of victors at the Dionysia. The Great Dionysia, as the festival afterwards was called, was from the introduction of comedy the great battle-ground of the leading comic poets. When Aristophanes, in the famous parabasis of the *Knights*, illustrates his policy by referring to the career of the great poets of the past, including his own older contemporaries, he does not mention Telecleides and Hermippus, who were very successful at the Lenaea. We can now understand better his bitter disappointment at the failure of the *Clouds* at the Dionysia of 423. The judges had not dealt unkindly with him at the Lenaea, where he had already won two victories. But he had set his heart on a City victory, for which he had reserved his masterpiece, as he believed. Indeed, the depth of his indignation at his defeat would almost lead one to infer that he had already won a victory at the City festival and knew his own powers.

The two fragments *i* and *k*¹ can now be assigned to the City Dionysia, instead of to the Lenaea. The order of names does not offend against tradition. Euphronius was victorious in 458 (CIA. II 971 f., col. 2). The floruit of Crates is placed in 451 by Hieronymus, in 449 by Eusebius, Vers. Arm. Cratinus is mentioned by the same chronographers under 453, which would be in harmony with our list. Since Anon. II *περί κωμ.*, in his enumeration of the poets, which always follows the chronological order, mentions Cratinus before Crates, and Aristophanes does the same in the *Knights* (534 sqq.), and since we know, further, that Crates was at first an actor for Cratinus (Schol. Arist. Eq. 534 and Anon. II), we can not hesitate to accept the correction *πα'* for *πε'* in the statement of Anon. II that Cratinus won his first victory *μετὰ τὴν*

¹*i*. [Μάγνη]ς ΔΙ, ς Ι, νης -, ς Ι, [Εὐφρόν]ιος Ι, [Ἐκφαν]-τίδης -, [Κρατί]νος ΙΙ, [Δω]πειθης ΙΙ, [Κρά]της ΙΙΙ, ς ΙΙ. Εὐφρόνιος is due to Oehmichen, who proposes Φιλοπειθης after Κρατίνος. But the space does not admit this restoration. Besides, the Philocles whose father was Philopeithes was a *tragic* poet, according to Suidas. After Crates we might restore [Καλλία]ς, identifying with Καλ . . . of 971 f., col. 3. Meineke, Hist. Crit. Com., p. 54, rightly considers him a younger contemporary of Cratinus.

k. [Νε]κοφῶ[ν -], [Θ]εόπομπ[ος -], [Κη]φισό[δοτος -]. The last name can be defended as against Κηφισόδωρος (Corpus).

πε' δλυμπιάδα. Pherecrates, victorious in 437, and Aristomenes, flourishing ca. 430, came after Crates on this catalogue. Everything is in order. The first victory of Magnes is not necessarily placed earlier, so far as this list is concerned, than it must be placed in CIA. II 971 a, so that no objection can be made on this score to the classification here proposed. Fragment *z* was doubtless in the first column of the catalogue of City victors, only a few names, among which we should expect to find Chionides, preceding that of Magnes.

The Lenaean catalogue, on the other hand, certainly did not begin with Xenophilus. One column preceded col. I. The heading, which extended to the left of col. I, proves this. Köhler proposes as the heading [ἀναγρ]α[φ]ῇ τῶν [κωμικῶν]ῶν. But only three or four letters of this heading would have extended over the preceding column, and, besides, there is room for two full letters between Α and Η. Oehmichen, who saw both of these objections, proposed [κωμικῶν τὸν ἀγῶν]α [πο]ητῶν [οἶδε ἐνίκ]ων. This is a little too short for the space, which calls for about 10 letters in each column and 2 or 3 letters between the columns, and probably 2 more letters extending to the left of the first column, i. e. about 25 letters in all. But, apart from the unusual phraseology, it omits the most important item in a heading designed to distinguish this catalogue from the other catalogue of comic poets, viz. the name of the festival at which the victories were won. I believe that ποητῶν is right, for I thought that I could make out on the stone the faint outline of the lower part of an ο before the Η. The phraseology of the heading in such official lists varies somewhat, but we always find ἐνίκων or an equivalent, the name of the festival, and generally the demonstrative.¹ The usual Attic phrase, as regards the construction of the festival name, is νικᾶν τὰ Παναθήναια, τὰ Λήναια, etc. In the fifth century νικᾶν ἐπὶ Ληναίῳ would probably have been preferred, but at the time when this inscription was cut τὰ Λήναια had supplanted the earlier phrase. We never find τὸν ἀγῶνα τῶν Ληναίων except in Roman times.² Therefore the α before ποητῶν is rather the final letter of Λήναια than of

¹ A dozen examples are to be found in CIG. Meg. Orop. Boeot. 415, 416, 419, 420, 1760, 1773, 1774, 2727, 3195, etc.

² CIA. III 1160. ἀγῶν is not often coupled with the name of this festival; cf. Aristoph. Ach. 504 οὐπὶ Ληναίῳ τ' ἀγῶν, whence the lemma in Hesych. ἐπὶ Ληναίῳ ἀγῶν, Schol. Ach. 202 ὁ ἐπιλήναιος ἀγῶν (a late phrase). See Körte, Rhein. Mus. 52 (1897), 168 f.

ἀγῶνα. I would propose, as satisfying all of the conditions, [οἷδε ἐνίκων τὰ Λήναια]α [πο]ητῶν [κωμικ]ῶν, or perhaps [τῶν κωμικ]ῶν. The corresponding heading of the City list would have ἐν ᾧσται for τὰ Λήναια. The heading over frag. ε' , ὑποκριτῶν τραγικῶν], would suggest the simpler phrase νίκαι Ληναϊκαὶ πο. κωμ. Such a heading is excluded here, however, by the α in the first line and by the ων in the second.

By the results thus far obtained we have learned that the chronological notices relative to the first victories and first appearances of the dramatic poets acquire a new significance and value, as being based on the records of the City Dionysia. It would be advantageous to know if the same is true of the notices which give the number of victories won by the poets. In the Dionysiac catalogue we find 11 victories for Magnes and 6 for Cratinus, and in the Lenaeae catalogue 3 more for Cratinus. Now, Anon. II περὶ κωμῳδίας assigns precisely 11 to Magnes¹ and Suidas 9 to Cratinus. In one case we have the City victories alone, in the other the total for both festivals. Accordingly, when we find in Suidas 2 victories accredited to Magnes, it is natural to assume with Köhler that these are the Lenaeae victories. But the small number arouses suspicions. It would be indeed surprising, when we find in the Lenaeae catalogue that Telecleides won five times and most of his contemporaries at least twice, if Magnes, of whom Aristophanes says² in Eq. 521 ὅς πλείστα χορῶν τῶν ἀντιπάλων νίκης ἔσται τροπαία, won only twice, and that, too, at a time when the Lenaeae comic contest was doubtless relatively more important than it was later. And there is no other instance of a separate record of Lenaeae victories alone. Diodorus assigns 18 victories to Sophocles, and we find 18 on the City list. In all other instances, so far as we can control them, the total recorded in literature is greater than the number given on the City lists. Doubtless in the source of these notices, the νίκαι τραγικαὶ καὶ κωμικαὶ of Aristotle,³ the totals for each festival were given separately, as in the case of Eudoxus, which has already been cited. When we find the actor Aristodemus credited with three Lenaeae victories, we may conclude either that he won none at

¹ Bergk, l. c., p. 319, note, objected to the restoration of Μάγνης on the ground that Anon. always gives the total for both festivals. But this is the only instance in which he gives the victories at all.

² Although referring, as we have seen, primarily to City victories.

³ Vit. Aristot., p. 404, 67, Westermann. Cf. Bergk, l. c., p. 332, n. 2.

the Dionysia or that a portion of the original notice is lost. I believe, therefore, that the number of victories mentioned in literature, if no textual corruption has intervened, is either the total for both festivals (and this most often) or for the Dionysia alone; never for the Lenaea alone.¹ Since on our fragmentary lists we have the victories at both festivals only in the case of Cratinus, this proposition does not admit of demonstration, and is advanced only as the most probable conclusion warranted by the available facts. Consequently we should decide with Bergk (Gk. Litt. IV 42) that Suidas' statement about Magnes is to be rejected. Even Köhler's explanation is improbable. For β' we should read some number above ιβ', possibly κβ'. Suidas elsewhere always gives the total for both festivals. For this reason Köhler's conjecture of ια' for α' in the notice of Suidas about Carcinus (frag. b gives Δ1), however plausible at first glance, seems less so on consideration, although this solution in the case of Euripides (νίκας δὲ ἀνείλετο ε', Suidas) commends itself because the Vita gives the same total, ιε'. The figures of the Vitae seem to be especially liable to corruption. Thus the κ' in the Vit. Soph. should be corrected with Bergk to κδ', in harmony with Suidas, and the ιγ' of the Vit. Aesch. to κη' outright, although the origin of the error is not easy to see.

Fragment c² can be assigned with confidence to the list of comic poets, but a closer classification is impossible. The same is true of n and m.³ There is nothing which indicates the Lenaea, to which Köhler assigns them. Frag. l, which contains the name of Philemon, belongs to the third or second century.⁴ None of

¹ It is of course possible that the City victories should fall out of a text as well as the Lenaeae. My contention is that the former were sometimes intentionally selected for mention, to the exclusion of the latter; but not vice versa.

² . . . εος I, [Ποσει]δωπος II. Before -εος I see traces of a θ. Should we restore Τιμόθεος, for which the space is suitable, this poet would be a few decades later than Meineke believed. Suidas assigns him to the Middle Comedy.

³ n. I read in line 1 II ΕΧΕΤΟΣ I IIII N I. In l. 2 IIII after Ἐπίνυκος is clear, not III, as in Corpus.—m. In l. 8 Nicodemus is credited with II victories.

⁴ The elder Philemon is reported to have been more successful than Menander, who won eight times. In the City list we find three victories, here only two. The record may refer to the second Philemon, son of the first, or to the poet whose name occurs in CIA. II 975 for the year 168. The good lettering of l is in favor of the former alternative.

the other fragments can be safely assigned to the catalogues of comic poets. Nothing is to be gained by foisting a half-dozen or more nonentities upon us as comic poets, all for the sake of identifying one or two names with persons found in Kock's index poetarum. It is better to leave such lists for the present in the limbo of the 'uncertain.' Let us briefly consider the fragments which have been admitted into the catalogues of poets.

<i>a'.</i>	<i>qr.</i>	
..... ριδα[ς -]	[Θε]ύδω[ρο]ς I	[Πο]λιν
.... ύδης III	Εὐμήδ[η]ς II	Θεμισ
.... ης I	Πανδαι[τ]ης I	Θεω
.... ωρ III	Μενεσ[θ]εύς I	Θεοδ
.... ν I		Διοσκο
Κηφι]σόδωρος II		Εύβου
'Αρισ]τομένης -		Θεοδω
Διονύ]σιος I		[Μ]νησ
.... ρ II		

In *a'* Köhler restores in l. 3 Τιμοκλῆς, l. 4 'Αλκίγνωρ, l. 5 Πύρων, names which are found together in the Lenaeon list of comic poets, in the neighborhood of Κηφισόδωρος and Διονύσιος (?). If these restorations could be accepted, the identification could be considered certain. But the restorations are absolutely impossible in the space indicated. 'Αλκίγνωρ and Τιμοκλῆς would have to extend two full letters beyond the initials of Πύρων and Κηφισόδωρος. As regards *qr*, both Bergk and Köhler assign it to the comic poets of the Middle Comedy, Bergk on account of Εύβου[λος] and [Μ]νησ[ίμαχος], and Köhler because of Εὐμήδης, whose name, otherwise unknown, he would restore in Ath. 15, 699 b. This gives a possible identification of three names out of the twelve, in a period in which we know most of the poets through the Lenaeon list and the literature. When we remember, further, that these names would have to be assigned to the City Dionysia, the classification seems extremely improbable.

The Tragic Poets.

Three fragments, *a*, *b* and *c*, belong to the catalogue of tragic poets. In *a* we have [Αί]σχύλ[ος -], [Εὐ]έτης I, [Πο]λυφράσμ[ων -],

[Νόθ]ιππος I, [Σοφ]οκλῆς ΔΠΙΙΙ,τος I, [Αριστ]ίας -.¹ We can not doubt, in view of the preceding discussion, that Köhler is right in assigning this fragment to the City list on the strength of Diodorus (Apollodorus), who reports 18 victories for Sophocles. Frag. *δ* may be placed in the same category, on account of the large number of victories, and because Aphareus is said to have

<i>δ.</i> ²	<i>c.</i>
..... ας - ας I
Καρκί]νος ΔI δης I
'Αστ]υδάμας Π..I ρατης I
Θεο]δέκτας ΠΙΙ	'Αστυδ]άμας
'Αφαρ]εὺς II	II
..... ν I	
II	

won two City victories.³ Frag. *c* offers greater difficulties. Köhler confidently assigns it to the Lenaëa, finding in l. 1 [Θεοδεκτ]ας I, which would complement the ΠΙΙ of *δ* and give the total mentioned in the epigram Steph. Byz., s. v. *Φασηλῖς*. But the space is insufficient by two full letters, as the facsimiles in the Corpus will suffice to show. Nothing, then, is certain but 'Αστυδάμας. There were, however, three tragic poets of this name. The youngest is mentioned in an inscription of about 279 B. C. (CIA. II 551). The first made his first appearance in 398, according to the Diod. Sic. 14, 43. In the Parian chronicle a victory of Astydamas is mentioned for the year 372. Whether this refers to the father or to the son is a much-discussed question which can not be debated here. The presence of the name of Astydamas in the neighborhood of Carcinus and Aphareus on frag. *δ*, however, may be taken as a confirmation of Clinton's view that the Parian marble here, as always, refers to a first victory. This is made clear by a consideration of the known facts in the lives of Carcinus and of Aphareus. The fact that the names of Carcinus, Theodectas and

¹ The space does not permit Γνήσιππος in l. 4, proposed by Bergk. I offer Μεσάτοξ in l. 6, but with misgivings, in view of the treatment which this poet has received. We know of no other poet of the period whose name ends in -τος.

² Col. 2 contains —, Αλ, Φρ, Όμ, Δι, Σ.

³ Vit. X Orat. 839 d: διδασκαλίας ἀστικᾶς καθῆκεν ἑξ, καὶ δις ἐνίκησε διὰ Διονυσίου καθεῖς, καὶ δι' ἐτέρων ἐτέρας δύο Ληναϊκᾶς. It is possible that the ἐτέρας δύο should be understood as νίκας and not as διδασκαλίας.

Aphareus do not appear on *c*, and can not be restored there, may be taken as an indication that this fragment is not the counterpart of *b*. It may then be either from the lists of the latter part of the fifth century and the beginning of the fourth, City or Lenaeon, or from the early part of the third century. Without the other names we can not decide between these two possibilities. The names of Critias and Euripides occur to one as possible for the former period, and as fitting the given space. The younger Euripides brought out the *Bacchae* of the great poet and must have produced in his own name soon afterward. If Critias was successful at all, it would have been before 403. The dates would fall in well with the date given by Diodorus for the elder Astydamos. We might think then of the *Lenaea* of about 400 for this fragment. Naturally, with so little to go upon, we can not urge this except as a possibility.¹

Bergk and Oehmichen accept frag. *s* into the catalogue of tragic poets. Köhler is doubtful of this. The name 'Επαμεινων, which occurs in *s*, is found also in *t*, where *Αισχύλος* may also be restored with some probability.² If the name *Αισχύλος* occurs both in *t* and in *s* there can be no question of the famous poet here, for his name has already occurred in *a*. Another Aeschylus, a tragic poet of Alexandria, is known. But none of the other names can be identified.

Tragic Actors.

Fortunately, the heading of *e'* identifies the list. The name of *Μυνίσκος* is found in CIA. II 971 b as the victor for 422. The names in this column are therefore to be placed in the last quarter of the fifth century. One other column to the left would suffice for the names of all the victors from the introduction of the actors' contest in 450. The list, then, is probably the catalogue of victors at the *Dionysia*, as Köhler inferred from the small number of

¹ Suidas mentions another Euripides, *πρεσβύτερος τοῦ ἐνδόξου γενομένου*, and assigns him five victories. No such poet is elsewhere mentioned. Is it not likely that, through some confusion in his sources, he wrote *πρεσβύτερος* instead of *νέωτερος*, and that the notice refers to the nephew of the great poet?

² *s*. Κλεοφ, *Αισχύλ[ος -]*, *Ἀρίμνη[στος -]*, *Ἐπαμει[νων -]*, *Ἐροτ[ίων -]*, *Ἀρεσ[τ -]*.

t. [*Αισχ*]ύλ[ος -]?, . . *εισθένης I*, *Ἐργοσθένης II*, [*Ἐπα*]μεινων II. In the first line we have only the lower portion of Υ(?)Λ, but in the right position for the proposed restoration.

victories credited to Neoptolemus in frag. *o*. In the second column¹ of *ε'* Köhler reports ΑΘΗΙ and ΑΡΙ, restoring 'Αθην[ύδωρος] with great probability. 'Αρι[στόδημος] suggests itself in the next line. In the line above 'Αθην I read ΝΙ . . ., which would almost certainly be Νεοπτόλεμος, and in the line above an initial Θ, which would be either Θεόδωρος or Θέτταλος. In *o* there are traces of the upper part of a τ before the ΛΔΟΞ reported by Köhler, which makes his restoration of Θέτταλος certain.

Comic Actors.

The catalogue of comic actors is represented by only one fragment, *ρ*,² which admits of certain identification. Köhler has shown that fragg. *u* and *v* are to be put over against *f'* and *w*, 'Αριστόμαχος and Δέρκατος being found in *u* and *f'*, Φιλωνίδης and 'Εμμενίδης in *v* and *w*. This disposes of Oehmichen's attempt to add *v* to the list of comic poets after *d*. Bergk was wrong in thinking that we have tragic poets here.³ Köhler thinks that it is a list of actors. I believe that we can safely go further and assign the two lists to the catalogues of comic actors. In dealing with 28 uncertain names it will not do to base an identification upon two or three names alone, as Bergk did. Homonyms are far too frequent in all Attic name-lists for such a procedure. But if we find a fair number of names which can be dated, all belonging to the same category, a provisional identification at least is warranted. Now, we find the following names of comic actors: Callippus, who won at the Lenaea in 307 (CIA. II 1289); Hieronymus, victorious at the Lenaea in 354 (CIA. II 972); Aristomachus, who took part in the same contest; Menecles and Philonides took part in the Delian exhibitions in the early part of the third century, and also a Polycles, whose name is to be found in the Πολυ of *u*, col. 2 (Bull. Corr. Hell. 2, 104 sqq.). In the same Delian inscriptions the names of Callippus and Hieronymus also occur, but they may belong to the next generation after the two

¹ The facsimile of this badly mutilated frag. is very misleading. It is to be hoped that Wilhelm will furnish a better copy.

² . . . κων ΙΙΙΙ, Πα[ρ]μένων Ι, Δύκων ΙΙ, Να[υ]σκ[ράτης -], 'Αμφιχ[άρης -], [Φο]ρ[μίων -], according to Köhler.

³ On account of Καλλίστρ[ατος] in *w*, referring to the poet mentioned in CIA. II 972 for the year 419. But in *l* is another Callistratus, a comic poet, and a comic actor of this name is known in the second century (CIA. II 925, col. ΙΙΙ), and again in the first century (CIG. Meg. Orop. Boeot. 419, 3197).

actors of the Attic inscriptions and may not be the same.¹ A Philonides, probably the same actor, performed at the Soteria at Delphi early in the third century,² as well as a Lyciscus, who may be identified with the Λυκισ- of *u*, col. 2. So many coincidences, considering the scantiness of our materials, can scarcely be due to chance, especially when we take into account the double coincidence of name and date. The first column of *u* would belong to the middle of the fourth century, its continuation in *v* to the last part of the century; the second column of *u* to the early part of the third. Fragment *d'* is uncertain, but it may be provisionally classed as the continuation of *f'w*. We find the name [Σω]κράτης, which is in *v* also, and in the second column Πολύκριτος, who may be identified with the κωμφοδός of a Delian inscription of 261 B. C.

Very little can be done with the remaining fragments *x*, *y*, *z*, *δ'* and *g'*. The three first-named are too small to furnish any clue.³ In *δ'* we find Ἀγήτωρ, which suggests at once our old acquaintance ωρ of *a'*, where Köhler wished to restore Ἀλήνωρ. The Νίκων in *δ'* might also be restored in *a'*, as well as the Ξένων in *x*. Comic poets of these names are known, both of uncertain date, but it would be rash to identify them.

We have reviewed the entire series of fragments belonging to this inscription. The following recapitulation may be found convenient.

I. Νίκαι ποητῶν τραγικῶν: 1) ἀστικάί, *a* and *b*, as in Corpus; 2) Ληναϊκαί, none certain; 3) Festival undetermined, *c*, which is classed under 2) in Corpus. *s* and *t* may belong here, but are late; not of the fifth century, as assumed by Bergk and Oehmichen.

II. Νίκαι ποητῶν κωμικῶν: 1) ἀστικάί, *i* and *k*, classed under 2) in Corpus; 2) Ληναϊκαί, *d*, *f*, *g*, *e*, *h*, classed under 1) in Corpus; 3) Festival undetermined, *n* and *m*, classed under 2) in Corpus, *l* and *c'*. *a'* and *gr* are not to be accepted in this category with Köhler and Bergk.

¹ If, however, the archon Diotimus of CIA. II 972 should be the magistrate of 286/5 and not of 354/3, the identification would be certain. This, I believe, can be proved.

² Following Reisch, *De mus. certam.*, p. 96, who identifies the comic actor Telestes of a Delian inscription with the actor of the same name in a Delian inscription of 286.

³ It may not be mere chance that *g'* has . . . ας I, . . . ς IIII, and . . . ρος II, identical both as to the position of the letters and in number of victories with the first three names in *u*—Ἀρισταγόρας I, Κάλλιππος IIII, and Ἀσκληπιόδωρος II. *g'* can not fit *x*, with which it is placed in the Corpus, and may possibly belong above *u*.

III. Νίκαι ὑποκριτῶν τραγικῶν: 1) ἀστικάί, ε' as in Corpus; 2) Ληναϊκαί, ο, as in Corpus.

IV. Νίκαι ὑποκριτῶν: 1) υν; 2) f'w. These are not comic poets, with Oehmichen (υ), nor tragic poets, with Bergk. In Corpus are classed as 'actors' simply. ϑ belongs here, as in Corpus.

V. Unclassified: s and t, α' and β'x, γ, qv, z, α', g'. s and t may be tragic poets, but late; α' and β'x, possibly late comic poets. α' and qv wrongly assigned to comic poets in Corpus. α' and g' may belong, with f'w, to lists of comic actors.

I have intentionally tried to avoid discussing at length the interesting chronological questions in connection with the tragic and comic poets which are suggested by a study of these lists. If this inscription had been better understood in its relation to the chronological notices, many of the statements found in the valuable articles of Kaibel and Dieterich in the Pauly-Wissowa Encyclopedia on the tragic and comic poets and in Haigh's Tragic Drama would have been modified. Some of these matters may be taken up at a later time. For the present it will suffice to advert again to the great importance for the history of the poets of the knowledge which we have gained—perhaps it would be better to say regained—that these notices, so far as they have to do with first appearances and victories, were based in the main upon the records of the City Dionysia.

EDWARD CAPPS.

III.—NEW READINGS FROM THE FREISING FRAGMENTS OF THE FABLES OF HYGINUS.

The text of the mythographer Hyginus rests upon a lost manuscript (s. IX) used for the *editio princeps* by Jacobus Micyllus in Basle, 1535. Five small fragments of this manuscript, aggregating about a hundred lines, were found thirty years ago by Ziegler, at Regensburg, in the binding of a book. They are known as Codex Frisingensis 237, or Monacensis 6437, and now, like the much earlier acquired MSS which formerly belonged to the neighboring monastery of Freising, repose in the Staatsbibliothek in Munich. These fragments of Hyginus were first edited by Halm, in the *Sitzungsberichte d. Münch. Akad.*, 1870, p. 317 ff. The only other MS tradition is contained in some bits preserved in the Codex Strozianus of the Germanicus-scholia (s. XIV), and the palimpsest leaves (containing 34 lines) discovered by Niebuhr in the Vatican.

The Freising fragments are written in the Beneventan minuscule, so familiar from the Tacitus, Apuleius, and other classical MSS of Montecassino.

Micyllus, who did not distinguish between Lombardic and Beneventan, described his source as "liber externis ac Longobardicis notis scriptus."

The hands are of the ninth century, the first Beneventan period, and much resemble the type of plate XXXVI in the *Paleografia artistica di Montecassino*, a facsimile of cod. 3 (dated 812) containing the works of Alcuin (cf. M. Thompson, *Gr. and Lat. Palaeogr.*, p. 220); but it is later than the Cod. Bambergensis of Gregory of Tours, *De Cursu Stellarum* (ed. Haase, *Vratislaviae*, 1853). It probably contained about 25 lines to the page, and the body of the text was nearly square. On the larger fragment there is an outer margin on pp. 1, 2 of 1½", and pp. 3, 4 of 1½". The first folio averages about 46 letters to the line; the second, about 50. The scribe of the first folio wrote a heavier, less regular and beautiful hand, with less careful alignment; his taller letters sloped to the right, whereas in the second folio, and the smaller fragments, they are perpendicular. The illuminated

initials, of which we have three, and the capitals, introducing the several labors of Hercules, belong to the early Beneventan period.

Upon my detecting a false reading from one of the fragments, Dr. Ludwig Traube, of the University of Munich, advised a careful and complete examination, so that the following corrections and new readings are entirely supplementary to Halm, and Maurice Schmidt (edidit Ienae, 1872). The lithographic facsimile appended to Schmidt's edition, though poor, shows several of the readings given below. All references are to the paging of Schmidt.

P. 51, 9 (fab. XVII). Traces of the red heading of XVIII below *filio nauem* show —e. s of Phineus.

P. 52, 16 (fab. XXI). Phrxi: cod. has *phrysi*, not *phrisi*.

P. 55, 1 (fab. XXV). The remains of the illuminated initial A, which can easily be compared with the M below in XXVI, show that the chapter began with *Aeetae*, not *Medea*. The *ed. princ.* and Schmidt give the order *Medea Aeetae et Idyiae filia* as in CCXXXVIII, p. 133, 17: *Medea Aeetae filia Mermerum et Pheretem filios (interfecit)*, and this is the regular order, and the usual mode of opening the myth. But Hyginus sometimes varies this; e. g. 41, 15 (VIII) *Nyctei regis in Boeotia fuit filia Antiopa*; but in 41, 1 (VII) *Antiopa Nyctei filia*, etc., or 98, 11 (CVIII); 24, 5 (CXLV); 25, 12 (CLI); 62, 15 (LXIII). In XXII and XXIII just preceding, *Aeeta* is the initial word, although the subject of the latter is Absyrtus. We may have here another instance of a change in the word-order, due to the careless copy used by Micyllus (vid. Halm, p. 325), which might easily have included the title of the myth, *Medea*, in the text.

P. 55, 8. *muneri*: cod. *mun'* (i. e. *munus*) corrected to *muneri* by the first hand.

munere: cod. *munerae*.

P. 55, 9. *conflagravit*: cod. *confraglavit* with *r* sloping to the left, inserted in finer black ink by corrector. Under the *l* is the trace of faint, comma-like stroke.

P. 55, 10. *et Pheretem interfecit*: cod. has *et ferè^{tu} inter fecit* corrected by the first hand.

P. 55, 11. *profugit Corintho*: cod. has *profugit* ¶ *Corintho*, with traces of *a* or *e* under the erasure. (Cf. 38, 2 *profugit ab Thebis*; 55, 17 *ab Athenis redit*; 119, 15 *iter faceret a Troezene*.)

P. 55, 13, 14 (fab. XXVI). On the lower edge of the parchment, where the line has been cut, by comparing the text of Micyllus, the tops of the following letters can be seen:

. ed . s s . . . rd . s d dê.'

with space for the words

Medus postea sacerdos Dianę Medęa'.

P. 56, 6 (fab. XXVII). Creontis filium se esse mentitus est: cod. sê ēē *mentitus*. Just below in 56, 9 cod. has se sacerdotem Dianae *ementita*; so also Micyllus in 104, 2 (fab. CXX) illa *ementita est* dicitque eos sceleratos signum contaminasse. The only instance of *mentiri* is 60, 5 (LVII) of Sthenoboea: illa viro suo *mentita est* se ab eo compellatam, where the context gives a different meaning. In our passage the combination ēē might easily account for the loss of an *e* in *ementitus* through haplography.

P. 56, 9. *ementita esset*: so Mic., Halm and Schmidt; but the cod. (in which the lines are here very dim) has *est* with trace of the ligature of *st*. There is hardly room for ēēt (*esset*) and no vestige of the sign of contraction. The change from subjunctive to indicative is needed in this very corrupt passage.

P. 56, 9. *dixit sterilitatem se expiare posse*: cod. has above the beginning of *sterilitatem* faint but distinct traces of what resembles a capital B, which seems to be the abbreviation q, for *que*, inserted by a later hand. The locution *emendita dixit que* may be supported in Hyginus by 104, 2 (CXX) illa *ementita est dicit que* and perhaps by the paraphrase 110, 27 (CXXVI).

P. 56, 11. *arbitrans eum patris iniuriam exequi uenisse ibique imprudens filium prodidit*: such is the reading of the *textus receptus*. Cod. has *impdens*, the letters *ru* being superscribed by the first hand. The unmistakable reading *ibique* (ibiq.) has caused great trouble. The *que* is not wanted with *arbitrans* . . . *imprudens*, while the correct reading *est* for *esset* debars Schmidt's transposition of *ibique* to between *uenisset* and *regi*. The proper point of departure, then, is Hyginus' usage. In 84, 6, 7 (LXXXVII) we read: At is (Thyestes) Atrei filium Plisthenem . . . ad Atreum interficiendum misit: quem Atreus *credens* fratris filium esse *imprudens* filium occidit. Again, 116, 24 (CXXXVII) Merope *credens* eum esse filii sui interfectorem, qui dormiebat, in chalcidicum cum securi uenit *inscia* ut filium suum interficeret etc. Cf.

also 111, 13 (CXXVII) and 97, 15 (CVII). Hence, if the MS reading be correct, there must be a lacuna containing an infinitive co-ordinate with *uenisse*. Phrases of the type *uenit ibique se aspexit, est profectus ibique remansit* are a mannerism of the style of Hyginus, e. g. 19, 3, 4; 22, 12; 25, 2; 34, 16; (cf. also 34, 8 and 52, 15;) 39, 9; 59, 5; 108, 2; 111, 12; 111, 18; 124, 9. The second verb is generally neuter or passive in sense. From the proximity of *in custodiam eum conici* (line 6) and *in custodia haberi* in the lines above 10 and 11, a phrase such as *non diu in custodia haberi posse* may have been lost. In case of a bad transmission in *ibique*, the easiest way out is to read *ibi* with Scheffer; but other emendations have been proposed.

I would therefore read lines 4-12 as follows: Medus Aegei et Medae filius, ut uidit se in inimici potestatem uenisse, Hippoten Creontis filium se esse ementitus est. Rex diligentius quaerit et in custodiam eum conici iussit. Ubi sterilitas et penuria frugum dicitur fuisse (cf. 38, 16; 73, 23; 85, 9). Quo Medea in curru iunctis draconibus cum uenisset, regi se sacerdotem Dianae ementita est dixitque sterilitatem se expiare posse; et cum a rege audisset Hippoten Creontis filium in custodia haberi, arbitrans eum patris iniuriam exequi uenisse ibique < > imprudens filium prodidit. Nam regi persuadet, etc.

P. 56, 17, 18. The tops of the following letters at the clipped bottom of the page can be deciphered with the help of the received text:

.....d.d..i.ss.....i.i.r.s.e.e..e.d.s.r...d.t....se.

with space agreeing for

ei tradidit iussit q, aui sui iniurias exeq Medus re audita Persen

P. 57, 7 (fab. XXVIII). After *atropos* with space agreeing for *hi cu' Diana*, the lower part of *co'firmare* can be seen, where the line has been cut.

P. 57, 11. The words *alī ab altero*, inserted after *auersi*, are in a different ink, like that used for the marginal *estimans*, p. 63, 9 (XXVIII), and the inserted clause in 63, 12. The *a* of *alī* has the half-uncial form as only here in the fragments. Halm remarks (p. 322, 6 note): "über der Zeile ergänzt, aber von erster Hand, wie überhaupt von Correcturen; von zweiter Hand keine Spur sich vorfindet, ausgenommen die zu XXV bemerkte Rasur" (erasure of *ac*). But the corrections in 55, 10 *fere^m*, 55, 7 *exue-*

nens, and others seem from a different hand from 57, 11; 63, 12, and several others.

P. 57, 10-12. Qui (Otos et Ephialtes) ad inferos dicuntur hanc poenam pati: ad columnam, auersi alter ab altero, serpentibus sunt deligati. †Est styx inter columnam sedens, ad quam sunt deligati. This passage has been the despair of all editors, and, judging from the several corrections in the MS, the trouble goes back of the Freising copy. In line 12, the first wrote *est stri*, corrected to *stys* or *styx*, by the insertion, a little above the line, of a stroke making a *y* of the *r*, while the *i*-stroke of the Beneventan ligature was prolonged into *s* or *x*. The word *inter* extends three letters into the margin; *columnam* is written '*colu'na*', the initial *c* being of the 'broken-backed,' Lombardic type, as occurs nowhere else in the fragments except in a ligature with *r* where the case is doubtful. Barth conjectures *est* (= *exest*) *strix viscera*; Staveren and older editors take *columnam sedens* as a Grecism; C. Schwenk (Rh. Mus., 1858, XIII, p. 477) suggested *est styx inter eos super columnam sedens*. Without presuming to solve the problem, I would refer to 59, 19, 20 (LV) qui (Tityus) novem iugeribus ad inferos exporrectus iacere dicitur, et serpens ei appositus est, qui *iecur* eius exesset, quod *cum luna* recrescit. Also 23, 10-12 (CXLIII), of Prometheus: aquilam apposit, quae cor eius exesset, quae quantum die ederat, tantum nocte crescebat. *Iecur* may shed light on *inter*, and *cum luna* *recrescit* on '*colu'na*' *sedens*.

P. 63, 9 (fab. XXVIII). *estimans* in cod. is written in the margin.

9. *eu'* is written over the *t* of *thalamis*.

11. qui tam libens cum ea concubuit is inserted by the second hand over *ut unum diem* and attention called to the omission by ÷ in the margin.

16. The tops of the following letters can be seen at the bottom of the page after *securam* :

mirari c . e . . t & . . eri

the space agreeing with *mirari coepit et queri*.

P. 64, 5 (fab. XXX). Before *dormientem* stand in the vulgate *et si quis eam*. Traces of all these can be discerned at the top of the page, but there seems to be one letter too many for the usual *ea'* and the last letter as written can not be *m*.

P. 64, 6. et si quis eam (sc. hydram) dormientem transierat, vestigia eiis afflabat, et *malorum* cruciatu moriebatur. The correct reading of the codex is *maiori* cruciatu, the word being written with the tall *i* (cf. *maiolem* in cod., pag. 4, vs. 9) and the usual ligature for *ri*. For the abl. of comparatives in *i*, see Neue Formenlehre, II^s 265-7. Our MS always has *-oru'* for *orum*. It is surprising that so careful a palaeographer as Halm should not have observed this. However, we have here another bit of evidence that these fragments are part of the MS used by Micyllus for his *editio princeps*.

P. 64, 11. Euristhêi: cod. has *h* written over *ê*.

P. 64, 18, 19. The following can be traced at the lower edge:

... d' r . s l' mpon xánthus d' . us ' l . e . . ma ' ... t

corresponding to: (nomi)na Podárgus Lámpon Xánthus Dínus. Hippólyten Amazonia' Mart|. There is not space for Martis et (read by Schmidt), and *et* is always expressed by the compendium &.

P. 68, 7 (fab. XXXVII). ut tunc: cod. has *ut* in the margin, a little below the line. It may have been omitted because of the following *tu*-. Hyginus uses the locution *praecipere ut*.

P. 68, 11. Probably an erasure between *lapidemque* and *ostendit*.

One important point worth noting in a manuscript containing so many Greek names, is that in most cases their accented syllable is marked with ^ or '. Among instances not noted by Halm: 55, 12 Pandíonis; 63, 8 Amphítrion; 63, 8 Oecháliam; 63, 10 Oechália; 64, 12 Stymphárides; 64, 18, 19, the names of Diomedes' horses: Podárgus, Lámpon, Xánthus, Dínus; 64, 19 Hippólyten. The accents appear on the following Latin words: 56, 12 persuádet; 64, 7 interfêcit; 55, 6 sê. The ink of these accent-marks is so faded that it is not easy to say whether they belong to the first or a later hand. Such marks are found in liturgical works, the Vitae Sanctorum school-books, and, in general, texts which were to be read aloud. This is a point interesting for the history of the transmission.

IV.—RHYTHMIC ACCENT IN ANCIENT VERSE. A REPLY.

This paper is intended as a reply to the criticisms made upon my theory of ictus by Professor Hendrickson in this Journal, vol. XX, No. 2, pp. 198-210. With great acuteness and learning, this scholar advances numerous objections to my own view of ictus, besides adducing considerations which he thinks favor the traditional view. To none of these can I concede any validity.

Before taking up the points of Professor Hendrickson's paper *seriatim*, I shall permit myself in the briefest possible way to recapitulate the arguments of my original article as published in this Journal, vol. XIX, p. 361 ff. My object was to show that the evidence points strongly to the conclusion that ictus was *not* stress, and that it *was* merely quantitative prominence. My line of reasoning was as follows:

1. Latin was a quantitative language, i. e. the distinguishing characteristic of Latin words was found in the quantitative aspects (time-aspects) of the syllables composing them, whereas in English the distinguishing characteristic of a word is found in the stress upon one or more of the syllables (i. e. accents, primary or secondary). Latin, as an eminent phonetician who has given his adhesion to my theory puts it, was a language of "level stress." In Latin, therefore, since the stress was so slight, the quantitative aspects of syllables loomed large. In English, on the other hand, since the stress is so heavy, the quantitative aspects of syllables are hardly felt.

2. As a result of the quantitative character of the Latin language, I pointed out how natural it was that quantity should be made the basis of the rhythm of Latin verse,—just as natural as that in English stress-accent is made the basis of poetry.

3. Assuming that Latin poetry is quantitative, i. e. that a line of Latin poetry consists in a rhythmical arrangement of long and short syllables, I then proceeded to argue that, if Latin poetry was so felt, i. e. if the psychological element which appealed to the attention and characterized the rhythm was a time-element, then there could not simultaneously exist another psychological

element characterizing the rhythm. In other words, I contended that

Barbarico postes auro spoliisque superbi

could not in the Roman consciousness or any other be felt simultaneously as

— ∪ ∪ | — — | — — | — ∪ ∪ | — ∪ ∪ | — —

and as

' × × | ' × | ' × | ' × × | ' × × | ' ×.

I took this ground not only because it seemed to me theoretically obvious psychologically, but because it seemed to me abundantly confirmed by experience, and because the existence of a second principle of rhythmical grouping (i. e. stress as well as time), being superfluous, seemed impossible. To my mind, it made no difference whether this supposed stress were strong or faint. If it be perceptible enough to be apprehended in consciousness as the basis of rhythmical grouping, then I meant to say that any other basis, e. g. quantity, could not exist simultaneously. What I meant to do was to present a logical *διλημμα*, viz.: Is Latin verse metrical or accentual? It can not be both, was my conviction.

4. I also urged, as a weighty argument against the traditional stress theory of ictus, the fact that it involved the importation of a stupendous artificiality into the reading of Latin poetry. The poet's art, I maintained, never presupposes on the part of his readers the possession of a key to unlock the secret trick of his versification. The poet simply takes the choicer elements of familiar speech, uses them in their ordinary value and equivalence, and so arranges them that the rhythmical scheme to which they are intended to conform is immediately obvious to any one who can correctly pronounce the words as ordinarily uttered. At least, this is true of all languages of which I have ever heard, and poetry of any other nature is to me unthinkable. Here again it is of no avail to urge that the artificial stress thus introduced was faint. If it was apprehended in consciousness as the basis of the rhythmical structure of the verse, it must have involved a conscious effort to produce it. Whether this effort was small or great is immaterial.

5. Lastly, I endeavored to show that there nowhere exists, either in the extensive discussions of the Latin grammarians and metricians or elsewhere, any evidence that ictus was stress.

Such was my reasoning. Professor Hendrickson (p. 212) calls my view an "arbitrary assumption." Assumption it certainly

was. That an irrefutable demonstration of its truth was established, I do not maintain; but that it was arbitrary, in any sense of the word known to me, I can not concede. The facts and reasoning of the first four of the above five points still remain unchallenged, and seem to me still so weighty as to call for decided refutation before one proceeds to build an argument concerned solely with my fifth point, as Professor Hendrickson does. Granting all that he urges in that connection (and I can not grant a single point),—granting that we find facts which seem to favor the conception of ictus as stress,—we are still in the midst of irreconcilable contradictions. These contradictions seem to me so obvious and so serious as to suggest that we really do not advance appreciably toward the solution of the problem before us, unless we either adopt some theory of ictus consistent with my first four propositions above enumerated, or else eliminate the propositions themselves. Professor Hendrickson has done neither. My four fundamental theses pass unchallenged, while of the points raised against my view of ictus not one is sound. Some of them are not inconsistent with a stress theory, but not one necessarily makes for such a view.

I proceed to the discussion of Professor Hendrickson's arguments in detail. His first is drawn from Aristoxenus's *Elementa*, §§16, 17, 31. I quote the Greek: §16, *ὃ σημαίνόμεθα τὸν ῥυθμὸν καὶ γινώριμον ποιούμεν τῇ αἰσθήσει, πούς ἐστιν*, 'That by which we indicate the character of the rhythm and make it intelligible to the perception is the foot'; §17, *τῶν δὲ ποδῶν οἱ μὲν ἐξ δύο χρόνων σύγκεινται, τοῦ τε ἄνω καὶ τοῦ κάτω, κτλ.*, 'Some feet consist of two times, the up and the down' [i. e. they are marked by an up and a down beat]; §31, *τῶν δὲ ποδῶν ἐλάχιστοι μὲν εἰσιν οἱ ἐν τῷ τρισήμῳ μεγέθει· τὸ γὰρ δίσημον μέγεθος παντελῶς ἂν ἔχοι τὴν ποδικὴν σημασίαν*, 'The smallest feet have a magnitude of three morae; for feet of two morae would involve too frequent recurrence of the distinguishing characteristic (*σημασία*) of the foot.' Here Aristoxenus distinctly declares that feet of *two morae do not exist*¹ in Greek, and alleges a reason—viz. that, if the pyrrhic were to be used, its employment would involve too frequent recurrence of the distinguishing characteristic of the foot. This distinguishing characteristic, urges Professor Hendrickson, could be nothing but stress. But I can not admit

¹ How Professor Hendrickson can say (p. 201, n.) that Aristoxenus "assumes" the pyrrhic foot, when Aristoxenus flatly denies its existence, is not clear to me.

the legitimacy of any argument based upon the assumed character of anything which we are specifically assured does not exist. The character which a non-existent entity would have, if it existed, seems to me too speculative a problem to prove of value in our discussion. Then, what if the reason alleged by Aristoxenus for the non-existence of the pyrrhic as a fundamental should not be the correct one? When the great metrician is dealing with *facts* of music and rhythm, I am ready to attach the greatest importance to his utterances; but when he indulges in speculation as to the grounds for the non-existence of an imaginary rhythmical form, I consider that his theories are to be taken for what they may be worth—nothing more. Or again, granting the correctness of Aristoxenus's explanation, might we not easily believe that, in an imaginary pyrrhic sequence like $\acute{o} \delta' \acute{\iota}\delta\epsilon \mu\acute{\alpha}\lambda\alpha \pi\omicron\lambda\upsilon \pi\epsilon\rho$, the first syllable of each foot would be felt as the distinguishing characteristic (the *σημασία*) of that foot? That the initial syllable of a group is psychologically prominent needs no demonstration, and is shown abundantly by the persistence in the Romance languages of unaccented initial syllables of Latin words where the rest of the word has gone to wreck. Still, I am disinclined to accept this explanation. To me it seems much more likely that the reason assigned by Aristoxenus for the non-existence of the pyrrhic as a fundamental foot is a wrong one. To my mind, it is much more likely that the reason is the same as that for the non-existence of the tribrach and the proceleusmatic—viz. lack of quantitative variation of the foot-elements, which precludes the existence of any *σημασία* or distinguishing characteristic. I can not, therefore, admit the justice of Professor Hendrickson's remark (p. 200), that my "identification of thesis [ictus] with quantitative prominence is susceptible of theoretical refutation out of the words of the great master of ancient rhythmical theory."

Professor Hendrickson's second argument (p. 200) is based upon the doctrines set forth by Aristoxenus in §4 of the *Elementa*, to the effect that a given syllable-group (e. g. $\cup\cup\cup$, $—$, $—\cup\cup$, $\cup\cup—$) may be distributed into different combinations according to the nature of the rhythm in which it occurs. This doctrine is sufficiently familiar, and needs neither exposition nor defence. But Professor Hendrickson's interpretation of its significance, I can not accept. He cites Pindar, *Pyth.* 2, 1 *Μεγαλοπόλις* 3, and urges that here "we have to do with a difference of rhythmic effect which nothing but a rhythmic accent or intensity [stress]

could bring out." I fail to see this. This ode was, of course, written for musical performance, and the time was, presumably, made clear to the performers by the playing of a few measures before they began to sing the text. This would at once reveal the trochaic rhythm, and the two initial tribrachs would at once adapt themselves in consciousness, as Aristoxenus explains, to the trochaic character, entirely without the help of an artificial stress. Or let us assume that the words were read. In that case it would certainly be necessary to read the line partly through, before one apprehended its metrical character, i. e. trochaic. The third and fourth feet, however, make this perfectly clear. Even Professor Hendrickson's theory that the first and fourth syllables of *Μεγαλοπόλεις* were stressed, compels us to assume that the reader first reads the line through before locating his stress. Until he has done this he can not determine whether he is to stress *Μέγαλοπόλεις* or *Μεγάλοπολεις*. In rhythmical schemes so complex as those of Pindar and intended, primarily, not for reading, but for singing, it is obvious that, without the help of the musical accompaniment, the metrical structure will not be immediately apparent from the beginning, unless the line opens with fundamental feet. In the example cited by Professor Hendrickson the question is whether, after the reader has advanced far enough in the line to see its trochaic character, and then goes back, he must stress the initial syllable of the two tribrachs in order to feel their trochaic character or can feel it without. Knowing the rhythm, it seems to me that the reader can feel these two tribrachs as trochees (i. e. prominent at the beginning, not the end of the foot), just as easily as though the line began with two trochees and then two tribrachs succeeded. In the latter case the quantitative prominence inherent in the long syllable of every trochee (its *σημασία* or distinguishing characteristic) is, I believe, psychologically transferred to the initial part of the tribrach, just as in English in iambic rhythms we may have $\times \times$ or even $'\times$ in place of the iambus (\times'), in which case the dominant iambic character of the line makes us psychologically transfer the feeling of accentual prominence to the unaccented syllable. Instances are so frequent that I may dispense with citation.

I turn to Professor Hendrickson's next argument, which is based upon psycho-physical experiments upon the rôle played by stress. Thus, he urges that "it has been shown that a uniform series of unaccented sound-impressions of variable duration ($-\cup$

or — ∪ ∪) tend to combine with quantitative prominence greater degrees of intensity." But to such experiments I can not attach the slightest importance as bearing upon the subject under discussion. The experiments referred to were made upon Teutonic subjects, where lack of sensitiveness to quantitative differences is inherent in the strongly stressed character of the German and English languages. Their rhythmic sense is a sense for intensities, not for quantity. It would have been passing strange if, in the irresistible tendency toward rhythmic grouping suggested by the recurrence of the same uniform series, the minds of the subjects referred to should have failed to associate a sense of intensity with the quantitatively longer elements of these series. But one may well ask whether, if similar experiments could be made upon a Roman, precisely the reverse associational process would not manifest itself.

Professor Hendrickson adds (p. 202) that, in accepting this principle in verse (viz. the principle of artificial stress-accents), it need not be thought that we introduce an element of violent stress that shall run athwart the natural word-accents. But, as I have already indicated above (p. 413), the question of strong or weak stress has nothing to do with the question at issue. If the stresses are apprehended in consciousness as the basis of the rhythm, we then get an accental poetry, and why such a poetry should have been constructed on the severe quantitative principles of classical verse would be an inexplicable mystery.

Professor Hendrickson next advances an argument drawn from the recognition of the dipodic arrangement of many of the ancient classic metres. "There is but one principle," he declares, "by which such a grouping can take place, and that is by intensity on the one or the other of the elements of the group." But the ancient metricians who recognize the dipodic grouping for the Latin senarius, for example, are explicit in attaching other significance to the dipodic grouping. Thus Terentianus Maurus, de Metris, 2249, connects it with the fact that in the 2d, 4th, and 6th feet (except in free iambic metres) a pure iambus is necessary, an explanation not only possible, but very rational. Denying, therefore, as I must, Professor Hendrickson's argument that the very existence of dipodies necessitates the assumption of stress on alternate feet, I can find no support for his interpretation (p. 203) of *percussio* (used by Quintilian in IX 4, 75) as meaning 'stress.'

Nor can I concede to Professor Hendrickson's next argument any validity. He urges (p. 204) that, in denying to such terms

as *pedem supplodere*, *plausus* or *pulsus pedis*, *strepitus digitorum*, *pollicis sonor*, any significance as denoting vocal stress, I overlook the intimate association of mind and muscular expression. "That these terms," he adds, "indicative of muscular contraction, corresponding to the prominent part of the foot, afford indubitable evidence of the presence in the mind of recurrent pulsations of intensity [stress] will scarcely be denied. But what the mind feels the muscular organism reproduces. It is therefore a matter of indifference from an abstract point of view what muscles are involved. . . . the performer finds the outlet for the recurrent sensations of intensity in the muscular response of the whole vocal organism." Accordingly, his conclusion is, that the designations above cited do possess significance as indicating vocal stress. But while I can admit that these terms would be perfectly natural designations to apply to methods of denoting such recurrent pulsations, I fail to see that they necessarily can apply only to recurrent pulsations of stress and can not just as naturally apply to recurrent pulsations of quantity. Hence I am still constrained to deny to the employment of these terms any evidence in support of the stress theory of ictus. Were we to grant Professor Hendrickson's premises and conclusions on this point, however, we should in effect simply have from his hand another proof that such a thing as quantitative poetry can not exist.

Professor Hendrickson next turns to the evidence to be found in the verse of Plautus and Terence. "But it will not require elaborate proof," he says, "to maintain that in the verse of Plautus and Terence there is a rhythmical accent of essentially the same nature as the word-accent." Klotz, *Grundzüge*, p. 88, is cited in support of this position. Thus, in a few brief words, without discussion, is settled one of the great controversial problems of Plautine and Terentian metric.¹ The phenomena of the iambic law, in their general manifestations at least, are sufficiently familiar. But that they are adequately explained, or that an actual consensus of opinion exists as to their cause, can hardly be maintained. Havet distinctly rejects the theory now widely current, that the phenomena of shortening are the result of verse-accent; while Crusius, *Literarisches Centralblatt*, 1891,

¹ Ritschl's view in his last years favored an obscure pronunciation of these shortened syllables; Corssen attributed the phenomenon exclusively to the 'Hochton'; Havet still holds to the theory of *breves breviantes*; others advocate the recognition of the influence of stress-ictus.

Sp. 212, says of Klotz's theories: "Mit dem metrischen Kürzungsgesetz freilich scheint in vielen Fällen der Knoten mehr durchhauen als gelöst." The force of this general criticism is well illustrated in Klotz's explanation of the shortening of the final long vowel of cretic words (e. g. *māchīnās*) when such vowel appears as the second short of the arsis (*Senkung*) in anapaestic rhythms, e. g. *mā|chīnās mō|lītus* (Persa, 385). On p. 66 of the *Grundzüge*, Klotz offers the following theory of shortening in words of this type: We may assume that at the beginning of an anapaestic line, e. g. ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪, there was a special stress to mark the beginning of a new verse (i. e. the first anapaest was stressed thus: ∪ ∪ ∪). This is a prodigious assumption by itself, but Klotz goes on to a more astounding one. He assumes that this initial stress on the first anapaest communicates itself by analogy to the following feet, so that when we have an example like *mā|chīnās mō|lītus* (above cited) in the fourth foot, there really existed a stress on *chī*, and that this stress accounts for the shortening of the *-ās*. Whether this is one of the theories of stress-ictus which Professor Hendrickson considers "proved to suffocation," I do not know. I only cite it as illustrating the desperate shifts to which one of our leaders in metrical theory finds it necessary to resort in order to reconcile the facts with his theory of iambic shortening. It illustrates also the wide divergence of opinion among our theorists. For while in the foregoing typical example Havet denies the influence of verse-accent in the phenomena under discussion, and while Klotz explains the shortening by the assumption of an *antecedent* supposititious stress as above detailed, other metricians (e. g. Brix, Skutsch) find the effective cause in a *following* stress-ictus.

The iambic law, as it has been current for the last thirty-five years,¹ is essentially as follows: "Any iambic syllable-sequence may become pyrrhic when the word-accent or verse-accent (stress-ictus) rests upon the syllable immediately preceding or immediately following the long syllable." It is of course plain that, if it is necessary to assume the existence of a stress-ictus in order to account for certain phenomena in Plautine metric, then ictus was stress. But can we fairly take the ground that no other explanation will suffice? The phenomenon in question occurs most frequently in iambic and cretic word-forms. In the iambic

¹ So far as I can discover, the first formulation of it as now current is in Brix, *Trinummus*¹ (1864).

word-forms there is no necessity of resorting to the theory of a stress-ictus to explain the shortening, since the word-accent alone is sufficient for this. Similarly, in cretic words may we not explain the shortening by the initial word-accent aided by the assimilative effect of the short syllable? That is, is it not phonetically rational to explain *temperi*,¹ when used as a dactyl, as the result of word-accent? That it is, seems evident to me, and is supported also by the fact that the same theory will also explain *mā|chīnās mō|* in the Persa passage above cited, as well as other passages of which that is but a type. In those cases where the shortening occurs in iambic combinations within a word or in iambic combinations formed of two or more words, I should like to suggest that the phenomena of shortening may be satisfactorily explained by sentence-accent, phrase-accent, or secondary word-accent. An example of sentence-accent is perhaps to be seen in such expressions as *Sed quis haic*; the influence of secondary word-accent may be seen in *et in dēterrēdo, tibi intērpellatio, soror si offirmabit*. In most of the cases cited by Brix and Klotz we can find an explanation of the shortening without resorting to a theory of an artificial metrical stress. This is true of every one of the scores of examples given by Brix in his *Trinummus*, *Einleitung*, p. 17. These can all be satisfactorily explained on the basis of recognized effects of Plautine word-accent and phrase-accent (one example: *voluptās mea*), without resorting to any theory of stress-ictus. That the ictus either precedes or follows the shortened syllable is, I believe, not a *causa efficiens*, but an *accidens*. That it is an *accidens* would seem plausible, in view of the fact that in most kinds of Plautine verse the very structure of the verse (viz. the large agreement between word-accent and 'ictus') requires that the shortened syllable come either immediately before or immediately after the so-called ictus (cf. Christ, *Metrik*¹, §28 N., p. 21). Under these circumstances, to elevate into an impelling cause what may be only an interesting coincidence seems to me unjustifiable. At present my own feeling is that we can not go further than to formulate the law that unaccented final syllables in words and sequences of iambic and cretic form had a tendency to become shortened in certain feet. As a partial explanation of the phenomenon I would offer the reasons advanced so many times: the tendency for final syllables in Latin to become obscured, and the assimilating influ-

¹ Cf. *ludicri*, etc., in Ennius.

ence of the preceding short vowel, coupled with the initial word-accent. Could these causes have sufficed to make such syllables *anceps*, so that they were used as long or short at the option of the poet?

At all events, it can not be too strongly insisted upon that the phenomena of shortening are to be explained primarily as a reflection of the normal colloquial speech of Plautus's and Terence's day, rather than as a result of artificial metrical laws that tended to distort the living language. The syllables were used as short because they *were* short, not because the exigencies of the verse required the shortening of what was long in the spoken idiom. Cf. on this point Greenough (*Harvard Studies*, V, p. 57, and especially p. 71), who properly insists that the very nature of Plautus's audiences forbade any deviation from the recognized standards of familiar utterance.

Professor Hendrickson's next argument is based upon an interesting passage of Gellius, VI 7, "in which," he says, "inference concerning the accent of words is made from the rhythmical prominence which the syllables receive in the verse of the early poets." He adds: "if the reader will refer to the passage he will not be able to doubt that rhythmical accent is here invoked to determine word-accent." I can not believe, however, that this conclusion of Professor Hendrickson's will commend itself to others. In my judgment, no inference could be less justified. Evidently, if the rhythmical accent could be invoked to determine word-accent, Annianus would hardly have restricted himself to the consideration of a small handful of prepositional compounds. A consistent application of the theory would have included hundreds of words. Not only that, it would have proved the accentuation *exadvēsum* as easily as *exádversum*. Nor is it suggested in the Gellius extract that the pronunciations alluded to are *proved* by the metre of the Cistellaria passage and that from Terence's Phormio. These passages are cited merely as illustrating the application of the theory. That Annianus's principle was arbitrary and fantastic is shown by the fact that he claimed for it general applicability to compounds of *ad* in which *ad* has intensive force: *adpōtus*, *adprīmus*, *adāro*, as well as *adfabre*, *adprobe*, *admodum*. It therefore seems to me entirely reasonable to interpret the coincidence of the ictus and the alleged accent in *exádversum* as something purely fortuitous.

Professor Hendrickson next passes to an argument based on the occurrence of lines in Ennius consisting of five spondees and

one dactyl. A conspicuous illustration of an abundance of spondees is found in Ennius (*Annales*, vv. 196–203, ed. Müller). Here in a continuous passage of eight lines we have four lines which contain each but a single dactyl. Professor Hendrickson asks: "Now, what could have made out of that cumbersome mass of syllables a literary form that should have been tolerable? Rhythm of recurrent stress,—and nothing but such rhythm." Professor Hendrickson admits that theoretically "a Latin verse consisted of an orderly and harmonious arrangement of long and short syllables," as I have myself urged; but in fact, he frankly declares (p. 206), the verses of Ennius and his contemporaries must have been accentual. They must have been characterized by "rhythm of recurrent stress and nothing but such rhythm." I freely admit that, if they were characterized by rhythm of recurrent stress, they could have been characterized by nothing else, and would observe again that, if we concede Professor Hendrickson's conclusions here, we simply admit that Latin poetry was accentual, not quantitative. But let us see what conclusions we are really justified in building on the eight-line fragment of Ennius above referred to. The passage is one which Professor Hendrickson came upon as he opened his Ennius at random. One naturally assumes that it may be taken as fairly representative of Ennius's technique. A cursory examination of Ennius's verse would easily have assured Professor Hendrickson that such is far from being the case. The passage in question is unique in its abundance of lines containing but a single dactyl. If we take the 412 perfect lines of the fragments of the *Annals*, as given in Müller's edition (including these eight lines under discussion), we find that on an average only about one line in seven has but a single dactyl, while in Virgil the average of such verses is one in ten. Moreover, Ennius's verse is lightened by the free use of lines containing five dactyls, whereas Virgil indulges but seldom in lines of this type. On the whole, the abundance of dactyls in Ennius's verse is, I believe, practically the same as in Virgil's. In support of this I offer the following data.

An examination of 412 lines of Ennius's *Annals* which are complete and perfect shows:

Lines containing but one dactyl,	65
“ “ two dactyls,	139
“ “ three dactyls,	129

Lines containing four dactyls,	57
“ “ five dactyls,	19
“ “ no dactyls,	3

An examination of 100 lines¹ of Virgil shows:

Lines containing but one dactyl,	10
“ “ two dactyls,	39
“ “ three dactyls,	35
“ “ four dactyls,	16
“ “ five dactyls,	0
“ “ no dactyls,	0

On an average, therefore, Ennius's verse shows 2.53 dactyls to the line; Virgil's, 2.57.² Any one who will read aloud any of the other longer fragments of the *Annals* can hardly fail to convince himself of their general conformity to the established canons of classical metric. Even in the passage before us, almost grotesquely abnormal as it is, it should be noted that, though we have four heavy lines, the other lines are much lighter than the average, two of them having three dactyls and one four. If, in addition, we assume, what is almost certain, that the lines preceding the beginning of this fragment and following its end were also light, we can hardly join Professor Hendrickson in his conclusion that "rhythm of recurrent stress and nothing but such rhythm" could have made even out of these eight lines a tolerable literary form. Much less can we join him in his implied conclusion that the same is true of the rest of Ennius's hexameters. For if true of them, it must be true of Virgil, unless one were to find in the difference between an average of 2.53 and 2.57 dactyls per line a justification for an altered attitude.

Passing on to the argument drawn from Quintilian's statement in I 10, 25, I can see in it nothing confirmatory of the stress theory. Quintilian observes: *atqui in orando quoque intentio vocis, remissio, flexus, pertinet ad movendos audientium adfectus*. To my mind, *intentio* and *remissio vocis* here naturally refer to words and phrases, not to syllables, and designate the increase and decrease of volume of sound ('rising' and 'falling' of the

¹ These lines were taken absolutely at random. Each was selected before examining its structure. No line was discarded. A fuller examination of Virgil's verse would doubtless give a slightly different average.

² For Cicero's 740 hexameters the average is 2.47; for Lucretius, vv. 100-115 (116) in Books I-VI show 2.66.

voice); at least, I am not prepared to interpret them as signifying stress and absence of stress until some definite reason is advanced in favor of this interpretation.

Similarly, I am entirely at a loss to see any warrant for interpreting the words of Marius Victorinus (Keil, VI 40, 14) as Professor Hendrickson does. The words are: *thesis positio pedis cum sono*, and the idea of stress is attached to the vague word *sono* in accordance with the psychological argument previously advanced by Professor Hendrickson (p. 201) and which I have already discussed (above, p. 416 f.). What Professor Hendrickson advances with regard to the significance of Marius Victorinus's definition of *thesis* (using the word in the opposite sense) as *depositio et quaedam contractio syllabarum*, also seems to me open to criticism. Professor Hendrickson thinks the words *contractio syllabarum* a recognition of the principle of metrical shortening under the influence of adjacent stress. But I question whether *contractio* is ever used for *correptio*; moreover, the definition is obviously intended to apply to all feet; and as it is manifestly impossible to maintain that the single short of the trochee and iambus, or the two shorts of the dactyl and anapaest are the result of any such shortening, it should be clear, I think, that no support for the stress theory of ictus can be based upon these words.

Only one other criticism of Professor Hendrickson upon my theory of ictus remains to be considered. Here Professor Hendrickson frankly confesses his own doubts as to the significance of what he adduces. I agree with him entirely in this feeling, and shall only undertake to confirm his opinion of the weakness of his argument. The point is this: In my original article I stated that no evidence existed to show that the tribrach and dactyl were stressed upon their second syllable in iambic verse (p. 380), and added (p. 381): "To my mind one of the strongest arguments against the stress theory of ictus is that the ancient metricians never alluded to the location of the ictus in resolved feet. If ictus was stress and the second syllable of the iambus was stressed in verse, then the location of this stress in resolved feet would have been one of the first questions to suggest itself to the metricians. Its consideration would have been inevitable. Yet they never once allude to it, though they enumerate frequently the various possible resolutions of the iambus." It is this missing evidence that Professor Hendrickson

undertakes, though hesitatingly, to supply. If a stressing of the resolved iambus as $\cup\cup$ or $-\cup$ can be established, it is obvious that my theory of ictus must fall. In support of such stressing, Professor Hendrickson cites Caesius Bassus (apud Rufinum, Keil, VI 555): ad Neronem de iambico sic dicit: 'Iambicus autem, cum pedes etiam dactylici generis adsumat, desinit iambicus videri, nisi percussione ita moderaveris, ut cum pedem supplodis, quam iambicum ferias; . . . quod dico exemplo faciam illustrius. est in Eunuchio Terentii statim in prima pagina hic versus trimetrus:

Exclussit, revocat: redeam? non si me obsecret.

hunc incipe ferire, videberis heroum habere inter manus.' This passage is given by Professor Hendrickson without comment, and its interpretation is left to the judgment of the reader. I shall here record mine. Bassus means to say that in iambic verse the dactyl is likely to fail of being felt as an iambus unless you so manage the beats, when you stamp the foot, as to strike the dactyl like an iambus,¹ i. e. Bassus is speaking of *artificial scanning* and means to say that in scanning it is necessary to bring down the foot on the second half of the dactyl, since that part must be the one prominent in consciousness. The difficulty, however, to which Caesius Bassus alludes, could hardly occur in continuous iambic rhythms,—only in isolated lines like the one cited, where at the outset, owing to the lack of definitive iambic ear-marks, the reader might cherish the illusion that he was dealing with the dactylic hexameter.

In a footnote to his discussion of the foregoing point, Professor Hendrickson observes (p. 210): "Clear evidence that the dactyl was thus scanned [$-\cup$ in iambic verse] in the verse of Plautus and Terence may be derived from the plays themselves." Professor Hendrickson here touches again upon one of the great controversial questions of Plautine and Terentian metric, and confidently takes a position on that side of the question which is suited to the needs of his argument. I am well aware of the great names—Bentley, Hermann, Ritschl—that are linked with the theory in question; I am aware, too, of the intolerance which resents as sacrilege any disposition to question the naturalness or the charm of "jene harmonische Disharmonie" supposed to result

¹ I can not believe that Professor Hendrickson's constitution of the text of the passage is sound, and should myself follow Keil; still, this point is immaterial.

from the clash of word-accent and stress-ictus. But I must maintain that any such theory can hold only when it is first shown that ictus is stress. To assume that ictus is stress and then to turn for proof to the fact that the word-accent in Plautus and Terence largely agrees with the ictus, is the "vicious circle." Even that Plautus and Terence consciously aimed to secure agreement between the word-accent and ictus in any sense of that term, seems to some an exceedingly questionable proposition. That in some types of verse there is large agreement between word-accent and ictus (undefined) in certain parts of the line, is obvious; but to what extent it is intentional, and to what extent it is merely a coincidence, seems to many still an open question. Whatever decision be reached on this point, however, will not affect the integrity of my view as to ictus, unless it first be shown that ictus was stress. If the fact of conscious endeavor to secure agreement between ictus and word-accent be established, we can perfectly well content ourselves with recognizing that there was a tendency in certain types of verse to bring the word-accent into the quantitatively prominent part of the verse.

Professor Hendrickson's footnote on the Eunuchus passage has drawn me into a digression. I return to his point, viz. that there exists evidence in favor of the stressing of the resolved iambus thus: $\cup\cup\cup$ or $-\cup\cup$. The evidence in favor of this proposition supposed to be offered by Caesius Bassus has already been considered. Professor Hendrickson also offers the following from Servius (Keil, IV 425, 8). Servius is treating of feet, and deals with a few elementary definitions. Among other things, he speaks of the distribution (as between arsis and thesis) of the syllables of three-syllable feet. This distribution, Servius says, must be determined by the accent (*hoc ex accentu colligimus*). If the accent is on the first syllable, the arsis¹ will have two syllables; if it is on the second syllable, the thesis¹ will have two syllables. Professor Hendrickson's comment on these words of Servius is this: "I need scarcely point out that *accentus* here refers to rhythmical accent [stress], not word-accent. For not once in the chapter does Servius confuse word and foot."² Nevertheless, I feel strongly the necessity of adhering to the

¹ Arsis is here, as often, used in the sense of the first part of the foot; thesis, of the second part.

² I can not see that the rest of the chapter affords any opportunity for such confusion.

interpretation of this passage which I advanced in my original article. In that (p. 368), I grouped together Servius, Pompeius and Julianus as uniting in a common conception of the foot as displayed by their definitions. I held that they all appeared to identify the foot with a word. This is specifically done by Pompeius and Julianus, who show their conception by their illustrations. I held that the above passage of Servius was to be interpreted in the same way. I still hold to that view. I do it because Servius, Pompeius, and Julianus evidently all drew *from a common source*¹—Donatus—and may therefore, in a case like the present, fairly be presumed to represent a common tradition. Further support for my position is found in the fact that Sergius, who evidently also drew from the Donatus-well, exhibits the same confusion (Keil, G. L. IV 483, 14). But even apart from this, I should refuse to admit Professor Hendrickson's interpretation of the word *accentus* in the Servius passage as meaning stress. The word *accentus* is nowhere used in any sense except that of a permanent element of a word, the syllable made prominent in the pronunciation of a word whenever that word is uttered. I fail to see what right we could have to interpret the word otherwise than in its accepted sense.

I have endeavored to consider fairly the objections brought against my original paper by Professor Hendrickson. My object is not, primarily, to defend a position once taken. Before I read Professor Hendrickson's recent article, I felt entirely ready to be convinced that my attitude was wrong and could be proved wrong. Convincing proof of error would have been welcome, as it would have tended to establish a doctrine which has hitherto been practically nothing but an assumption, and which sadly needed some definite logical and historical basis. Yet I can not see that Professor Hendrickson has provided either.

Before concluding I must venture to advert to the closing portion of Professor Hendrickson's paper, in which he makes some remarks upon another publication of mine.² Professor Hendrickson expresses the belief that my conception of Latin

¹This is shown by the internal evidence; see Keil, G. L. IV liii; and especially V 91; V 6; Teuffel-Schwabe, §409, 2; Fröhde, *Anfangsgründe der römischen Grammatiker*, Einleitung, p. 12.

²The Quantitative Reading of Latin Poetry, published simultaneously with my previous article in this Journal.

poetry could only lead us to look upon the metrical schemes of the poet from a lifeless, mechanical point of view. That I do not shrink from a reversion to such a mechanical conception, Professor Hendrickson thinks is shown by an utterance in the pamphlet referred to. I quote his next words: "There he [myself] affirms (with a dogmatism which the requirements of a school manual may excuse) that the ancients [Romans] felt the lesser Asclepiadean (as in *Mæcenas atavis*) thus: — — | — ∪ ∪ — | — ∪ ∪ — | ∪ —. Irrational spondee, choriambi, pyrrhichius—as though there could be any talk of feeling in such a hodge-podge of heterogeneous feet." But I had supposed that it would be obvious that by "ancients" I simply meant Servius and the other ancient metricians, who do assert that they felt the line precisely as I state. I am sure that Professor Hendrickson now acquits me of dogmatism on this point. The defence of the special views advocated in my little pamphlet must be left for another time and place.

ITHACA, Nov. 6, 1899.

CHARLES E. BENNETT.

COMMENT ON PROFESSOR BENNETT'S REPLY.

In accepting the opportunity which the editor affords me of adding a few words of comment to Professor Bennett's *Reply*, I fear that I shall only add to the appearance of futility which such debates often afford. Certainly, the disputants do not convince each other—a disability which seems to be inherent in the philological nature—and it is at least doubtful whether enough spectators will sit through to the still retreating end to make their persuasion worth while. But if there be those still interested in the question, I beg their indulgence for a few minutes while I endeavor to take account of stock and to see what is left of the cause of rhythmic accent.

In the first place, then, Professor Bennett does not defend against my criticisms the meagre evidence which he adduced from ancient sources in support of his own view; nor, indeed, in the form in which it was there presented does it admit of defence. At least so much would seem to have been accomplished.

His theory, then, still remains an assumption not resting upon evidence—'arbitrary,' I called it, perhaps wrongly—or better let me say, an hypothetical assertion, viz. that *ictus* or *thesis* is quantitative prominence. Now, the fact that he reaffirms this position and adds an elaborate rebuttal of positive evidence, collected with a view to proving that *ictus* or *thesis* was a rhythmic accent of variable intensity, adds at best only negative strength to his position.

Turning to Professor Bennett's criticisms as set forth above (p. 414), I had endeavored to show that his primary position was susceptible of theoretical refutation, in that Aristoxenus recognized the possibility of a rhythmic series of primary times (pyrrichs), i. e. without quantitative prominence, but criticised such a rhythm as yielding too rapid a tempo. Professor Bennett has advanced nothing to show that my inference from the words of Aristoxenus was not correct, but he seeks to invalidate the significance of evidence based upon a rhythmic form not in use. He lays special stress, however, on the fact that Aristoxenus' reason for rejecting the pyrrich series was probably a wrong one, and that the true reason is that such a rhythm does not present quantitative variation—obviously only another way of saying that it can not be characterized by quantitative prominence. But that is to admit that the words of Aristoxenus, whatever their intrinsic value, do refute his theory, and only so much did I claim. As to the correctness of Aristoxenus' observation, it should be remembered that a pyrrhic series need not have been an abstract notion of 'a

non-existent entity,' any more than $\frac{2}{3}$ time in modern music, an exactly analogous case, of which there are found examples, though very rare. In another connection Professor Bennett commits the same logical blunder of declaring my inference wrong, where, in fact, he calls in question the correctness of the observation or method of the ancient source. I had concluded from Gell. VI 7 that Annianus (following Probus) invoked the aid of rhythmic accent to determine certain word-accents in Plautus and Terence. Professor Bennett in reply shows how inadequate the method is (as I had already implied) and declares it 'arbitrary and fantastic.' Had he been content with this I should have nothing to say, except to add that, nevertheless, Annianus and Gellius made use of it; but on what ground does he impugn the justice of my inference¹? In these cases it may fairly be urged that Professor Bennett's method is at fault, in that he has aimed to prove too much—not only that my conclusions from ancient evidence are wrong, but that the observations and method of the sources themselves are erroneous.

In the following I shall select only one point for the reaffirmation of my positive evidence, which I think touches most closely the weakness of Professor Bennett's position. I shall take as my starting-point Aristoxenus' statement that the same rhythmizomenon may yield different rhythmic forms, i. e. the rhythmizomenon may remain constant, the rhythm may change. But Professor Bennett's contention is, that quantity alone yields the rhythm. Here we have again a clear logical conflict between Aristoxenus and the theory of Professor Bennett. His method of escaping the difficulty is to assume that in feeling or consciousness such ambiguous rhythmic possibilities are conformed to the dominant mode. This is *per se* not unreasonable nor impossible. Accordingly, therefore, a consciousness of prevailing quantitative prominence plays in ambiguous rhythmic groups the rôle which is usually assigned to rhythmic accent. Now, it is conceivable that such an explanation would suffice for the quiet reading of ancient poetry to oneself; but is this all that is demanded? When Aristoxenus says that the foot is the means of making known the rhythm to the perception, does he mean the reader only and not also the listener? Surely not; and it must have been the duty of the singer or declaimer, who already possessed a correct feeling for the rhythm, to make it clear to the listener, so that, e. g., the opening of the Pythian Ode referred to above (p. 415) should be felt as a trochaic series (Roszbach) and not as a dochmiac (Boeckh), or such an initial verse as *fundite fletus, edite planctus* should be recognized as anapaestic, and not dactylic. Granted that the reader, from the perusal of the whole poem, might feel the rhythm aright, is there any means by which he could convey

¹ Or does Professor Bennett think that the verses are only cited as containing examples of the words in question and not to show how the ancients pronounced them? Cf. Schoell, *De accentu ling. Lat.*, p. 26, n. 1.

the correct feeling to another in the case of a succession of short syllables, or actually against the quantity (as in the last illustration), except by something superimposed upon the quantity? So much for considerations of a theoretical kind. The most convincing evidence on this point for Latin verse, so far as I am aware, is to be found in the passage which I adduced from Caesius Bassus giving directions for the treatment of dactylic feet in iambic verse, on which Professor Bennett comments above (p. 424). I think I may trust the majority of the readers of my earlier article to believe that I entertained no doubt about the significance or value of the passage in question, although Professor Bennett seems to have so understood the language which I there used. Now we have seen that even though it were possible to preserve a correct feeling for a rhythm which the quantity does not reveal, this consciousness is incapable of interpreting the correct rhythmic feeling to another. Modern music in such cases marks the difference in rhythmic effect by the only conceivable means—a shifting of the bar line or accent; and what says Caesius Bassus? "That iambic verse will seem to lose its character when it admits dactyls, unless you so handle the rhythm,¹ by means of the *percussio*, that when you mark the time (*pedem supplodis*), you strike the foot (dactyl) as an iambus." And then, after the example *exclusit revocal*, he continues: "Strike this on the first syllable and you will apparently have an hexameter." I suppose it would be quibbling to urge that Caesius says you must modulate the foot in such case by a stroke or a blow, and not by a consciousness of prevailing quantity; but, frankly, is it reasonable to believe that all these words, which have so suspicious a resemblance to notions of stress and intensity, are a way of describing the necessity of maintaining a subjective consciousness of the iambic character of the rhythm?²

¹ *Moderaveris* is probably here a term. tech. = ῥυθμίζεις (*modus* = ῥυθμός), but I have no axe to grind by this suggestion.

² The passage of Caes. Bassus I am content, as before, to leave to the judgment of the reader. But Professor Bennett has treated the passage which I cited from Servius, and my remarks upon it, so strangely that I feel it worth while to go into his criticisms in some detail. I had pointed out that Pompeius and Julianus, by the introduction of trisyllabic words as illustrations, had completely distorted Servius' remarks on the distribution of trisyllabic feet between arsis and thesis. I pointed out that this was obvious, if one observed the chronological sequence—Servius, Pompeius, Julianus. Professor Bennett holds to his original view, that all are dealing with phenomena of individual words and not feet, and affirms that the two later grammarians are not dependent on Servius, but draw from a common source, Donatus. But the *Ars* of Donatus is not a lost book, and the matter is of easy verification. If the reader will refer to Donatus *de pedibus* (IV 369, 18), he will see that the matter is not to be found there, but is an amplifying comment introduced apparently first by Servius from some such source as Marius Vict. (VI 49, 22), as I intimated before. Furthermore, if the reader will refer to Pompeius ad loc. (V 120, 30 ff.) he will observe that the indebtedness to Servius is so notorious that Keil has set against the text the corresponding pages of Servius. If, then, he will look up one of the references which Professor Bennett gives

Professor Bennett concedes (p. 418 above) that muscular movements of alternating contraction and relaxation might attend naturally regular alternations of long and short quantity. He does not think that they indicate a mental sensation of intensity nor corresponding vocal stress. But why discriminate against the muscles of the respiratory organs and the voice? If, in response to quantitative variations, the foot stamps, the fingers are snapped, the long syllable is struck (*percussio, ictus, ferire, caedere*, etc.), it would seem to have required some conscious effort of control if the voice should not participate in such feelings. And what else than such participation led the grammarians to reverse the Greek terms and apply them to the voice, designating the prominent part of the foot as *elatio (elevatio) soni, vocis*, the less prominent part as *vocis remissio, depositio*?

I pass to a brief review of some of Professor Bennett's criticisms of my arguments. He repudiates the application of results of psycho-physical experiment to this question, as having been made upon Teutonic subjects—and with some measure of justice. But the most essential result, the association of rhythmic feeling with muscular movement, so that any objective rhythmic phenomenon is interpreted by corresponding muscular contraction and relaxation, is inherent in the constitution of the human body. Nor can any one who has watched popular Greek and Italian dances doubt that the association of stress with duration in rhythm is as natural to the descendants of the Greeks and Romans as to us Northern peoples.

In regard to the verse of Plautus and Terence, Professor Bennett assumes (p. 425) that I have dipped into wide, controversial questions and selected the special points of view that make for my argument. Would it not have been as fair to believe that because of my attitude toward the questions involved I was led to reject his theory of rhythm? But I see no reason why we need be involved in all the unsettled questions of early Latin verse. In fact, on the essential point that I raised there is no *general* controversy, viz. that long syllables are shortened under the influence of an adjacent verse-accent. The controversy is concerned with the limits of the application of this principle. Klotz, who has carried it furthest, has met with much criticism in detail, but in all the reviews of his work that I have seen I have found none which repudiates the principle. When Professor Bennett (p. 419 above) seeks to implicate me in other views of Klotz to which I

(G. L. V. praef. 91), he will read the definite statement of the editor that Pompeius seems to have used Servius 'pro fundamento disputationis suae.' Finally, Professor Bennett says that his view is confirmed by the fact that the grammarian Sergius represents the same confusion. If reference were not made to Keil, I should be constrained to think that there was some essential divergence of text here, since neither in IV 483, 14 (an error of citation, apparently), nor 480, 14 (where *arsis* and *thesis* are touched upon), does Sergius cite examples like those of Pompeius and Julianus, nor does he discuss the division of trisyllabic feet.

did not appeal and which I have never defended, he deserts the field of discussion.

In regard to the passage of the *Annals* of Ennius which I cited, I was certainly under a misapprehension as to the real proportion of dactyls and spondees in the verse of Ennius, and Professor Bennett makes it clear that my chance illustration is not representative.¹

I have held and I still hold that the question is primarily one of evidence and the interpretation of evidence, and not a matter to be determined by considerations of an *à priori* character. But since Professor Bennett is of opinion that the refutation of his theory demands a consideration of four other theses besides the one relating to ancient evidence, I will touch upon these briefly; although, had the positive evidence that I sought to advance carried conviction, I should certainly not bother myself about 'the irreconcilable contradictions' which the other postulates present. (1) The first thesis declares that Latin was a quantitative language of level stress, and certainly my case labors *in extremis* if it is demanded that I should controvert this statement. If by level stress Professor Bennett meant absolute lack of dominant accent, there would be some *point d'appui* for discussion. But, in fact, if I were to set forth my own views in regard to the practical reading of Latin verse, I should wish to make use of the acknowledged principle of 'level stress' (Seelmann, *Aussprache* etc., p. 372, 1). Obviously, then, this is not a thesis peculiar to Professor Bennett's position, but a generally accepted description of the vocal character of the Latin language. (2) The second thesis declares that quantity was the basis of Latin rhythm, to which I must also give my assent, only adding my belief that recurrent quantity carried in its train a rhythmic accent of variable intensity, smoothing out the inevitable unevenness of quantity pure and simple, and moulding the rhythm. (3) The third thesis is the first one that calls for criticism, or refutation. This affirms, that if the psychological element which characterizes rhythm is a time-element, a second principle of rhythmic grouping (stress) could not exist simultaneously with it. The only reason assigned for this statement, so far as I have observed, is that 'a second principle being superfluous, seemed impossible'—as one would fain say of the vermiform appendix. The most obvious refutation of this thesis is to be found in the illustration which modern music affords, of a perfectly developed quantitative system of rhythmic grouping, accompanied by another rhythm-producing element, accent, as indicated by the bar line which is the sign of accent. One might go further and point out that, aside from these two

¹ On *contractio* (*syllabarum*) in the sense of 'shortening' (above, p. 424), see any dictionary, s. vv. *contractio*, *contrahere*. With reference to Professor Bennett's concluding words, I should not have suggested that his statement was dogmatic, had I realized that 'ancients' referred to the Roman grammarians.

primary rhythmic principles, there are in music other subsidiary means of producing rhythmic effect, such as pitch, *timbre*, melodic phrase, etc. Indeed, so far from its being true that one form of rhythmic grouping excludes another, it is one of the most certain results of rhythmic study that different means of producing rhythmic effect tend to combine and to reinforce one another. (4) The fourth thesis refers to the 'stupendous artificiality' which the assumption of rhythmic accent introduces into the reading of Latin verse. But the artificiality and its magnitude must be due to some other reason than because Latin verse is quantitative. For, as I have just pointed out, one form of rhythmic expression attends another as its natural concomitant, and rhythmic accent is produced unconsciously and naturally as the result of quantitative variation.

G. L. HENDRICKSON.

NOTE.

SIDNEY LANIER AND ANGLO-SAXON VERSE-TECHNIC.

(Citations from Grein-Wülcker's *Bëowulf*.)

When Tennyson pointed out to Hallam those portions of Henry VIII which a later, accurate scholarship agreed with him in ascribing to Fletcher, he was guided by no rules for metrical tests, but was led to his conclusions simply by his natural ear for melody, which immediately perceived the difference of cadence. Similarly, when Sidney Lanier, in his lectures on poetry at the Johns Hopkins University, laid down the fundamental principles of A.S. versification, he was chiefly indebted for his perception of the truth to the delicate rhythmical sense of a poet and an accomplished musician. Such testimony is not to be lightly disregarded; and the results of a scholarship which rejects Lanier's theories of English versification are to be accepted only after a most searching inquiry into the basis upon which they rest.

The 5-type theory of A.S. metre (Sievers, *Altgerm. Metrik*) denies the fundamental principles of versification as enunciated by Lanier. It asserts that A.S. verse consists of some rising and some falling feet, in irregular succession; it maintains that A.S. verse is without *takt*, that it consists of some verses of four members (feet?) and some of five, and that in arbitrary order. In other words, it claims that A.S. verse is not verse at all, but mere prose, and attempts to evade the issue by inventing a monstrous thing, called a *Sprechvers*, which, in some mysterious way, is verse at the same time that it has all the marks of prose. The ingenious and convincing argument of H. Möller (*Zur Althochdeutschen Alliterationspoesie*, 146 et seq.) against the *Sprechvers* proves even more than is necessary; for it suffices simply to say that there is no verse, spoken, declaimed, or sung, which can dispense with *takt*. This is what makes verse verse; the lack of this makes prose.

Sievers and those who follow him certainly perceive certain remarkably consistent, typical metrical series in the A.S. normal

line. No one can deny the existence of those curious D and E types; no one can overlook the (practically) uniform anacrusis in the B and C types.¹ And yet, on the other hand, it is vain to attempt to deny the existence of half-lines of only three syllables (M. Rieger, *Alts. und Ags. Verskunst*, 47 et seq.); it is useless to try to shut one's eyes to the fact that a short syllable can stand in the thesis as well as a long one; it is impossible to force all hemistichs to conform to the types, stretch them and twist them as we may.

Should the perception of these remarkable metrical series lead us to adopt a theory which is self-destructive? Must these typical metrical series be made the basis of the existent A.S. verse-technic? I believe it is unnecessary; I think these types can be nothing more than fossil remains; they point us to the past and past conditions, and are of value only as they shed light upon the historical development of A.S. metre.

Let it be frankly admitted that we have made a false start in the investigation of A.S. versification. Let us return to the rock-foundation of Lanier, and, applying the more accurate knowledge of more accurate scholarship to the elaboration of his intuitively perceived truth, we may arrive at really fruitful results in our investigations. I defend the following theses:

1. First and foremost, the secondary accent, as such, has no part to play in A.S. metre.
2. The rhythmic accent marks the recurrence of equal time-intervals.
3. The anacrusis belongs metrically to the arsis of the preceding foot.
4. The A.S. foot contains three moras.
5. A short syllable may stand in the thesis, and fill two moras, if necessary.
6. All Germanic metre is based upon time. Accordingly, we should read (and I have no doubt that even the adherents of the theory of Sievers do actually read) as follows:

× ×	⋈ r	× ×	×	⋈	r ⋈	×
Hwæt!	wē	Gār-Dena	in	gēardagum		
⋈	r ×	× ×	⋈	×	× ×	× ×
thēodcyninga	thrym	gefranon	hū	thā		

¹ But, *Thýs dógör* 1395, *læa læalle* 1926, *bráð brúnecg* 1546, *sécg bétsta* 1759.

˘ × ˘ × ˘ × ˘ × × ×
æthelingas ellen fremedon oft

˘ r ˘ × ˘ × ˘ ×
Scyld Scefing sceathenthreatum

˘ × × ˘ × ˘ × × × ˘ r
monegum mægthum meodosetla oftēah

˘ × × ˘ × × × ˘ × ˘ r
egsode eorl, syththan || ærest wearth

˘ × ˘ × × × ˘ × × ˘ r
fēasceaf funden; he thæs || frōfre gebad,

˘ × × ˘ × ˘ × × × ˘ × ×
wēox under wolcnum, weorthmyndum thāh oth thæt him

˘ r ˘ × × × ˘ r ˘ × × × ×
æghwylc thāra || ymb sittendra ofer

˘ r ˘ × ˘ × ˘ ×
hronrāde hȳran scolde,

˘ × ˘ × × × ˘ r ˘ × × ×
gomban gyldan: thæt wæs || gōd cyning! thām
 etc., etc.

Where × = one mora; ˘ = two moras; × × = two or more syllables slurred to fill one mora; r = pause of one mora.

It should be added that the accent must fall on a long syllable in the D and C types, for the reason that one syllable with pause here fills three moras, and, the pause being hardly distinguishable from further lengthening of the syllable, a short syllable would be stretched too much in this position. Cf., however,

˘ r ˘ × × × × ˘ × ˘ ×
swylce || gigantas thā with || gode wunnon.

The reader perceives that our theory does not exclude half-lines of two syllables (considering the anacrusis as belonging to the preceding hemistich), and there is room for such unusual half-lines as: *Him thæs || ʒiffrēa* 16. 1934, *hāt || in gán* 386. 1644, *thā git on || sūnd réon* 512. 539, *thæt hē mē on || gēan slēa* 681, *thēah the hē || rōf sīe* 682. 1831. 2649, *on || flēt téon* 1036, *swā hȳ næfre || mán lýhth* 1048, *swā hē nū || gīt dēth* 1058. 1134. 2859, and *on || bæl dōn* 1116. 1172. 1534. 2166, *on || flētt gāth* 2034. 2054, without feeling the necessity to justify them by any theory of Auflösung (see Möller on this point, p. 110),—which, carried

to its logical conclusion, would permit the reconstruction of Germanic inflexional endings, and their employment in the metre, —or in any other way, save by saying that they can be read so as to show the *takt*. So much the less, therefore, are we disturbed by finding such hemistichs as: *ðth thæt him || æghwýlc* 9, and || *ðrcnéas* 112, *nō hē thone || gífstól* 168, *thone || síthfæt* 202, *ðth thæt ymb || ðntfd* 219, *forthan bith || ándgít* 1059, *ær hē thone || grúndwóng* 1496. 2770, *thæt he thone || brēostwýlm* 1877, *mē thone || wælræs* 2101, *syththan hyne || Hæthcýn* 2437,¹ where there can be no talk of *Auflösung*.

In conclusion I wish to say that this criticism of the theory of Sievers is offered with a deep sense of the inestimable benefits which our science owes to the profound erudition and the wonderful penetration of this distinguished savant; and I feel impelled to take issue with his conclusions only from a profound conviction that, in so far as they are made to apply to actually existing conditions, they tend to lead scholars astray. The facts on which his theory is based, belong to a discussion of the development of the alliterating long line, upon which I am incompetent to enter.²

UNIVERSITY OF GEORGIA, Oct. 23, 1899.

JOHN MORRIS.

¹ Other scansions possible in some of these.

² I desire to announce that I have prepared, and will soon have published, a small book elaborating and illustrating the views here presented.

REVIEWS AND BOOK NOTICES.

P. Cornelius Tacitus, *Dialogus de Oratoribus*, erklärt von Dr.
CONSTANTIN JOHN. Berlin, Weidmannsche Buchhandlung,
1899.

In this edition Dr. John, rector of the Gymnasium in Schwäbisch-Hall (Württemberg), presents the mature results of long study devoted to the *Dialogus*, of which numerous specimens have been already published and for the most part received with cordial approval. The results of the long controversial discussion concerning authorship, dramatic date, date of publication, structure of the dialogue, lacunae, sources, etc., are summarized skillfully and in general with sober independence of judgment in the moderate compass of 61 pages. In the treatment of the text, with one or two conspicuous exceptions, the editor is conservative and sane; the explanatory and illustrative annotation is adequate and intelligent. The work has been received very cordially and is likely to be looked upon as an authoritative repertory of the status of *Dialogus* studies at the end of the century.

Dr. John has made free use of the labors of his predecessors, to most of whom, in the nature of the case, only general acknowledgment could be made. His indebtedness to Professor Gudeman is more specific, and it should be a gratification to American philological pride to observe that in many places, especially of the introduction, Professor Gudeman's results have been accepted or have influenced the author's presentation.

It is doubtless on the whole fortunate that in many of the problems which the *Dialogus* presents, there is manifest a tendency toward crystallization of opinion. So, for example, with the exception of Mr. Steele¹ (*A. J. P.* XVII 289), no one is now found to doubt the Tacitean authorship, and Mr. Steele seems not to have recognized that his argument against the authenticity proves all that an argument from style is capable of proving for it, viz. that the language does not prevent us from assigning the work to Tacitus. No one could fairly claim more. We are bound to believe our record until belief is shown to be impossible; but if the MSS, in attributing works to ancient authors, only furnish us with a thesis to prove, there is opened a vista of scepticism and material for dissertations at which the mind boggles. In some other cases there is evidence of a certain agreement or tendency

¹ To whom, I see, must be added Valmaggi and Novák. Cf. *Woch. f. kl. Phil.*, No. 51, 1899

toward agreement in conclusions which seem to me very uncertain or demonstrably false. Three such examples I shall select for more detailed discussion.

The first is a question of the interpretation of 17, 13, on which passage alone John very justly bases his conclusion concerning the time when the dialogue is thought of as taking place. It is the ill-famed enumeration of 120 years from the death of Cicero. The last step is as follows: (*adice*) *sextam iam felicitis huius principatus stationem quo* [all recent edd. MSS *qua*] *Vespasianus rem publicam fovet: centum et viginti anni ab interitu Ciceronis in hunc diem colliguntur*. This is interpreted in the usual way as the sixth year of Vespasian's reign, and the middle of the year 74 is thus obtained as the dramatic date. But even a dead text will cry out against the accumulation of improbabilities which cluster about this conclusion. For (1) *stationem* must stand in a meaning otherwise unparalleled. (2) We should expect *sex stationes* to obtain the meaning sought. (3) The total is not 120, but only 116-117. (4) *Qua* is changed to *quo*.

But that my criticism may not be negative only, I would call attention to the fact that there is a more methodical, even if not a perfectly satisfactory, interpretation of the passage, to which Petersen alludes briefly in his note and which I believe is attributed to Steiner, whose work, unfortunately, is not accessible to me. I shall present it therefore *meo Marte*, starting from the clue which the word *statio* affords. As interpreted above, the meaning assigned to *statio* is unparalleled; it becomes practically impossible, when we realize that the word from the time of Augustus had taken on a specific metaphorical meaning, as a designation of the relation of the *princeps* to the state. His position is conceived of as that of a sentry or watch shielding the state (*stationem, qua Vespasianus rem publicam fovet*). Augustus was perhaps the first to suggest this relationship, and Gellius (XV 7) has preserved a letter of his *ad Gaium nepotem* concluding with a prayer for the safety of both, *in statu reipublicae felicissimo ἀνδραγαθούρων ὑμῶν καὶ διαδεχομένων stationem meam*. The word is used in the same way of the imperial relation to the state in Ovid (*Tristia*, II 219 *princeps statione relicta*), in Velleius, in Lucan, in Suetonius, in Pliny (*Panegyricus*), by Antoninus Pius of himself, and later (v. Boetticher, *Lex. Tac.*, and Forcellini, s. v.). The metaphor thus passed at an early time into an elevated designation or description of the reign of the ruling emperor. Of this meaning every Roman reader must have thought in the present passage, while the addition of *qua rem publicam fovet*, defining accurately the relation, left him no choice but to entertain it. But the addition of *sextam* to *stationem* has introduced confusion, and it must be confessed that an idiomatic Latin usage has here exposed the interpretation of these words to ambiguity. In the preceding enumeration from the death of Cicero the steps are: I, Augustus; II, Tiberius; III, Gaius; IV, Claudius and Nero; V, Galba Otho

Vitellius; and finally (*iam*) VI (*sextam iam* etc.), Vespasian. Now, it is a well-recognized fact that Latin often makes use of an adjective modifier where modern tongues would employ an adverb or some other form. E. g. Cic. Tusc. V 93, where a third group of the Epicurean division of pleasures is introduced thus: *tertias (cupiditates) . . . funditus eiciendas pulavit*; or again, Quintil. X 1, 95 *non sola carminum varietate* instead of *non solum*. And so here. On *iam* marking the last member of an enumeration v. Seyffert, Schol. Lat.¹ I, p. 36, who cites Cic. de Nat. Deor. II 132, and Brutus 159; cf. also Tac. An. II 21. Against this interpretation may be urged the fact that it leaves the reader to reckon out the exact year of Vespasian which is meant, to make up the total of 120, and that I confess we should scarcely expect, unless it were, perhaps, the writer's purpose to make the indication of dramatic date not specific, but to leave it implicit. At all events, it would be a touch not alien to the manner of dialogue as a dramatic form (cf. Hirzel, Der Dialog, vol. II, p. 49). If this interpretation be correct, we should place the scene of the dialogue, not with John in the middle of 74, but toward the end of 77, 120 years from the death of Cicero.

In regard to the rôle of Secundus in the first debate between Aper and Maternus on the merits of poetry and oratory, John, with Gudeman and others, says that Secundus refuses to act as judge, and that therefore a negative which the MSS do not give must be inserted, thus: *et ego enim, quatenus arbitrum litis huius inveniri <non licuit>, non patiar Maternum societate plurium defendi*. But quite without reason, or rather with singular misapprehension of the whole tone of the preceding words. Maternus rejoices that they have found a judge who shall decide between them. Secundus rejoins that he must be excused as prejudiced on account of his well-known friendship with the poet Saleius Bassus. Aper replies, dismissing the suggestion of prejudice which Secundus had urged, by pointing out that the case of Saleius or any one else, who was a poet and nothing else, had nothing in common with that of Maternus. He therefore claims Secundus as arbiter.

Finally, a word concerning the lacuna which John (following Andresen and Gudeman) assumes in 40, 7, after *admovebant*. I have discussed this before in reviewing Professor Gudeman's edition (A. J. P., vol. XVI, p. 84), and I would only add here that even if one could grant that the general character of the matter between ch. 36 and ch. 42 seemed to indicate more than one speaker, it would still be necessary to say that the lacuna must be sought somewhere else than here. For on the one side of the assumed gap we have as a reason for the development of eloquence *datum ius potentissimum quemque vexandi*—an obvious transference to Roman conditions and to oratory of the ἀδεια τοῦ σκώπτειν of Attic παρρησία, as is further indicated by *ut histriones* below. On the other side such eloquence is called *alumna*

licentiae quam stulti libertatem vocabant, which did not arise in well-ordered states,—not in Sparta nor in Crete, Macedonia nor Persia, but in Athens. If a lacuna must be found, obviously it can not be sought here.

G. L. HENDRICKSON.

SUNDRY RECENT WORKS IN ENGLISH PHILOLOGY.

Among recent works issued from the Clarendon Press is a new edition of *King Alfred's Old English Version of Boethius De Consolatione Philosophiae* (Oxford, 1899), edited from the MSS, with introduction, critical notes, and glossary, by WALTER JOHN SEDGEFIELD, M. A. Melb., B. A. Cantab., late scholar of Trinity College, Melbourne.

The text is based on the Cotton MS (C), with variants from the Bodleian MS (B); and omissions in C, due to injury in the great fire of 1731, are supplied from B. A short fragment, fifty lines, from another MS (N), discovered in 1886 by Prof. Napier in the Bodleian (MS Bodl. 86), is appended. Of these MSS, C is the oldest, and dates from the time of King Alfred, or shortly afterwards. B is independent of C, and dates from the early twelfth century. The fragment N is assigned to the first half of the tenth century. Junius made a transcript of B, with some variants from C, which is also preserved in the Bodleian Library.

This edition contains the prose version of the Latin prose original, common to B and C, the prose version of the Latin *carmina*, found only in B, and the metrical version of the Latin *carmina*, found only in C. The Latin originals are not given. The introduction gives a bibliography and a condensed analysis of the relation of the Old English to the Latin original, with instances of the use of old Latin commentaries, first pointed out by Dr. Georg Schepss in an article in the *Archiv für das Studium der neueren Sprachen*, 94. A note from Prof. Sievers on the dialect of the text shows that both MSS contain Kenticisms, and that the Metra are full of them.

As to the authorship and date of the work, it is considered certain that King Alfred was the author of the prose version, but not so certain that he was the author of the Metra, and while stating that the question is not settled, the editor seems to favor the view of Leicht, in *Anglia*, VI, that King Alfred was not the author of this alliterative metrical version.

The prose text fills 150 pages, the Metra, or 'Lays,' 56, and the very convenient glossary with references, and a brief index of proper names, the remaining 122 pages.

Old English scholars will welcome this new edition of King Alfred's *Boethius*, for none has been published since that of Fox in 1864, giving the text of B without collation of the MS and "apparently copied from Rawlinson's edition" of 1698. Cardale's edition of 1829 also contained the B text.

The attention of Old English scholars may be called to a small volume entitled *Notes on Beowulf* (Longmans, 1898), by Mr. THOMAS ARNOLD, already well known as the editor of *Beowulf*, with an English translation (1876). These Notes are founded on lectures given in 1896, and consist of an analysis of the poem and a consideration of the personages and tribes mentioned in it, its geography and sources, date of composition and authorship, and mythological theories. Much space is given to a discussion of Sarrazin's views, but Mr. Arnold does not agree with Sarrazin as to the authorship of the poem. Passages are compared from *Beowulf* and from the genuine poems of Cynewulf, from the *Andreas*, and from the *Guthlac*; but the author of *Beowulf* was not Cynewulf, nor the author of either of the other poems. We must still pronounce the poem to be of unknown authorship. The limit of date is given as 568-752, or more exactly 670-750, which does not differ from the date usually assigned to the poem. A map of Denmark and Southern Sweden is prefixed to assist in identifying the localities, which are the ones commonly given, Heorot being placed in Zealand. Mr. Arnold has no sympathy with the views of Haigh. Lack of space will not permit a more particular notice of the small volume.

A dissertation on *French Elements in Middle English* (Oxford, 1899), by FREDERICK HENRY SYKES, M. A., Ph. D., sometime Fellow of the Johns Hopkins University, has recently come to hand. The object of the dissertation may be expressed in the author's own words (p. 7). It "aims to show that Middle English became, not only in its vocabulary, but in its phrasal forms, 'halb-französisch'; that its phrasal power is pre-eminently Romance in character"; and so it seeks "to establish a higher and more subtle romanization of our speech than that of its vocabulary." In four brief chapters the author discusses Verbal Phrases, illustrated by phrases formed with *bear* and *take*; Adverbial Phrases of Negation, as, 'not worth an apple, a bean, an egg,' etc.; Phrasal Power of the Preposition: *At*-Phrases, as *at avis*, *at device*, *at gre*, etc.; and Nominal Compounds and Phrases.

Many striking examples of correspondences between Middle English and Old French are given, and while this brief pamphlet of 64 pages may be regarded merely as an example of method, it would be well for the author to extend his researches, and base his main thesis on a more extensive induction. The pamphlet lacks both table of contents and index.

An interesting translation of the *Andreas, the Legend of St. Andrew*, by ROBERT KILBURN ROOT, has just appeared in *Yale Studies in English*, VII (New York, 1899). The introduction notices the Vercelli MS, the authorship and date of the poem—without definite decision as to either—the sources—most probably a Latin translation of the Greek original, and a Latin homily,

from which the Old English version (given in Dr. Bright's *Reader*) was made—the poem as a work of art, and the argument of the poem. The introduction is very brief, and I should have liked to see a fuller treatment of these points. The author has chosen "blank verse as the most suitable metre for the translation of a long and dignified narrative poem," but some of it is very prosaic. He objects, and rightly, to the ballad measure used by Lumsden in his translation of *Beowulf*, and strongly condemns the imitation of the Old English alliterative measure, but I can not agree with him here, and think that a spirited translation in this measure would have given the modern reader a better impression of the Old English poem than his blank verse does. However, I am thankful for this translation, as none exists in English since that of Kemble in 1843, long since out of print.

I am more inclined to agree with Prof. JOHN LESSLIE HALL, of William and Mary College, who has just given us original specimens of the Old English alliterative measure in his *Old English Idyls* (Boston, 1899), which show that this measure can be reasonably well imitated in original verse. Not that I think that Prof. Hall has succeeded perfectly, but these Idyls are fairly well done, and do not deserve the reproach that Mr. Root casts on such imitations.

The small volume contains eight idyls, entitled 'The Calling of Hengist and Horsa, the Landing of Hengist and Horsa, the Lady Rowena, the Death of Horsa, Cerdic and Arthur, Augustine, Alfred, and Edgar the Peaceable.' I have noted several points to which I should take exception in the execution, but can not take time and space for them now. The half-rime does not produce a pleasant impression on the ear, nor does the frequent repetition of 'lecherous, treacherous,' and such-like; I find both *scop* and *scōp*, *burnies* and *byrnies*, *décorous* and *decórous*, *ogle*, *a-many*, as adjective (30, 50), but rightly "a many of jewels" (45), *nidering* for *niding* or *nothing*, *a-mighty*, *a-dreary*, and I should transpose some words for the sake of the accent,—but these slight blemishes can be easily remedied, and I think that the author has, on the whole, succeeded very well in his metrical imitations.

J. M. GARNETT.

La doctrine du sacrifice dans les Brâhmanas, par SYLVAIN LÉVI.
(Bibliothèque de l'École des Hautes-Études. Sciences religieuses. Vol. XI.) Paris, 1898.

Seven years ago Professor Bloomfield, in the announcement of his Vedic Concordance (Proceed. A. O. S. for 1892, Journal, XV, p. clxxiii), admirably summed up the chief desiderata of Vedic

philology, viz. (1) complete indices verborum for all texts; (2) preliminary translations of all texts; (3) an index of subjects and ideas contained in the Vedic literature; and (4) a concordance of the *mantras*. Professor Lévi's book falls under the third of these classes, for with great care he has here attempted to give "un inventaire doctrinal" of the Brāhmanical teachings concerning the sacrifice; a specimen, as it were, of a large Brāhmaṇa Concordance which he also considers "un des outils indispensables à la philologie védique." The value of such work is twofold. To the student of the Vedic hymns, on the one hand, it presents the theological views of a period which has its beginning and roots in these very hymns and can not properly be separated from them. "Le système religieux des Brāhmaṇas se retache par une tradition continue aux auteurs des hymnes." And it is, perhaps, on this account to be regretted that our author has confined himself so strictly to the Brāhmaṇas alone. The 'connective tissue' between the earlier and the later period which Professor Bloomfield so strongly desired is thus almost wholly wanting. He, however, who remembers the vast mass even so to be gone through will be slow to find fault with M. Lévi for his voluntary restriction. On the other hand, it is investigations of this kind which will ultimately enable us to form a clear conception concerning the composition of the Brāhmanical writings and their relation to each other.¹ Considering the great importance which these critical questions have for the proper valuation of the legendary and sociological information contained in the Brāhmaṇas, our present lack of definite knowledge constantly tends to vitiate our inferences based on Brāhmaṇic testimony. To illustrate by one example:—On p. 155 M. Lévi refers to the AB. version of the legend of the *asuri* Dirghajihvī in which Mitra and Varuṇa are *dramatis personae*. But does the Dirghajihvī legend really belong to the Varuṇa cycle? By no means. This legend in its original form is an Indra legend, and as such it is told both in the TMB. and in the JB. It is only by a trick quite characteristic of the Brāhmanical authors that Varuṇa in the AB. version is substituted for Indra, and the sole reason for this substitution is that the legend in the AB. is used to explain why the *payasyā*-offering at the morning libation is made to Mitra and Varuṇa. It is clear that such an exegetical adaptation of a popular legend is of little value to the mythologist. (Cf. Actes du XI^{me} Congrès international des Orientalistes, I, pp. 232-6.)

In preparing his digest M. Lévi could not fail to be struck with the fundamental similarity of the Brāhmanical writings, and he infers from this that "un trésor commun d'aphorismes, de sentences, d'anecdotes, de légendes circulait dans les clans sacerdotaux; ... chacune des grandes écoles qui l'avaient adopté l'avait par une altération inconsciente accommodé à son génie

¹ Bloomfield's analysis of the GB. in JAOS. XIX, 2d half, p. 1 ff., is a model of such an investigation.

propre, . . . mais partout l'original unique apparaît vigoureusement sous les retouches." That there was such a collection in the form of a real book (Geldner, *Ved. Stud.* I, p. 290), I agree with Oldenberg (GGA. 1890, I, p. 419, and *Deut. Lit. Zeit.* 1897, col. 731), is not yet proven, although there is no evidence whatever to disprove it. But that a certain amount of legendary and dogmatic stock in trade, cast in definite and accepted forms, existed in the prebrāhmanic period and was freely drawn upon by the compilers of our present Brāhmaṇas seems to me to admit of no doubt. (Cf. also JAOS. XVIII, p. 16, and Finot in the *Revue de l'Histoire des Religions*, XXXVI, p. 445.) A detailed discussion of this problem lay outside of M. Lévi's plan, but from his words on p. 8 it may perhaps be hoped that he has only deferred it till some later date. It will necessitate an even more complete collection and minute comparison of all the passages bearing on any one subject than was necessary for the purpose of the present monograph.

A whole chapter is devoted to the mechanical theory of the sacrifice which permeates the Brāhmanical writings. There is probably no race which exhibits what Vierkandt (*Naturvölker und Kulturvölker*, 1896, p. 297 ff.) terms the intellectualistic type of civilization in a higher degree than the Hindoos of the Brāhmanical period. The ideal man is he who knows (*ya evaṃ veda*). I know of only one passage in the whole mass of Brāhmanical literature where our ethelistic morality finds expression, viz. BAU. iii. 2. 14 (ed. Boethl.). At the close of a public disputation Yājñavalkya takes Ārthabhāga, his adversary, aside and confides to him the *sumмум arcanum*: "Verily what these two then talked about,—it was action they then talked about; what they lauded,—it was action they then lauded; to wit, through good action one becomes good, through bad action, bad."

In discussing the passages relating to retribution after death, M. Lévi, like Deussen in his learned *Philosophy of the Upaniṣads* (*Allgemeine Geschichte der Philosophie*, I. Band, 2te Abteil., 1899, p. 292), omits a reference to a very characteristic statement of the KB., "qui," as he himself notes on p. 21, "se distingue souvent par une tendance morale." In KB. xi. 3 we read: "For, verily, as in this world men eat animals, as they partake of them, even so in yonder world the animals eat men, even so they partake of them. Now by means of the *prātaranuvāka* he encloses them here. Being here enclosed they do not eat him in yonder world, they do not partake of him. But just as he eats them in this world, just as he partakes of them, even so he eats them in yonder world, he partakes of them"—a very close parallel to a certain passage in the Bhṛgu legend (JB. i. 43).

A few additions may finally be noted. To the note on p. 19 add AB. vi. 35. 1.—P. 35. For RV. i. 164. 45 compare Oldenberg, ZDMG. XXXIX 58.—P. 71. "La morale n'a rien à faire dans le monde des dieux" is not to any degree characteristic of

Hindoo mythology. Early myths all over the world are unmoral, and a later generation to which unmoral and immoral have become synonymous is sorely tried to effect a compromise with its new ethical ideals. Witness Pindar wrestling with the Pelops legend in Olymp. I and Plato's discussion in the Rep. II 377.—P. 87. A language peculiar to the gods (add ÇB. xi. 5. 4. 4) is also found in Greece (cf. Graefenhan, Archiv f. Philol. u. Paedag. 1842 = Jahrb. f. Philol. u. Paedag., Supplementb. 8, p. 61, and Nauck, *ibid.*, p. 548) and in Germany (Grimm, Mythol., p. 307).—P. 91. For the importance of the *dakṣiṇā* cf. also AB. vi. 35. 11.—P. 107. To note 2 add AB. i. 22. 14.—P. 108. Concerning *ḡraddhā* cf. Oldenberg, ZDMG. 50, 448.

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L'adjectif verbal latin en *-ndus*. Mémoires de la Société de Linguistique, XI 145-164, par J. LEBRETON.
 Studien zur Geschichte der lateinischen Wortbildung. Das Suffix *-do-*. Indogermanische Forschungen, X 221-234.

Readers of this Journal know how fully the gerundive has been treated in its pages. A review of two recent papers in their bearings on this question will perhaps not be uninteresting.

Lebreton's synopsis of the previous theories is of great bibliographical interest. The synopsis in my essay on 'The Origin of the Gerundive' (Transactions of the American Philological Association, XXIX 5-30) is not nearly so complete.

Lebreton has, in my opinion, made a valuable contribution to the discussion of this formation. He brings into comparison with the gerundive the Greek stems in *-ad-*. His list is *φυγάς* 'fugitive,' *ρῡάς* 'flowing,' *δρομάς* 'runner,' *φορβάς* 'nourishing,' *νομάς* 'pasturing,' *στροφάς* 'turning,' *ἐθάς* 'habitual,' *φοιτάς* 'wandering,' *κυκλάς* 'rolling'; and, with past meaning, *μυγάς* 'mixed,' *σποράς* 'scattered,' *λογάς* 'chosen,' *γυμνάς* 'stripped,' *μονάς* 'isolated.' These do in fact seem to me to betray a kinship with the type of Latin *labundus* 'falling,' *oriundus* 'arising,' *secundus* 'following,' *volvendus* 'rolling'; and, purely adjective, *rotundus* 'round' (from 'rolling'). It was with precisely this type of words that the infinitival theory which I advanced in this Journal had its only semantic difficulty.

My theory started with the dat.-gen. fem. sg. in *-dae*, which it made the precise equivalent of *-θαι* in the Greek infinitive, while *-endae* was, barring an unimportant difference in case-ending, the equivalent of the Sanskrit infinitive in *-a-dhyāi*. It must be noted, however, that under absolute conditions of transmission the gen. in *-di* would correspond to *-θαι*, and *-dae* (fem. sg.) to a primitive *-DHĀI*—intermediate, we may suppose, between *-θαι* and *-dhyāi*. It is also safe to say that the ending *-DHĀI* moving along

with attracted fem. sg. objects would have yielded *-dae*, if we admit ever so slight a consciousness of paradigm.

Ceci, in a critique of my gerundive theory embodied in an essay entitled 'Di un nuovo infinitivo,' etc. (Rendiconti d. R. Accad. d. Lincei, III, fasc. 11-12), recognized, as I did, the cognation with the Sanskrit form, but contended that the gerund in *-di* was the Latin continuant of the primitive form. He denied the existence of a form like *ferendae* with infinitive value, and in this objection he is sustained by Lebreton and by Herbig (I. F., Anz., IX 38). This objection is, in my opinion, specious, for I never seriously contended that *ferendae* was a living infinitive (spite of the footnote to p. 222, vol. XV, above), but only that the gerundive was ultimately derived from such a true infinitive. Lebreton in his criticism objects to my treatment of one of my Latin examples, which I rendered, not so much as Latin, but rather, under the terms of my theory, as though it was a primitive Aryan phrase. I have not the least objection to make to Ceci's equation of the gerund with the Sanskrit infinitive, but this without abandoning altogether my claim for the form in *-dae*.

The infinitival theories have a phonetic difficulty to meet: the *-nm-* of the Oscan-Umbrian forms. Ceci sent his Italians to Latium to borrow the form, but without valid excuse, it seems to me. I have debated, in the essay cited above, these difficulties as follows: 1) in primitive Aryan *-MD-* was a byform of *-MDH-*; 2) prim. *-MDH-* became prim. Ital. *-nd-*. I see no reason why any one should withhold his assent from the first of these propositions (see also Brugmann, Grundriss, I, §704, Anm.). For the second I have reached, not a clearly affirmative result, but have shown that the negative is, with our present apparatus, unprovable.

The infinitival theories of the gerundive have this great point in their favor: they explain with a single assumption the active-passive and present-future shifts of meaning—in a word, the syntactic and semantic problems involved.

The debate whether the gerundive characteristic started as *-MD-* or as *-MDH-* is not advanced by Lebreton's theory, for the very reason that these groups were convertible in the primitive period. It is to be noted that in the Greek suffix *-ad-*, *a* is the product of the nasal vowel, and this helps the interpretation of *a* in Skr. *-a-dhyāi* as from *ṃ*.

Niedermann discusses the *-dus* suffix in Latin in all but the gerundive types, and comes to the conclusion that *-DO-* and *-DHO-* are merged in Latin *-dus*. I entirely agree with him. He may be interested to know that as we independently reached the conclusion that Samnite *Cal(l)ifae* = Lat. *calidae*, so, in the original manuscript of the essay he cites, I explained, as he does (p. 227) after me, Lat. *fordus* as a cognate of Skr. *garbhadhās*.

If we combine the results of the essays under discussion with the essays in this Journal by Horton-Smith and myself on the gerundive, we can reach what I regard as a tenable theory of the Italic suffixes in *-ndo-* and *-do-*.

1) The non-gerundival type of *secundus* 'following, favoring' corresponds to the type of Skr. *dhiyamdhā-* 'prayer-directing, worshipping (worshipful),' while *volvendus* 'rolling' is cognate with Gr. *φύγας* 'fleeing'; cf. also Skr. *havidā-* 'havis-giving.'

2) The gerund in *-di* and the gerundive in *-dae* (dat.-gen.) are cognate with the Sanskrit infinitive in *-a-dhyāi* and, less closely, with the Greek infinitives in *-θαι* (i. e. *θίσθαι*, *δόςθαι*).

3) The type of Lat. *calidus* 'hot' (Samnite *Cal(l)ifae*) and *fordus* 'pregnant' is found in Skr. *garbhadhās*.

4) The type of Lat. *callidus* 'blaze-faced' (Umbrian *kaleřuf*) has a *-DO-* suffix (cf. *lucidus* 'white': Gothic *lauhat-jan* 'lucidere').

As *-D-* and *-DH-* suffixes—or, as it might be more correct to say, considering the Vedic types, which are historically transmitted to us from a period at least a millennium earlier than the Latin forms, compounds of *-Dō* and *-DHē*,—existed side by side in the primitive speech, both in full composition with stems and in semi-composition with case-forms in *-M(-N)*, it is hardly to be doubted that the phonetic reduction of *-DH-* after *-M-* to *-D-* introduced a confusion of *-DH-* with *-D-*, which extended even to the full compounds and persisted after composition had sunk to suffixation.

EDWIN W. FAY.

REPORTS.

ENGLISCHE STUDIEN. Herausgegeben von Dr. EUGEN KÖLBING.
Leipzig, XXIII. Band, 1896.

I.—K. D. Bülbring, On the Manuscripts of Richard Rolle's Pricke of Conscience. Eighteen MSS have been already classified by Dr. Andreae, and seven by the present writer. The genealogy of six more is determined in this article.

Br. Schnabel, Ossian in English Literature up to 1832. The article is continued in the third number, but the two parts may be joined for the purposes of a report. In the first, Ossianic influence is traced as it appears in the opinions of Ossian contained in letters by such men as Johnson, Gray, and Walpole; in the mention of Ossian by periodicals; in metrical versions, dramatizations, and numerous editions of Ossian; and in imitations by such poets as Bruce, Logan, Blake, and especially Chatterton, whose Poems of Rowley and Saxon Poems are forgeries suggested and colored by Macpherson's publications. A frequent evidence of this influence is the comparison of the human form or features with the clouds, lightning, thunder, streams, the sea, trees, and rocks.

The second part of the article discusses the influence of Ossian upon the Romantic poets. It appears occasionally in their diction, but is more important and effective in stimulating the emotional tendency peculiar to the early Romantic movement. Furthermore, at the beginning of this movement it was unhindered by the quarrel over the authenticity of Ossian's poems, which had subsided. Bowles, Coleridge, Scott, and Byron are the most conspicuous examples of an enthusiasm for Ossian; in each case, however, the enthusiasm was youthful, and soon disappeared. Spenser, as well as Ossian, was a great favorite with the youthful Scott. In conclusion Schnabel says that the indirect influence of Ossian upon English literature was greater than the direct; in fact, it was one of the most important forces in the Romantic movement which freed English poetry from the school of Pope. A summary shows that before 1830 there had appeared 24 metrical versions of Ossian, 42 imitations, and six dramatizations.

E. L. Fischer, Verba Nominalia. This is a collection of common terms in English derived originally from proper names, such as *boycott*, *lynch*, *sally-lunn*.

Reviews.—Glöde approves of J. D. Bruce's opinions as set forth in his dissertation, The Anglo-Saxon Version of the Book

of Psalms, Commonly Known as the Paris Psalter. Bruce believes that it was not translated by Ælfred, nor was a French monk the scribe. This MS was written by an English monk of the late ninth or early tenth century, possibly identical with Wulfi, the scribe of MS Cott. Otho C 1 of the gospels of Luke and John. The commentary is that of Ambrosius Autpertus, abbot of St. Vincent near the river Volturno (778). The arguments of the Psalms, excepting their mystical element, come from a Latin version of a Greek commentary by Theodore of Mopsuestia.—Kölbing, in a review of Köster's edition of Huchown's *Pistel of Swete Susan*, rejects the editor's theory that circumstances in the Apocryphal story of Susanna were suggested to the poet by the relations between Margarethe Loggia and her husband, King David of Scotland, at whose court the poet lived.—L. Fränkel, in reviewing eight books selected from the latest studies in the Elizabethan drama, speaks of Maurits Basse's *Stijl-affectatie bij Shakespeare vooral uit het Oogpunt van het Euphuisme*, and Leopold Wurth's *Das Wortspiel bei Shakspeare* as beautiful examples of the truth that between philology and aesthetics there is no contradiction, unless one or both of them are at fault. The former study, beginning with the origins of Euphuism, shows how Shakespeare in different plays realized its highest artistic possibilities. The latter, considering the pun as an element in poetic art, shows that it is peculiar to the simple and naïve Elizabethan society with its marked Euphuistic tendencies, and deals with Shakespeare's masterful treatment of it in his plays. The study has enabled Wurth to explain more than one obscure passage.—Fischer's *Zur Kunstentwicklung der Englischen Tragödie* treats Shakespeare not as an isolated figure, but as the climax of English literary development in the sixteenth century. This development was twofold, taking place under the influence (1) of the rising national feeling, (2) of the classical model as represented by Seneca. The national force was characterized by a love of life and action, the classical by its formality. The two continue side by side. Sometimes both are at work in the same play; thus *Gorboduc* is a national story treated in a classical manner, while of *Appius and Virginia* directly the reverse is true. The forces are first intermingled in Marlowe, who transcends all rules, and, by free assertion of his individuality, becomes the founder of the English Romantic drama, and the immediate antecedent of Shakespeare.—L. Bahlsten, in his study of the comedy *Rule a Wife and Have a Wife*, assigns the play to Fletcher, and finds the source of its double plot in *El Casamento Engañoso*, one of Cervantes' twelve *Novelas Ejemplares*. Bahlsten also traces the history of this theme—the theme of *The Taming of the Shrew*—in English literature, where alone it seems to have struck root.—Kölbing's edition of *The Prisoner of Chillon and Other Poems* is recommended by Hoops as a model in its fullness and extent. It contains more than twice the critical matter offered in the first

volume of Kölbing's *Byron*. It could, however, be reduced at least a fifth without loss, especially in the treatment of alliteration, in etymological notes, and in parallels. The reviewer protests against the excessive and uncritical citation of parallels in modern editions. He extends his criticism to Kölbing's citation and correction of errors in translating *Byron* into other languages, to his introductions, his chapter on imitations and parodies, and to many annotations. Kölbing's statements of *Byron's* relation to his sources are not always happy and accurate. A few of the notes are criticized in detail.—Hoops commends Jones' study, *The Growth of the Idylls of the King*, for its collation of three rare texts in the South Kensington and the British Museum.—A group of textbooks for the teaching of English in the German schools is discussed by H. Strohmeyer. The reviews and apparently the books themselves contain matter that should be interesting to all teachers of modern languages. Mention should be made here of a series of reviews on pp. 321-334 of the present volume, dealing with books on the various methods of such teaching. The questions as to the proper use of phonetics, phonetic writing, grammar, and reading are still open. Strohmeyer is certainly right in laying stress upon phonetics, and insisting that the teacher shall possess sufficient skill both in this and other respects to transcend the textbook, and use its proverbs and conversational questions and answers as a basis of thorough oral practice.—A. Schröer, in a notice of some of the recently issued parts of the *New English Dictionary*, says that it surpasses all other dictionaries of English, not in degree merely, but in being founded upon truly scientific principles—namely, of exhausting all the sources of English vocabulary, and of forming its word-list exclusively from these sources.—Four German-English lexicons are reviewed—the tenth edition of Grieb, revisions of Thieme-Preusser and Flügel, and Muret's *Encyclopädisches Wörterbuch*.

In the *Miscellanea*, Kölbing contributes a note on the MSS of *Childe Harold*, I and II. These cantos were first printed from two MSS: the one an original in *Byron's* hand, no longer extant; the other a copy by R. C. Dallas, revised by him and the poet (MS Egerton 2027). A comparison of the text with this MS reveals some readings of the original.

II.—G. Sarrazin, *New Studies in Beowulf*. The present article consists principally of additional evidence in support of opinions previously expressed in the author's *Beowulf-Studien* and in *Eng. Stud.* XVI. *Beowulf* is an oral translation of Danish songs, and was brought over into English rather late (700-750), since it agrees with the Norse sagas in many details which would have been liable to perish in long oral tradition after translation. The first part of the article, under the title, *King Hrothgeirr and His Family*, traces, in the Northern legends, events and persons correspondent or identical with those in *Beowulf*. Probably only

one of the characters in the poem was English—namely, Queen Wealhðeow, and she may have been born on the Continent before Anglia was settled. The second part gathers evidence to show that Beowulf was drawn from a source common with that used by the composers of the Northern sagas, though these composers may not have received it in its original form. This common source was a Skjöldung epic now lost, and its composer may have been Starkadhr, the associate, and possibly the teacher, of Ingeld.' In the third part the author discusses the difference between the 'dragon-song' and the story of Grendel as respects poetic treatment. This difference does not indicate double authorship, but composition by one man at different times, the 'Grendel-song' being the work of an aged but vigorous poet, who in the 'dragon-song' appears older and tired of life. The absence of the Christian element in the second part suggests that the English translator was a Christian who, as his work progressed, succeeded in abandoning himself completely to the heathen character of his theme. The last part of the article is principally a list of parallels between Beowulf and the Andreas. Assuming that Cynewulf wrote the Andreas, Sarrazin infers from these parallels that the last revision of the Beowulf was the work of Cynewulf.

E. Kölbing, Contributions to the Textual Criticism and Elucidation of Lyric Poetry of the Sixteenth Century. The attention of philologists is called to this neglected field. The writer emends (1) Böddeker's imperfect reprint of the interesting Cott. Vesp. A 25. British Museum, on which Holthausen has already contributed notes to Eng. Stud. XXII; (2) a Northern version of the Benedictine Rule from the same MS, printed by Böddeker in Eng. Stud. II, and emended by Holthausen in Anglia, XV.

E. Nader, On Private Readings in English in Austrian Real-schulen.

Reviews.—Nader, in reviewing vol. I, part 2, of the second edition of Storm's Englische Philologie, calls attention to the fact that it contains twice as much matter as the corresponding part of the first edition. He recommends it, as a mine of material, to teachers in every department of English philology.—J. Schipper's Grundriss der Englischen Metrik is an abridgment of the larger work to the proportions of a convenient handbook. It aims to unify the somewhat scattered materials of the great work, and to present such results of investigation in this field as are conclusive, with brief mention of differing opinions on certain questions. The reviewer, W. Wilke, says that every student of English philology should own the book.—L. Kellner has successfully revised Morris's Historical Outlines of English Accidence. Changes have been made only where they were necessary for consistency with modern scientific discovery. Chapter II, on General Phonetics, is recast, and Chapter VII, on Phonology, is new. Details of etymology are criticized by Swaen, the reviewer.—Kölbing

says that Wülker's *Geschichte der Englischen Litteratur* is the first history of our literature which, based upon scientific method, is designed to meet the needs of the general reader. It is distinguished from ten Brink's history by its popularity and completeness.—Saintsbury's *History of Nineteenth Century Literature* is, in Schnabel's opinion, inferior to Gosse's corresponding book on the eighteenth century, since it discusses no living writer except Ruskin. Its most important service is its contribution to the history of periodicals and journalism.—Part VII of the *Mediaeval and Modern Series of Anecdota Oxoniensia* is a publication of the Crawford collection of early charters and documents in the Bodleian, under the editorship of Napier and Stevenson. Some of these appear for the first time. The book, as Glöde says, is valuable to the historian and the philologist, and contains some Old English words previously unknown. Among other documents are the copy of a charter of King Æðelheard of Wessex, an original charter of Æðelred the Unready, a copy of a letter of Dunstan, and an early twelfth-century rule of the monks of Crediton.

Miscellanea.—Kaluza replies to Luick's citation of the Northern rime, *love : behove*, in *Romaunt of the Rose*, 1091 f., as a proof that fragment A is not Chaucer's. Kaluza cites several un-Chaucerian rimes from the genuine poems of Chaucer, and adds that the poet may have been driven to this unusual rime by the difficulties of rimed translation.

III.—H. Lessmann, *Studies in the Middle English Life of St. Cuthbert*. The text was printed by Fowler, and emended by Kölbing in *Eng. Stud.* XIX. The writer adds further emendations, mentioning Symeon Dunelmensis and a treatise no longer extant as sources of the last part of the poem.

Ph. Aronstein, *The System of Common Schools in England*. This interesting article traces the development of English common schools from the wretched dame schools and common day schools to the present time. The movement was late in England, by reason of a social system naturally antagonistic to the education of the masses. The religious question has also hampered its development, and is almost as troublesome now as ever. The English schools have long been divided into two classes: (1) those in which the tenets of the Established Church are taught; (2) those which are exempt from such teaching. At present the latter seem likely to gain the upper hand.

Miscellanea.—Bradley contributes a most interesting note on the pseudo-Chaucerian *Testament of Love*. The confusion of the text as it appears in Thynne's Chaucer, and again in Chalmers' *English Poets*, is removed by restoring to their correct order the disarranged leaves of the MS from which Thynne printed. Bradley also shows, by explaining the acrostic of the initial letters

of the sections, that the real author was Thomas Usk. This is borne out by the flattery and imitation of Chaucer which the poem contains, and which may have been an attempt to make of Chaucer an influential friend who could save Usk from a traitor's death. The date of the poem is probably about 1387. The only copy of it may have been sent to Chaucer, and was thus handed down among his papers, and finally printed as one of his own poems.—Furnivall publishes three Middle English poems: On the State of Flanders, The Wise Man's Proverbs, and a dialogue Inter Diabolus et Virgo.—Kölbing publishes a few notes on The Prisoner of Chillon, Schnabel a notice of William Morris, who had just died, and H. Klinghardt an appreciative notice in honor of Johan Storm's sixtieth birthday.

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RHEINISCHES MUSEUM FÜR PHILOGIE, Vol. LIV.

Pp. 1–8. F. Buecheler. Notes on three passages of Plutarch's *Symposiaca*; on several lines in the poem *Aetna*; and on some of Lactantius' comments on the *Thebais*.

Pp. 9–18. E. F. Bischoff. The buying and selling of priest-hoods among the Greeks. This practice seems to have prevailed among the later Greeks, in Asia Minor and in the islands of the Aegean.

Pp. 19–32. M. Schanz. Contributions to the history of Roman literature. I. The lines of Porcius Licinus quoted by Gellius, XVII 21, 45, probably refer to Livius Andronicus, not to Ennius. II. Varro's *De Gradibus* was not a juristic treatise only, but was of a more general character. III. Varro's *Atticus* (*De Numeris*) seems to have been a treatise on the climacteric years. IV. M. Valerius Messalla must have died before Ovid was banished from Rome.

Pp. 33–9. F. Blass. 'Unechte Briefe.' On the genuineness of certain letters of Isocrates, Plato and Demosthenes. A reply to U. v. Wilamowitz (*Hermes*, XXXIII 492 ff.).

Pp. 40–92 and 201–47. Th. Birt. Ueber den Lautwerth des *Spiritus h*. A fourth chapter of the author's 'Contributions to Latin Grammar.' A great many passages are quoted from early Latin to prove the existence of '*h* consonans.' This letter represented the same sound as the fricative *ch*, the sound, that is, which is heard in the German *Macht* or *Becher*.

Pp. 93–110. A. Brinkmann. Die apokryphen Fragen des Bartholomaeus. Critical and explanatory notes.

Pp. 111–34. R. Helm. The bishop Fulgentius and Fulgentius the mythographer were probably one and the same person.

Pp. 135-43. H. Christensen. Zu Pseudo-Kallisthenes.

Pp. 144-9. O. Plasberg. Zum Senecagedicht des Honorius.

Miscellaneous notes.—Pp. 150-51. J. M. Stahl. Note on Thucydides, IV 63, 1.—Pp. 152-5. F. Rühl. On the Oxyrhynchus papyri (pt. I, nr. XIII, p. 36 f.).—Pp. 156-8. W. Heraeus. Notes on (1) Schol. Bern. ad Verg. G. III 7; (2) a passage in Donatus' life of Vergil; (3) Acro's commentary on Horace, Epod. XII 5.—Pp. 159-60. A. v. Domaszewski. C. Julius Priscus, der Bruder des Philippus Arabs.

Pp. 161-70. E. Hauler. On Fronto's quotations from Sallust.

Pp. 171-200. E. Diehl. On the text of the commentary of Proclus on the Timaeus.

Pp. 248-76. K. Muenscher. 'Ἰσοκράτους 'Ελένης ἐγκώμιον.

Pp. 277-84. O. Rossbach. Das Sacrarium des Heius in Messina. The old wooden image of Bona Fortuna (Cic. In Verr. IV 3, 7) was the 'Cultstatue' of the chapel. The 'lar familiaris' who speaks the prologue of the Aulularia represents a θεὸς (δαίμων) γενεθλίου (probably Poseidon) of the Greek original. In §22 of the fourth Verrine *Ita* means 'Yes,' and no interpolation or lacuna need be assumed. At the end of the same section the numeral should be VIII, as in In Verr. III 184.

Pp. 285-92. L. Radermacher. A third chapter of 'Studies in the History of Ancient Rhetoric.' The descriptions of the ideal orator given by Quintilian (XII init.) and Cicero (Or. XXXII) are both derived from one Stoic source. This source was probably Diogenes, who came to Rome in B. C. 164.

Pp. 293-304. M. Manitius. Ein Excerpt der Scholia Basiliensia zu Germanici Aratea.

Miscellaneous notes.—Pp. 305-11. W. Heraeus. Various lexical notes on Acro's commentary on Horace; Gellius, X 25, 5; Martial, V 17, 3; Aurel. Vict. de Caes. XXXIII 30; etc.—Pp. 311-12. A. v. Domaszewski. Notes on Cic. Philipp. XI 11, 26 (*manicas* means 'manacles'); Vita Septimii Severi, VI 1; XII 3.—P. 313. O. Immisch. Ad Senecam de matrimonio.—Pp. 313-16. E. Thomas. Zum Senecagedicht des Honorius.—Pp. 316-20. F. Ruehl. The Sabine women as 'oratrices pacis.' The legend is to be compared with the story of Theseus and Hippolyte.

Pp. 321-44. L. Ziehen. On the ancient references to the Draconian code.

Pp. 345-50. F. Solmsen. Dorisch ἀγε 'auf, wohlan!' This unusual imperative form is found in the Ἐπιμερισμοὶ Ὀμήρου, Anecd. Oxon. I, p. 71.

Pp. 351-80. L. Radermacher. 'Studies in the History of Ancient Rhetoric' (continued from p. 292). IV. On the begin-

nings of Atticism. The varying phases of Atticism in the first century were due to a general reaction against the prevailing fashions in rhetoric. This reaction gained very greatly in strength and importance from the support of certain Roman orators. V. An excursus on Theophrastus, *Περὶ Δίξεως*.

Pp. 381-403. C. F. W. Müller. A first instalment of textual notes on Plautus. Amph. 253, 347, 598, 662, 948, 1035; Asin. 20, 85, 532, 804, 946; Bacch. 261, 304, 1097; Capt. arg. 1, 263, 395, 458, 631, 798; Cas. arg. 1, 13, 513, 514; Cist. 59, 61, 620, 633, 634; Curc. 55, 61, 163, 165, 415, 517; Epid. 52, 135, 136, 398, 302, 306; Men. arg. 2-3, arg. 8, 85, 98, 223, 344, 431, 822, 867, 961; Merc. arg. 7, 106, 153, 195, 239, 483, 533, 607, 866, 888, 889, 892; Mil. 223, 335, 534, 707, 716, 910, 1255, 1267, 1279, 1286, 1343, 1370, 1400; Most. 365, 1122, 1175.

Pp. 404-13. A. Gercke. Isokrates 13 und Alkidamas.

Pp. 414-45. J. Beloch. The population of Gaul in the time of Caesar. This is estimated at from $5\frac{1}{2}$ to $6\frac{1}{2}$ millions. The population of Gallia Belgica seems to have been about a million and a quarter.

Pp. 446-65. F. Reuss. Arrian and Appian. Appian seems to have known Arrian's history of Alexander, and to have made use of it in his own writings.

Pp. 466-82. E. Norden. A panegyric on Augustus in Vergil's Aeneid (VI 791-805). In the form of this 'oraculum ex eventu' Vergil has followed the rules laid down by the ancient rhetoricians for the composition of an *ἐγκώμιον βασιλείας*. The stock subject of such panegyrics was Alexander the Great, and the stock descriptions of his conquests may have served as a model for the description of the extent of Augustus' sway. The statement that the golden age is to return under the rule of Augustus is due to the Sibylline prophecies which were current in Vergil's day.

Miscellaneous notes.—Pp. 483-4. F. Skutsch. Notes on Plautus, Cas. 239 ff., Curc. 142.—Pp. 484-8. F. Bücheler. Der echte oder der unechte Juvenal? He rejects the new lines ascribed to Juvenal which were recently discovered at Oxford, and thinks they are the work of an imitator of the fourth century.—Pp. 488-94. E. Ziebarth. Zur Ueberlieferungsgeschichte kretischer Inschriften.—Pp. 494-5. J. M. Stahl. On the use of the predicative participle in Greek.—P. 495. A. Zimmermann. Zum auct. inc. de praenominibus liber.—Pp. 495-6. F. Solmsen. On the formation of the word *φαιδυντής*.—P. 496. H. Stein. Note on Thuk. IV 63, 1.

Pp. 497-525. K. Dziatzko. An attempt to reconstruct the plot of Menander's Georgos.

Pp. 526-43. C. F. W. Müller. Textual notes on Plautus (continued from p. 403). Pers. 67, 550, 685; Poen. 742, 871,

1078, 1087; Pseud. 532, 616, 761, 625, 650, 802; Rud. 49, 61, 65, 190, 191, 481, 497, 561, 1045, 1046, 1069, 1090, 1200, 1347; Stich. 152, 216, 248, 537, 606, 644, 718, 771; Trin. 158, 722, 1018, 1051, 1090, 1108.

Pp. 544-54. W. Bannier. On the arrangements for collecting tribute in the Attic state.

Pp. 555-92. C. Fries. A first instalment of 'Studies on Cicero's *Timaeus*.' I. On the history of the text. II. The Latin *Timaeus* is in all probability the work of Cicero, not of Tiro.

Pp. 593-601. W. Crönert. Notes on sentence-rhythm in Greek prose, with reference to Josephus (Niese, 321-3) and to the inscription (B. C. H. XXI 346 ff.) which contains the creed of the Epicurean philosopher, Diogenes of Oinoanda.

Pp. 602-30. L. Paul. On the career of L. Verginius Rufus.

Miscellaneous notes.—Pp. 631-2. Fr. Susemihl. On the date of Theodektes of Phaselis.—Pp. 632-3. H. Rabe. Ein Phoibammon-Fragment (Nachtrag zu Bd. 50, 241 fg.).—Pp. 633-8. H. Schöne. A list of passages in Greek and Latin in which *ἔφη* or *inquit* is separated by one or more words from its subject; e. g. 'Ἀληθῆ, ἔφη, λέγεις, ὁ Πρωταγόρας, Vincite, inquit, si ita vultis, Sabinus, etc.—P. 638. L. Radermacher. On the form *οἰῶσι*, e. g. in Aristotle, *Rhet.* 1420^a.—Pp. 638-40. O. Plasberg. Note on the word *mantiniscor* (Plaut. *Capt.* 896). The writer approves of the derivation from *mantisa*, which means 'sauce.'

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BRIEF MENTION.

The manufacture of grammatical examples is as dangerous as the manufacture of dynamite, and when a fatality occurs, one must bow to it with resignation or without, according to one's temperament. A few weeks ago I addressed myself to the study of the third edition of a famous manual, and one of the first things that my eye rested on was an elaborate discussion of the difference between *πρῶτος, πρώτην* and *πρῶτον τὴν ἐπιστολὴν ἀνέγνωσα*. The natural man was tempted to cry out in the language of the Emperor Julian: *ἀνέγνων, ἔγνων καὶ κατέγνων*. But Basil the Great was wiser when he rejoined: *εἰ ἔγνως, οὐκ ἂν κατέγνως*: and long acquaintance with blunders of every kind, his own included, teaches the critic such tolerance as *Brief Mention* has always shown. There, for instance, is the chapter of typographical errors, which covers more sins than ever charity did. The printer who has to battle with a smudgy handwriting and knows nothing about Cicero's domestic relations, prints 'Terentius' for 'Terentia' (A. J. P. XIX, p. 234, l. 14 from top), and the proof-reader can not see the printed 'Terentius' for the real 'Terentia.' *Sensum oculorum praecipit animus*. What the eminent scholar alluded to above had in his mind's eye instead of *ἀνέγνωσα* it is hard to divine. Perhaps, after all, it is simply a misprint for *ἀνέγνωκα*. But this instance is only one among many and is easily accounted for psychologically. The writer is so eager to make the point he is driving at, that he pays little heed to the road, and in the words of the play-book: *λανθάνει στήλην ἄκραν παίσας*. Many years ago an accomplished French scholar made up, let us hope, for an elementary book the scandalous phrase: *je suis le fils de mon oncle*. Of course, the statement may have had historical warrant in royal and imperial chronicles, but it is, for all that, sadly out of place in a children's book, and we must charitably suppose that the professor's mind was wandering when he penned that sentence. I have often wondered whether Aristotle himself *ὁ τὸν κάλαμον ἀποβρέχων εἰς νοῦν*, when illustrating the difference between *ἄρκος* and *συντομία* (Rhet. III, c. 6) by *τῆς γυναικὸς τῆς ἡμετέρας* and *τῆς ἡμετέρας γυναικός*, did not manufacture his examples. 'Our wife' for 'my wife' was not impossible to the Greeks, and would not have sounded to them so much like a village editorial as it does to us. To take an example that happens to be at hand, a Coan epitaph, published in HERZOG'S most interesting *Koische Forschungen und Funde* (Leipzig, Dieterich), represents a dead wife as saying (No. 169):

δεινὰ] παθοῦς' Ἀιδ[α]ν τὸν ἀμει[λι]χον ἤλυθον οἰκτρὰ
δακ[ρυτὰ τέκνους καὶ πόσει ἀμετέρῳ.

Still, such a *pluralis maiestaticus* is too suggestive of polyandry, of Agis and Alkibiades, who might have called Timaea 'our wife,' of Euripides and Kephisophon. Perhaps Aristotle was thinking of some future husband of Herpyllis, whom he mentions in his will. εἰν βούληται ἄνδρα λαμβάνειν, he says, ὅπως μὴ ἀναξίως ἡμῶν δοθῇ. But there is no danger that some champion of Aristotle will not arise even from the dry bones of his mistakes. Nor is the question so simple, after all. For aught we know, Philip, who was not a person of refined tastes, may have been in the habit of writing about Olympias as 'our wife' (Plut., Vit. Alex., c. 2). In Pindar, P. 3, 41, the interpretation of γένος ἁμὸν is a moot point, which has to be decided by one's judgment as to Apollo's state of mind; and so when Cicero, in a letter to Terentia (Fam. XIV 5, 1), calls Tullia 'lux nostra,' 'our sunbeam,' as Lane translates it, *nostra* may have a double meaning—one for the wife, one for the doting father. Tullia was to him 'the light of my life.'

It is just ten years since Professor MAX MÜLLER published in the *New Review* that doleful article entitled 'What to do with Our Old People,' which doubtless made many an aging professor think of joining the 'fourth stage' of Hindu sages and retiring to the jungle, there to be devoured in due time by more despatchful wild beasts than the wolf that prowls about the door of the average teacher. It is likely that MAX MÜLLER takes a more cheerful view of life now than he did then. But even at that time he did not object to some show of activity on the part of the aged, and the professor was still to be allowed to lecture after he had done hard work for twenty-five years. Several of my German professors had passed MAX MÜLLER's limit, and, for my part, I should not like to leave out of the history of my intellectual life either Boeckh or Welcker. It is a pleasure to have seen Karl Ritter in the professor's chair and a pleasure to remember that one day in the summer semester of 1852 I dropped in to hear Ernst Moritz Arndt talk of 'Vergleichende Völkergeschichte.' He was then eighty-three years old; and it was not until the next semester that we were told 'venerabilem senectutem excusans a scholiis habendis vacabit.' But he continued to work and publish after that. Among these strenuous μακρόβιοι is to be counted Professor ALBERT JAHN, who, in spite of age—he was born in 1811—and partial blindness, continues the work of his life, now in the *Hermes*, now in the *Revue de Philologie*. To be sure, in consequence of the failure of his eyesight the elaboration of his *Biography of Carl Jahn* (Bern, Wyss) had to be intrusted to other hands. Whatever the world at large may think of the

intellectual progeny of these Masinissas of philology, humanity must approve the comfort their example gives to those who are toiling after them. To stop is to invite death, and ALFRED FLECKEISEN, who relinquished the editorship of the *Neue Jahrbücher* a short time ago (A. J. P. XIX 114), has at last found time to die (August 8, 1899).

The foregoing meditation was left over from a previous number. Meanwhile the philological world has been welcoming the *Mélanges Weil*, published in honor of the veteran scholar, who has reached the age of eighty years in full activity, as witness the last number of the Journal (p. 353), and the distinguished Italian historian, ETTORE PAIS, has celebrated in a special article the thirtieth of November, 1899, on which Theodore Mommsen completed his eighty-second anniversary 'pieno di vigore fisico e di energie morali.' It is time to say ἀρκέτω βίος when the last working-hour strikes.

The mention of FLECKEISEN gives me occasion to say that the journal which has succeeded his *Jahrbücher* shows a keen appreciation of the needs of the larger public, which it is intended to reach. A marked feature is the number of articles that cover a wide range and present the themes under discussion in a more popular style than is common in technical repertories. A readable article in a philological journal is apt to breed suspicions of the direct kind, but the editors of this periodical, ILBERG and RICHTER, can shelter themselves under their broad phylactery: *Neue Jahrbücher für das klassische Altertum, Geschichte u. deutsche Litteratur u. für Paedagogik* (Teubner). It is the only philological journal I have ever taken with me on a holiday trip.

According to the scholiast on the Odyssey (ι 389), Polyphemos was ἐτερόφθαλμος, not μονόφθαλμος, and it was confidently maintained that the Cyclops had lost his right eye before he made the acquaintance of Utiis. From a Berlin doctoral dissertation *de Cyclope Homérico et Euripideo*, by an American scholar, Professor NEWCOMER, we learn that no vase painted before the middle of the fifth century reproduced Polyphemos with the familiar solitary eye in the middle of the forehead. On all these vases, however, only one eye is in evidence, except in the case of one Boeotian vase; but as the two eyes there are closed in sleep, we are left in the dark as to the artist's conception. Between the Homeric and the Hesiodean Cyclopes there is a great difference. The Homeric Cyclopes were merely a savage race of men; the

Hesiodean Cyclopes were one-eyed Titans who wrought at the forge of Hephaistos. Later poems blended the rural gentry and the Titanic brood, and when Euripides makes the Homeric story the basis of his satyr-drama, he introduces other ingredients freely and does not forget to add the pungent vinegar of his own wit. To judge by recent articles on the Cyclops, this was well worth saying.

The wider public will be grateful to Professor OLDENBERG for having collected his illuminating essays on Hindu and Old Persian themes, under the title *Aus Indien und Iran* (Berlin, Hertz). Of especial interest to American scholarship is the tribute which he pays to the "neue, ausgezeichnete Arbeit eines amerikanischen Gelehrten, der mit grösster Vollständigkeit gesammelt und discutirt hat, was morgenländische wie abendländische Quellen von Traditionen und Legenden über das Leben Zarathustra's enthalten": A. V. WILLIAMS JACKSON, *Zoroaster, the Prophet of Ancient Iran* (The Macmillan Co.). In default of the critical notice overdue from the Journal to the importance and excellence of the work of our eminent Avestan scholar, *Brief Mention* allows itself to reproduce this one specimen of the esteem in which Professor JACKSON's researches are held.

M. W.: To-day, when there is so much glib talk about colonial administration, a scholarly work like that of ADOLF SCHULTEN, *Das römische Afrika* (Leipzig, Dietrich, 1899), commands our interest in an unusual degree. The most successful colonizers that the world has seen were the Romans, and from their experience, Americans as well as the French and other nations may draw useful lessons. Schulten dedicates his book to Paul Gauckler, who has done so much for the investigation and preservation of Roman antiquities in Africa. After a brief examination of the geographical features of Northern Africa and an account of the various native races, he sketches the Roman colonization, which entered upon its most flourishing period under the Emperor Severus, himself an African. The gradual assimilation of the Punic and Berber elements is admirably portrayed, as well as the wise policy of the Romans of not interfering violently with established cults. The Punic Baal was merged with the Roman Saturn: hundreds of dedications are found to Saturnus Balcaranensis. The fertility of the land was great, and the numerous settlements connected by a network of roads attest the enterprise of the Romans. The inscriptions found—more than 20,000 in number—throw much light upon the condition of the inhabitants and the administration of the government. The evidence of numerous mosaics is also called upon to fill out the picture of the

daily life of the aristocracy and the peasant class, and the author succeeds, within brief limits, in clearly setting forth the characteristics of the people, their art, architecture, and general culture. To the ninety-three pages of text are added twenty-three of notes and references in finer print, and there are five full-page illustrations: 1, the amphitheatre at Thysdrus, the largest ruin in Africa, not so very much smaller than the Coliseum; 2, the theatre at Thugga; 3, the triumphal arch at Cillium [Africa is rich in such triumphal arches, fifty-three having been discovered]; 4 and 5, the capitols of Sufetula and Thugga. Illustrations of Timgad are wanting, but for these the reader is referred to the monumental work of Boeswillwald and Cagnat. It need hardly be added that the treatment, which is throughout sympathetic and suggestive, and never dull, rests upon a thorough knowledge of the monuments and the literature.

H. L. W.: The readiness of the discoverer to exaggerate the importance of his discovery, and to wax hot in defence of his views when they are attacked, is again illustrated in the controversy over the recently found archaic Latin inscription of the Roman Forum. Controversies, like thunder-storms, sometimes clear the air: in this instance, however, there are still clouds in the sky. That the inscription is by no means as old as Professor Ceci thought, seems now quite certain; but the purpose and meaning of the record are not yet within our grasp, though the view of Professor Comparetti is, on the whole, the most probable yet offered (*Atene e Roma*, July-Aug. 1899). A connected account of the discovery and its discussion to the end of 1899, was recently published by G. TROPEA under the title 'La Stele Arcaica del Foro Romano' (Estratto della *Rivista di storia antica*, anno IV, pp. 469-509). He has not mentioned all the essays dealing with the subject (cf. Hülsen, *B. Ph. W.* 1899, No. 49), but he has done what is better in writing a concise, clear and interesting history of a controversy which lost none of its heat, because the principals were separated by the snowy Alps.

EDITORIAL NOTE.

The present issue of the Journal has been somewhat retarded by the printing of an Index of Contributors to the last ten volumes. The preparation and publication of so complete an Index as that which crowned the first ten volumes proved to be beyond the resources of the Journal; but the list of contributors and of the subjects treated by them will, it is hoped, be of some assistance in referring to the numbers that have appeared since the beginning of 1890.

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Thanks are due to Messrs. Lemcke & Buechner, 812 Broadway, New York, for material furnished.

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Caesar's Conquest of Gaul, by T. Rice Holmes. New York, *Macmillan*, 1899. 43 + 846 pp. Il., maps, 8vo, cl., net \$6.50.

Cicero's Letters: the whole extant correspondence in chronological order; tr. into English by Evelyn S. Shuckburgh. In 4 v. Vols. 1 and 2. New York, *Macmillan*, 1899. 47 + 387, 18 + 406 pp. 12mo, cl., net, ea., \$1.50.

Frontinus (Sextus Julius). The Two Books on the Water-Supply of the City of Rome, A. D. 97; a photographic reproduction of the sole original Latin MS, and its reprint in Latin; also a tr. into English, and twelve explanatory chapters by Clemens Herschel. Boston, *Dana Estes & Co.*, 1899. Il. 4to, cl., \$6.50.

Hill (G. F.) A Handbook of Greek and Roman Coins. New York, *The Macmillan Co.*, 1899. 15 + 295 pp. 12mo, cl., net \$2.25.

Homer. Pope's The Iliad of, bks. 1, 6, 22, 24; ed., with introd. and notes, by Philip Gentner. Boston, *B. H. Sanborn & Co.* [1899]. c. 7 + 180 pp. 16mo, cl., 40 cts.

Lang (Andrew). The Homeric Hymns: a new prose translation, and essays literary and mythological. New York, *Longmans, Green & Co.*, 1899. 12 + 253 pp. Il. 12mo, cl., \$2.

Livius. Bk. 9; chapters 1-19; with introd., etc., by W. C. Flamstead Walters. New York, *The Macmillan Co.*, 1899. 8 + 112 + 33 pp. 18mo, cl., net 40 cts.

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Murray (J. A. H.) A New English Dictionary. (Reissue in monthly parts.) Pt. 5, Anta-Argentan. New York, *Oxford University Press*, 1899. 353-440 pp. Fol., pap., 90 cts.

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Ovid. *Metamorphoses*. Bk. 1; ed., with introd., notes and vocabulary, by G. H. Wells. New York, *The Macmillan Co.*, 1899. 87 + 47 pp. 18mo, cl., net 40 cts.

Plato. The Theaetetus: a translation, with an introd. by S. W. Dyde. New York, *The Macmillan Co.*, 1899. 8 + 173 pp. 12mo, cl., net \$1.40.

Theocritus. The Sicilian Idyls of Theocritus; tr. into English lyric measures by M. M. Miller. Boston, *R. G. Badger & Co.*, 1899. 16mo, flex. leath., \$1.25.

Virgil. The Unpublished Legends of Virgil; coll. by C. Godfrey Leland. New York, *The Macmillan Co.*, 1899. 20+208 pp. 8vo, cl., \$1.75.

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Hartmann (M.) Arabic Press of Egypt. London, 1899. 8vo. 3s. 6d.

Robinson (C. H.) and Brooks (W. H.) Hausa Dictionary. Vol. I. Hausa-English. London, 1899. 8vo. 12s.

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— dasselbe. (XIX.) Romanische Abtlg. Nr. 11. gr. 8. Ebd.—11. Zimmermann (Otto). Die Totenklage in den altfranzösischen Chansons de Geste. iii, 136 S. m. 3.60.

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— Wiener, zur englischen Philologie. Hrsg. v. J. Schipper. X. Bd. gr. 8. Wien, *W. Braumüller*.—X. Pesta (Herm.) George Crabbe. Eine Würdigg. seiner Werke. vii, 71 S. m. 2.

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Euripidis fabulae, edd. R. Prinz et N. Wecklein. Vol. I, pars I et II. Ed. Rud. Prinz. Ed. altera quam curavit N. Wecklein. gr. 8. Leipzig, *B. G. Teubner*.—1. Medea. x, 79 S. m. 2.40.—2. Alcestitis. vi, 60 S. m. 1.80.

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— der iranischen Philologie, hrsg. v. Wilh. Geiger u. Ernst Kuhn. 1. Bd. 2. Abtlg. 3. Lfg. gr. 8. S. 321–423. Strassburg, *K. J. Trübner*. m. 5.50.

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Krauss (Sam.) Griechische u. lateinische Lehnwörter in Talmud, Midrasch u. Targum. Mit Bemerkgn. v. Imman. Löw. Preisgekrönte Lösg. der Lattes'schen Preisfrage. 2. Tl. gr. 8. x, 687 S. Berlin, *S. Calvary & Co.* m. 28.

Lucianus. Recognovit Jul. Sommerbrodt. Vol. III. gr. 8. x, 306 S. Berlin, *Weidmann*. m. 6.

Malfertheiner (Ant.) Realerklärung u. Anschauungs-Unterricht bei der Lectüre der griechischen Classiker. I. Thl. Xenophon, Homer, Herodot. gr. 8. vii, 97 S. Wien, *A. Pichler's Wwe. & Sohn*. m. 2.

Neumann (Wilh. Ant.) Ueber die orientalischen Sprachstudien seit dem XIII. Jahrh. m. besond. Rücksicht auf Wien. (Inaugurationsrede.) gr. 8. 65 S. Wien, *A. Hölder*. m. 1.60.

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Sammlung v. Elementarbüchern der altgerman. Dialekte. Hrsg. v. W. Streitberg. V u. VII. gr. 8. Heidelberg, *C. Winter*.—V. Holthausen (F.) Altsächsisches Elementarbuch. xix, 283 S. m. 5; geb., m. 6.—VII. Michels (V.) Mittelhochdeutsches Elementarbuch. xi, 272 S. m. 5; geb., m. 6.

Schloegl (N.) De re metrica veterum Hebraeorum. gr. 4. viii, 53 u. 25 S. Wien, *Mayer & Co.* m. 6.

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Aristotelis Poetica. Textum recognovit, emendavit, in ordinem digessit, secundum sententiarum seriem typis distinxit T. G. Tucker. Londini, *D. Nutt*, 1899. 2s.

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Corpus scriptorum ecclesiasticorum Latinorum, ed. consilio et impensis Academiae Litt. Caes. Vindob. Vol. XXXXI. (Sect. V, pars III.) S. Aureli Augustini. De fide et symbolo de fide et operibus, etc., ex rec. Iosephi Zycha. Vindobonae, *Tempsky*. Lipsiae, *Freytag*, MDCCCC. 22 m.

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— II. Band, 1. Heft. A. Georg Böhler, v. Julius Jolly. 2 m. 50.

— II. Band, 1. Heft. B. The Atharvaveda, by M. Bloomfield. 6 m.

— III. Band, 9. Heft. Astronomie, Astrologie u. Mathematik, v. G. Thibaut. Strassburg, *K. J. Trübner*. 4 m.

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